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A TIBETAN-ENGLISH DICTIONARY

WITH SPECIAL REFERENCE TO THE PREVAILING DIALECTS.

TO WHICH IS ADDED
AN ENGLISH-TIBETAN VOCABULARY.

BY

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PREFACE.

This work represents a new and thoroughly revised edition of a Tibetan-German Dictionary, which appeared in a lithographed form between the years 1871 and 1876.

During a residence, which commenced in 1857 and extended over a number of years, on the borders of Tibet and among Tibetan tribes, I and my colleagues gathered the materials for this Dictionary.

We had to take primarily into account the needs of missionaries entering upon new regions, and then of those who might hereafter follow into the same field of enterprise. The chief motive of all our exertions lay always in the desire to facilitate and to hasten the spread of the Christian religion and of Christian civilization, among the millions of Buddhists, who inhabit Central Asia, and who speak and read in Tibetan idioms.

A yet more definite object influenced my own personal linguistic researches, in as much as I had undertaken to make preparations for the translation of the Holy Scriptures into the Tibetan speech. I approached and carried forward this task by way of a careful examination of the full sense and exact range of words in their ordinary and common usage. For it seemed to me that, if Buddhist readers were to be brought into contact with Biblical and Christian ideas, the introduction to so foreign and strange a train of thought, and one making the largest demands upon the character and the imagination, had best be made through the medium of a phraseology and diction as simple, as clear, and as popular as possible. My instrument must be, as in the case of every successful translator of the Bible, so to say, not a technical, but the vulgar tongue.

Thus, in contrast to the business of the European philologist, engaged in the same domain, who quite rightly occupies himself with the analysis and commentary of a literary language, the vocabulary and terminology of which he finds mainly deposited in the speculative writings of the Buddhist philosophers, it became my duty to embrace every opportunity, with which my presence on the spot favoured me, to trace the living powers of words and of expressions through their consecutive historical applications, till I reached their last signification in their modern equivalents, as these are embodied in the provincial dialects of the native tribes of our own time.

These circumstances, it is hoped, will excuse and explain the system of my work.

As an inventory of the whole treasure of the language, as a finished key to its literature, this Dictionary, when judged by the high standard of modern lexicography, may seem inadequate; I have, for instance, been unable to consult, much as I could have wished to have done so, all the original and translated treatises in Tibetan which, down to the present, have appeared in Europe, and the reader of a Tibetan work may thus, here and there, look in vain for the assistance he expects. On the other hand, a consistent attempt is here made for the first time, 1. to give a rational account of the development of the values and meanings of words in this language; 2. to distinguish precisely the various

transitions in periods of literature and varieties of dialect; 3. to make sure of each step by the help of accurate and copious illustrations and examples. I have done my utmost to arrive at certainty where, heretofore, much was mere guess-work, and I cherish the hope that, from this point of view, my contribution will be welcomed by the comparative philologist, and will be serviceable to the general cause of learning, as well as a useful volume within that narrower circle, whose requirements I was specially bound not to overlook, of persons whose main purpose is to be taught how to write and speak the modern Tibetan tongue.

There are two chief periods of literary activity to be noticed in studying the origin and growth of Tibetan literature and the landmarks in the history of the language. The first is the Period of Translations which, however, might also be entitled the Classical Period, for the sanctity of the religious message conferred a corresponding reputation and tradition of excellence upon the form, in which it was conveyed. This period begins in the first half of the seventh century, when Thonmi Sambhota, the minister of king Srongtsangampo, was sent to India to learn Sanskrit. His invention of the Tibetan alphabet gave a twofold impulse: for several centuries the wisdom of India and the ingenuity of Tibet laboured in unison and with the greatest industry and enthusiasm at the work of translation. The tribute due to real genius must be awarded to these early pioneers of Tibetan grammar. They had to grapple with the infinite wealth and refinement of Sanskrit, they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable, how they managed to produce translations at once literal and faithful to the spirit of the original. The first masters had made for their later disciples a comparatively easy road, for the style and contexts of the writings, with which the translators had to deal, present very uniform features. When once typical patterns had been furnished, it was possible for the literary manufacture to be extended by a sort of mechanical process.

A considerable time elapsed before natives of Tibet began to indulge in compositions of their own. When they did so, the subject matter, chosen by them to operate upon, was either of an historical or a legendary kind. In this Second Period the language shows much resemblance to the modern tongue, approaching most closely the present idiom of Central Tibet. We find a greater freedom in construction, a tendency to use abbreviated forms (thus the mere verbal root is often inflected in the place of a complete infinitive), and a certain number of new grammatical combinations.

The present language of the people has as many dialects, as the country has provinces. Indeed, as in most geographically similar districts, well nigh every separate mountain valley has its own singularities as to modes of utterance and favourite collocations of words. Especially is it interesting to note, in respect to pronunciation, how the old consonants, which would seem to have been generally sounded and spoken twelve centuries ago, when the Tibetan written character came into existence, and which, at any rate, are marked by the primitive system of writing, remain still extant; every one of them can still be disinterrred, somewhere or other, from some local peculiarity of language, and thus even the very diversity of modern practice can be made to bear testimony to the standards imposed by what was termed above the Classical Period. (Compare my *Essay on the Phonetic System of the Tibetan language* in the *Monthly Reports of the Royal Academy of Science* at Berlin 1867, p. 148 etc.)

I have already adverted to the circumstances which, especially in the case of the student, who has for immediate object to learn how to read and write the Tibetan language, render existing dictionaries almost if not quite useless. They give but scanty information concerning modes of construction, variations and limits of actual application, shades of

meaning etc. In my own case, I was forced from the beginning to compile my own German-Tibetan dictionary, and found myself for all practical purposes thrown back upon my own resources. But the cause of truth appears to require a further word or two in regard to the *Lexicon* by Professor I. J. Schmidt of St. Petersburg, the relation of that work to its predecessors having been left by its author in some obscurity.

The first Tibetan dictionary, intended for European students, was published at Serampore, as long ago as 1826. It contains the collections, amassed in view of a dictionary and grammar, by a Roman Catholic missionary, who was stationed in eastern Tibet or close to the frontier in Bhotan. There was nothing to assist him, except the scanty contributions, given by Georgi, in his *Alphabetum Tibetanum*. He had to cope with an entirely unworked language. He evidently took the one way possible of making acquaintance with it, sufficient to enable him to understand, to speak, to read and write. Each word or sentence was jotted down, as soon as it was heard, or was committed to writing, at the request of the learner, by some native expert. After a while, the attempt could be made to master a book. In the instance of our missionary, Padma Sambhava's book of legends appears to have been selected, a work which represents rather a low level of literature, yet just on that account, perhaps, as a specimen of popular and current literature, not unsuitable to start from. Then, step by step, as best he could, our missionary had to possess himself of some abstract views, which would serve as a preliminary basis for a grammar. And had it been granted to this first occupant of the field to reduce his materials to an ordered system and to prepare them himself for publication, it is possible, that in Europe the knowledge of the Tibetan language might have reached, some fifty years earlier, the stage at which it has now arrived. The very name of that Roman Catholic missionary, however, has been lost. The papers which he left behind him, unsorted and unsifted, came into the hands of Major Latter, an English officer, and were passed on by him to Mr. Schröter, a missionary in Bengal. English was substituted for the Italian of the manuscript, and the East India Company made a grant which defrayed the cost of the Tibetan types and the further expenses of printing. But there was no Tibetan scholar to correct the proofs. The author himself would doubtless, on reconsideration, have detected and dismissed much erroneous or unnecessary matter. As it was, many additional mistakes crept in during the passage through the press. Thus the work, though it has a richer vocabulary than can be found in the later dictionaries, cannot on any questionable point be accepted as an authority, and has only value for those who are already competent, for themselves, to weigh and decide upon the statements and interpretations it advances. I have not been able to extract from it much that was serviceable to me. Nevertheless, any one who knows by experience what time and toil such a work must have cost, though its design remained unfulfilled and its object unaccomplished, will not easily be able to repress his indignation at the tone, in which this book in the preface to his *Grammar* (p. VI) is recklessly and absolutely condemned by Professor Schmidt.

High praise, however, is awarded by the Professor to a second work, the *Tibetan-English Dictionary* by Csoma de Kőrös, which appeared in 1834. This work deserves all eulogy; but the Professor's manner, which imitates that of a master commending a pupil, is, though on other grounds, as unwarranted and as offensive in this as in the former case. The work of Csoma de Kőrös is that of an original investigator and the fruit of almost unparalleled determination and patience. The compiler, in order to dedicate himself to the study of Tibetan literature, lived like a monk for years among the inmates of a Tibetan monastery. It is to be regretted that, with the knowledge he certainly must have possessed of the later language and literature, he should have restricted the scope of his labours to the earlier periods of literature, and when in his *Grammar* conversational

phrases are quoted as examples, they are almost without exception in the dialect of the Kangyur, and of little practical value.

This Tibetan-English dictionary by Csoma has been adapted for a German public by Professor I. J. Schmidt of St. Petersburg. The translation from English into German is good; in the general alphabetical arrangement improvements have been introduced, and such as are in conformity with the spirit of the language; moreover, three Mongolian dictionaries have been consulted, and from these a certain number of words have been supplemented. But it cannot be said that even on the work of revision Professor Schmidt has bestowed much pains. For example, Csoma's rough grouping of words under the principal headings is left unaltered, though here especially a reduction to alphabetical order was obviously required. Mistakes and superfluities, very pardonable in the case of a first issue of an original publication, are repeated in this translation, and these cannot be so readily overlooked and condoned, when they are made at second hand, and are sanctioned and subscribed to by one, who has assumed so severe a critical and editorial attitude.

The national dictionaries of Tibet itself, so far as I have met with such, are either little handbooks, meant only to furnish a correct orthography, or they are glossaries of antiquated forms. The absence of an alphabetical order in them makes the business of reference very troublesome. It is by great good luck that one sometimes finds an otherwise unknown word after a prolonged search.

My own dictionary, in the main, pursues the object and accepts the plan of the work, which was published by Mr. Schröter. As I said at the beginning, I have not restricted myself to the Classical Period, but I have endeavoured to deal with the Tibetan language as a whole, though I do not pretend to have performed this task exhaustively. My dictionary derives its matter and its principles, so far as possible, equally from the literature and from the speech of the people. Each word has been made the object of observation in its relation to the context as it occurs in books, and in its value and place among others when it is used in common conversation, and then the attempt has been made to define its range and to fix its meaning.

All the words, cited by Csoma and Schmidt, even such as I myself had never seen or heard, I have embodied in this work, stating, in each case, the source from whence I drew them.

The signification in Sanskrit has been added, whenever this seemed likely to be useful or interesting to the student of Tibetan literature. Of proper names only the most important are given.

The great number of diacritical marks will perhaps prove irksome to the English reader; yet, they were not to be dispensed with, if the pronunciation of Tibetan letters and words was to be represented with any degree of exactness, and the method of Prof. Lepsius seemed the most eligible among all the systems available for my purpose. The student, however, need not be disheartened, as he is not obliged to make himself acquainted with all the minutiae of the system, but need only direct his attention to the peculiarities of that dialect, within the limits of which his inquiries, for the time, are confined. And by-the-by it may be observed, that the multitude of little marks, of manifold description, cannot be startling to the Indian reader, who was ever necessitated to make himself familiar with systems quite as complicated, as e.g. the Urdu alphabet.

One word more of apology. Of publications in general it has been said, that "when human care has done its best, there will be found a certain percentage of error". And the probability is but too great, that this dictionary will exhibit a number of deficiencies and faults, in the English text as well as in the Tibetan transcript. Still, I venture to hope that an indulgent Public will be ready to make every reasonable allowance,

in consideration of the peculiar difficulties, which attach to the execution of a work like the present, and which, moreover, were not a little increased, in this instance, by the fact that the compositors of the press were altogether unacquainted with English.

I should be guilty of great ingratitude, if I were not to mention my obligations to two friends, without whose kind and efficient aid it would have been impossible for me, in my present infirm state, to complete this work, which was commenced in the days of health and vigour, viz. to the Rev. T. Reichelt, formerly a Missionary of the Moravian Church in South Africa, and to Mr. F. W. Petersen, a relative of mine.

Further, I desire to record my obligations for various acts of kindness, encouragement, assistance and advice, during the prosecution of my researches and the completion of my work, to A. C. Burnell Esq. M. R. A. S., in India; Dr. E. Schlagintweit in Bavaria, Dr. Thomson and Dr. Aitchison of Kew, Dr. Kurz of Calcutta, and R. Laing Esq. M.A., Fellow of Corpus Christi College, Oxford.

Not the least debt of gratitude is that which I owe to Dr. R. Rost in London, Secretary of the Royal Asiatic Society, to whose exertions, indeed, the execution of this work is, properly speaking, entirely due, inas much as he kindly interested the Indian Government on behalf of my undertaking.

Herrnhut, January 1881.

H. A. J.

INTRODUCTION.

I. THE TIBETAN ALPHABET.

CONSONANTS.

The names of all the Consonants sound in a, pronounced like the a in the English word 'far'.

ཀ <i>ka</i> pronounced like the French c — car	མ <i>ma</i> mart
ཁ <i>kā</i> like the English c or k — cart	ཅ <i>tsa</i> (ts) parts
ག <i>ga</i> harder than the English (hard) g	ཆ <i>tsa</i> (aspirated)
ང <i>na</i> ng — pang	ཇ <i>dza</i> (ds) — guards
ཉ <i>ča</i> the soft English g — ginger	ཏ <i>wa</i> waft
ཊ <i>ča</i> ch — chart	ཉ <i>ža</i> (zh) like the English s in leisure
ཊ <i>ja</i> j — jar	ཏ <i>za</i> like the English z — zeal
ཋ <i>nya</i> the French gn — campagne	ཏ <i>a</i> (basis for vowels)
ཌ <i>ta</i> the French t — tard	ཏ [*] <i>ya</i> yard
ཌ <i>ta</i> the English t — tart	ཏ ^{**} <i>ra</i> rasp
ཌ <i>da</i> dart	ཏ <i>la</i> last
ཌ <i>na</i> nard	ཏ <i>ša</i> (sh) — sharp
ཌ <i>pa</i> the French p — pas	ཏ <i>sa</i> salve
ཌ <i>pā</i> the English p — part	ཏ <i>ha</i> half
ཌ <i>ba</i> bard	ཏ <i>'a</i> (basis for vowels)

*) ཏ *ya*, when combined, as second consonant, with k- and p-sounds, or with m, is written under the first letter, assuming the shape of ཏ, thus ཏ *kya*, ཏ *pya*, ཏ *mya* etc.

**) ཏ *ra*, when combined as second letter, with k-, t- and p-sounds is written under the first, in the shape of ཏ, thus: ཏ *kra*, ཏ *tra*, ཏ *bra* etc. — When combined with another consonant as *first* letter, it is written over the second, thus: ཏ *rka*, ཏ *rna*, ཏ *rda* etc., but it is seldom heard in speaking.

The so-called Sanskrit Cerebrals are represented in Tibetan letters by ར, ལ, ས, ས, ས,

and when in this dictionary they are transcribed, they are marked by a dot underneath: *t, ṭ, d, n, ñ*.

The figure ◀ (*wa-zur* or small *wa*) attached to the foot of a letter, is often used to distinguish homonyms in writing, e.g. རྩ རྩ་ hot and རྩྭ རྩ་ (*tsuwa*) salt.

The dot, which stands at the end of every syllable and of every word, is called Tseg (*tsseg*) and is indispensable for a correct writing or reading.

When ག stands as a prefix, it is, when transcribed, represented by *y*, e.g. གཅིག་ *yèig*, གཏམ་ *ytam* etc.

VOWELS.

The alphabetical order of the vowels is: *a, i, u, e, o*; they have in Tibetan the same sound as they have in German, Italian, and most other European languages: *a* sounds like the English *a* in 'far', *i* like *ee* in 'peer' or *i* in 'pin', *u* like *u* in 'rule' or in 'pull', *e* like *a* in 'fate' or *e* in 'met', *o* like *o* in 'note' or in 'not'.

As the vowel *a* is inherent in every consonant, so that even a single letter may form a word, e.g. བ་ *ba* (cow), ས་ *sa* (earth), there is no special character or letter required for this vowel. The other four vowels are represented by little hooks, ི standing for *i*, ུ for *u*, ེ for *e*, ེ for *o*. The marks for *i, e, o* are placed over the letter, that for *u* under it. Examples: བཏམ་ *pad-ma*, རི་ *ri*, མེ་ *me*, བུ་མོ་ *bu-mo*.

The letter ཨ is used as a basis for initial vowels, thus: ཨ་མ་ *'a-ma*; the letter འ serves as a basis for initial and final vowels: འོ་མ་ *o-ma*, འག་ *dga*.

The vowel-sounds of འ, when transcribed, are indicated by the mark འ: འ་ *a*, འི་ *i*, འུ་ *u*, འེ་ *e*, འོ་ *o*, whilst the ཨ-vowels are denoted by the mark ' placed over the respective letters: ཨ་ *'a*, ཨི་ *'i*, ཨུ་ *'u*, ཨེ་ *'e*, ཨོ་ *'o*. — The real nature of the letters འ and ཨ is treated of in the latter part of the Introduction.

Whenever འ is a prefixed letter, the mark འ, in transcribing, is put under the consonant following the འ e.g. འདུ་ *du*, འགྲོ་བ་ *gro-ba*.

Note. For a ready 'finding of words' in the Dictionary, it should be borne in mind, that the articles are arranged in the alphabetical order of the *initial* consonants and their *prefixed* and *superscribed* letters. Thus: ཀ—དཀ—པཀ—ཀ—ཀ—ཀ—; ཁ—མཁ—འཁ— etc. etc.

II. PRONUNCIATION.

With regard to the language, with which I am dealing, it must, on the one hand, be admitted, that distinctions between sounds and, especially, variations in the mode of expressing their values as embodied in a written character, are far more numerous in Tibetan than either in Sanskrit or Hindi, in which two languages there is really little or no opening for mistake or ambiguity in this respect. But on the other hand, Tibetan is

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With regard to the language, with which I am dealing, it must, on the one hand, be admitted, that distinctions between sounds and, especially, variations in the mode of expressing their values as embodied in a written character, are far more numerous in Tibetan than either in Sanskrit or Hindi, in which two languages there is really little or no opening for mistake or ambiguity in this respect. But on the other hand, Tibetan is

scarcely more irregular than French pronunciation, and a few definite rules enjoy universally recognized acceptance.

There is, however, one special difficulty in the case of Tibetan which, at the present stage of that language, renders it practically impossible to set up an equable and authoritative standard of pronunciation, and this is the existence of a great number of independent and well-defined *dialects*. An attempt to deal partially with this difficulty, — to append, let me suppose, to every word from three to five different pronunciations would involve a waste of time and an extension of space quite disproportionate to the value of the result. And yet, if one has to strike a preference in favour of one particular dialect, it is very hard to determine, which is to be selected. At first sight, it might seem the most natural course to fix upon the speech of the best educated classes in the capital city Lhasa. But when this method was followed, or when at least an endeavour was made to act upon it, by Georgi and then by Schröter, only scant approval was bestowed upon it by European critics, and there were and are several reasonable arguments to be urged against its adoption. Of all the dialects this presents to the European ear and tongue the greatest difficulties, and accommodates itself least readily to the written character. Moreover, in my own case, I have to add that I do not consider myself sufficiently master of it to care to risk its application to each individual word. Besides, modern political circumstances make this dialect, for the present, the least available for general use.

Csoma chose a much more manageable and a much more widely circulating mode of pronunciation, though one which presents problems of its own, when it has to be fitted to the written character: the West-Tibetan dialect. Here again, in representing each separate word, one has, in reality, to make choice between two, three or four pronunciations, of which one agrees best with the written character, another conforms closest to the rules of spelling, a third recommends itself as that most frequent in conversational language. In my own smaller Tibetan dictionary I went no farther than to distinguish between two principal groups, which I termed West-Tibetan and Central-Tibetan; but in a more scientific work like the present I may permit myself to call more minute attention to the niceties and refinements of the language before us. I have, accordingly, published a number of specimens from my note-book, in which I kept a collection of typical words, of which I availed myself as often as I had the opportunity of meeting the representatives of remote districts, and of enquiring concerning their manner of speech at home. Whenever in this collection a word had not been entered on sound native authority, or had not been sufficiently discussed, I preferred to mark it with a note of interrogation, and not to allow any conclusion from analogy, or any theory of pronunciation to interfere with the design of my handy-book and its simple and unprejudiced statement of fact. I may therefore, I hope, claim for this list a high degree of trustworthiness, even among collections of the kind, into which words can sometimes have slipped, as they had been heard once, and perhaps were not heard again.

In order to denote the pronunciation, I follow the scheme of Professor Lepsius. Some objections have been urged against this scheme; yet, amongst all systems of the kind, so far as I have become acquainted with them, I have no hesitation in affirming that of Professor Lepsius to be the best, and it is certainly also that most appropriate for my purpose. A thorough study of the 'Standard Alphabet by R. Lepsius, 2nd edition, London, Williams and Norgate. Berlin, Hertz, 1863' may be recommended to all persons, who interest themselves in phonetic investigations. As I can scarcely take it for granted, that the work mentioned will be already in the hands of every one, who may consult my dictionary, I shall endeavour, as briefly as possible, to indicate its essential plan and principles. Its rules may be stated as follows:

In order to mark sound, Lepsius uses the letters of the ordinary Latin alphabet. Where these are insufficient, he calls in the aid of a few Greek letters. Letters are used with the powers they most generally possess in European languages. (Thus *z* has its usual force, and does not stand for the peculiar sound *ts*, which belongs to it in the German language alone.) Sounds which lack exact representation are indicated by *diacritical marks*, placed above or below the letters which most nearly correspond. Every simple sound is represented by one and only one simple mark. Explosive and fricative consonants (these terms will be explained below) are denoted by different letters.

The following marks or signs are for *vowels*: the well known sign (˘) for a short, and (˘˘) for a long vowel; the mark of a modified vowel (¨), German ä, ö, ü, is placed by Lepsius, for practical reasons, below, not above the vowel (*ä*, *ö*, *ü*); a dot under the vowel denotes a close vowel-sound (*e* = *a* in fate, *o* in note); a horizontal line under the vowel denotes a more open vowel-sound (*e* in 'there', *o* in 'or, cord', which, indeed, supersedes the *a* mentioned above); the mark (˘) above the vowel indicates a nasal quality, the breath passing, while uttering the sound, to a considerable extent through the nose (the French '*an, in, on, un*' = *ā, ē, ō, ô*).

In marking *consonants*, there is first the distinction to be noted, that they are partly *explosives*, formed by a rapid process of closing and re-opening the passage of the air at a certain point, partly *fricatives* and *liquids*, formed by a partial process of compressing or narrowing the air-passage; and secondly, they are distinguished in regard to the exact spot, where the process of articulation takes place. The lowest articulation takes place in the *faucal region*, close to the larynx (here, for example, *h* is formed); next comes the guttural region, at the throat, near the soft palate and uvula (here *k* is formed); it is marked, when necessary, with a dot above the consonant; then the *palatal region*, the hard palate, (here the German *ch* is formed in 'ich'); the mark is a stroke like the acute accent in Greek over the consonant; then the *dental region*, at the teeth and gums (*d, t, s, sh*), and finally the *labial region*, at the lips (*b, p, m*). There exists a further class of consonants in the Indian languages, and also in modern Tibetan, which are styled *cerebrals*; they are most of them modified dentals, formed by bending or curling the tongue upwards, and bringing the tip of it into contact with the hard palate in the centre or toward the hinder part of its roof; mark, a dot under the consonant.

Many of these letters, in order to become audible, require in pronouncing them a certain *vocalic effort*; others, to say the least, allow or suggest such an effort; the mark of these vocalized consonants is a small *ring* under the letter. When this vocalic effort is made by the medium of the nasal channel alone, the oral passage being simultaneously closed at some one of the points indicated above, we get the nasal consonants as a result. When the stoppage is made at the guttural point, *ng* is obtained (to be marked *ñ*); at the dental point, *n*; at the labial point, *m*. In order to conform with the two final rules, cited above from Lepsius, the Greek letter *χ* is used to represent the German *ch*, when it is guttural and hard, as in the word 'doch'; use is made of the Greek *γ*, when it is soft or accompanied by a vocalic tone (the Dutch *g*); *χ̣* gives the force of a palatal *ch* (German 'ich' = *īχ̣*, 'milch' = *milχ̣*); *θ* is used to represent the strong English *th* (as in 'through'); *ð* renders the softer or vocalized tone (as in 'that'); a hard, sharp and hissing *s* or *ss* (as in 'yes', 'press') is marked as *s*; the soft vocalic *s* (as in 'his', 'rise') is represented by *z*; the hard rushing sound *sh*, German *sch*, is rendered by *š*; the sound of the French *j* by *ž*. If one attempts to give at the palatal point, where the English *y* (in 'year'), or the German *j* (in 'Jahr') is formed, the sound *sh*, German *sch*, one obtains the palatal *ṣ̌*, or the softened and vocalized *ẓ̌*. In the Dictionary *š* and *ž* have been substituted for these marks.

Further, in many languages, what are properly combinations of two consonants come to be regarded as simple forms, this happening, either because they are gradual growths upon an original simpler form, or because they have a natural affinity to each other. Thus properly dental sibilants should be distinguished thus: *tš*, *dž*; but for the sake of simplicity Lepsius, in his second edition, marks them *č* and *ž*, or, with their palatal force, *č̣* and *ẓ̌* (instead of *č'* and *ž'*).

A further example of the combination of consonants is presented in what is known as *aspiration*, when the letter *h* is brought into more or less intimate connexion with another consonant. This introduces us to a very important distinction, belonging to the Tibetan language, which it is necessary to explain at some length, in accordance with which explosive consonants, as they have the force of *tenuēs*, *mediae*, or *aspiratae*, are treated. The *tenuēs* are produced by a sudden opening of the air-passage at one of the points above mentioned: throat, teeth, lips, such opening being unaccompanied by any sensible operation of the breath whatsoever. Thus, when quite exactly sounded, *k*, *t*, *p*, are produced. The *mediae*, *g*, *d*, *b*, are produced by the same process, carried out in a milder and less abrupt way, (the peculiar English pronunciation will come under consideration later). The *aspiratae* require a decided pressure by the breath (they will be found marked by the *spiritus asper* above the letter: *k̃*, *t̃*, *p̃*). In northern Germany, in England, and in Scandinavia, modern educated speech recognizes only *mediae* and *aspiratae*, for we give an aspirated sound to every *k*, *t* and *p*. The French and the Magyars distinguish consciously the pure *tenuēs* from the *mediae*; on the other hand they ignore the *aspiratae*. Tibetan pronunciation makes room and requires a mark for all three gradations. Nay more, it augments the class of explosive consonants or *mutae* by the addition of the dental sibilants in all three ranks or grades of aspiration: *ṡ*, *Ṣ*, *Ṣ̃* and *ṡ̃*, *Ṣ̃̃*, or according to the Standard Alphabet: *č̣*, *č̣̃*, *č̣̃̃* and *ts*, *ts̃*, *dz*. At a later stage of the language some further modifications were introduced, which we shall subsequently allude to.

Let us now, passing from these general observations, draw attention to a few details of the Phonetic Table, which has been drawn up in deference to a wish that reached me from several quarters.

The first column of the Table, now under review, gives the ancient literal pronunciation, as it was in vogue in the seventh century of our era, and was settled at the time of the invention of the alphabet. Such a pronunciation relies, after all, for its justification on the hypothesis, that the inventors of the alphabet had for their first object to reproduce, as exactly as possible, an artistic reflection of the natural value of sounds as spoken by their contemporaries: that, therefore, a later pronunciation is most in conformity with the original genius of the language, if it gives with the greatest distinctness a special power to each written character. A reference to the Table will amply illustrate the fact, that a pronunciation, adopted on these principles, has actually maintained itself in one or the other provincial dialect, and it is very interesting to notice, that the purest and most striking forms of this survival have their homes in those districts, which are most remote from and least subject to the disintegrating and dissolving influences of the actual centre of Tibetan civilisation, the capital Lhasa. Thus the prefixes and the super-scribed consonants, for the most part, are still sounded at each extremity of the whole territory, within which the language is spoken, both on the Western and the Eastern frontier, alike in Khams, which borders on China, and in Balti, which merges into Kashmere. Moreover, in both localities the same minor irregularities occur, transgressions against an exact rendering of the pronunciation according to the letters, the same frequent transformations of the *tenuēs* into the *aspiratae*, *g* and *d* (compare lower down) becoming *γ* or *χ*, *b* becoming *w*. Now, about twenty degrees of longitude separate Balti from Khams,

and the former, embracing Islam, long since cut itself adrift from spiritual and religious cohesion with Tibet, and there, too, the dialect in other respects has greatly deteriorated, has admitted many foreign elements and has fallen altogether from the position of a literary language. The resemblances and correspondences noted can, therefore, scarcely be accounted for in any other way, than by assuming that an old and strong instinct of speech lived on in oral tradition for more than ten centuries on the outskirts of the Tibetan domain, which in the intermediate provinces has gradually surrendered and submitted to the spirit of change.

Columns 2—6 contain, on most pages, the provincial dialects in their geographical sequence from West to East. The dialects of Ladak, Lahoul and Spiti correspond to what in my smaller Tibetan dictionary I called the dialect of Western Tibet. The last named, Spiti, represents in some respects the transition to the dialects of Eastern Tibet, under which heading Tsang and Ü are to be classed. At the date of the publication of my former dictionary I was unacquainted with the dialect of Khams. Where a space is left vacant in the columns, the provincial pronunciation agrees with the model provided under column 1. Towards the end of the Table, where the anomalies become much more frequent, I have for the sake of clearness repeated the word.

The sign ◡ (which does not occur in this Table) was pronounced = 𑍑, or 𑍒 in the substantive terminations *ba* and *bo* (v. Dict. p. 362), viz. = the English w, so that 𑍒 sounded exactly like the French word *roi*.

The *Accent* has seldom been marked, because, as in our Teutonic dialects, it generally rests on the root of the word. In the case of compounds, it more frequently falls on the last than on the first of the component parts. But accentuation, altogether, is not of great significance in this language.

With regard to *Quantity*, vowels are pronounced shorter, even in open syllables, than is the case for instance in England and Germany. This applies particularly to the Central Provinces. Absolutely long vowels occur only as a peculiarity of dialect. They indicate that a consonant has been dropped, in most provinces, s, in Ü, gs, in Tsang, l. A long vowel may also indicate the blending of vowels. But when in Ü and Tsang the d, (as in *čč'-pa*) and when in Lahoul the g (as in *tō', pu'-rón*) is partially dropped, the vowel likewise maintains a short abrupt pronunciation. Moreover, the region, to which I have just referred, is that in which the spoken language has been greatly affected by a foreign linguistic principle. A system of Tones has been introduced under manifestly Chinese auspices. I am told by European students of reputation, who have made the Tonic languages of Eastern Asia their special department, that only the first principles of what are known as the *high and low Tones*, have made their way into Tibetan. Here, as in the languages of Farther India, generally, which possess an alphabetic system of writing, the Tone is determined by the initial consonant of the word. This I have generally indicated in column 7, which column applies only to the Spiti, Tsang and Ü dialects. The system of Tones, as in Siam and elsewhere, has become of paramount importance in determining distinctions between words. An inhabitant of Lhasa, for example, finds the distinction between ◡ and 𑍒, or between 𑍑 and 𑍒, not in the consonant, but in the Tone, pronouncing ◡ and 𑍑 with a high note (as my Tibetan authorities were wont to describe it 'with a woman's voice', shrill and rapidly), 𑍒 and 𑍒, on the contrary with a low note, and, as it appeared to me, more breathed and floating. This latter distinction is still more apparent with regard to those low-toned aspirates, that in the course of time were introduced in Central Tibet instead of the mediae, in contraposition to which now the original aspirates are used as high-toned; so more particularly in the dialect of Spiti. The low-toned aspirate I have indicated by h, the high-toned by the mark of the spiritus asper '.

Those letters of the alphabet, which as simple initial consonants have a deep tone, become with a superscribed letter or with a prefix high-toned, so also ࠨ, when subscribed. The tenues remain, it would appear, unaffected by the Tone. With reference to the modifying effect of a final *n*, *d*, and *ñ*, in different provinces, the Table may be consulted. The characterisation of the rushing sounds as 'palatals' is no doubt correct and agrees with the generally prevailing pronunciation; but the learner need not consider it as being of much importance.

The two letters, ࠨ and ࠩ, introduce us to a very interesting linguistic phenomenon.

We meet here with the idea of the *vowel absolute*, the pure vocalic note, freed altogether from any presence of a consonant. This vowel-tone is rendered by the letter of the alphabet ࠨ, in contradistinction to ࠩ, which represents the Semitic *h*, the spiritus lenis of the Greeks, the audible re-opening of the air passage of the larynx. The difference may be observed, for example, in the manner of uttering the words, 'the lily, an endogen' and in the pronunciation of 'Lilian' (a name), in Tibetan ࠨྱྱྱྱྱྱ and ࠨྱྱྱྱྱྱ. Thus, whenever in the middle of a word one vowel succeeds another (hence also in all diphthongs), ࠨ is used. Again, in Tibetan, as in every form of human speech, it cannot but be the commonest of occurrences for a vowel to follow a consonant, and the strict rule might seem to require the vocalic tone to be always indicated, which, according to Csoma, was originally done. However, as the Tibetan language, adopting the principle from Sanskrit, deems the sound of *a* to be naturally inherent in every consonant, while the other four vowels, as mere subspecies of the vowel absolute, are indicated by little hooks above or below the letter, and as the end of a syllable is always marked by a dot (called *tseg*), the function of ࠨ in this capacity was soon seen to be quite superfluous. Its use is necessary only to obviate ambiguities, when for instance one of the five letters, used as prefixes, precedes a consonant with *a*; e.g. the word ࠨྱྱྱྱྱ, would be read 'mad'; whereas ࠨྱྱྱྱྱ, written thus, implies that the vowel does not precede but follow the consonant *d*, and consequently the *m* is prefix, and the word to be read 'mda'. If the vowel is not *a*, the sign of such vowel suffices, e.g. ࠨྱྱྱྱྱ mdo; ࠨྱྱྱྱྱ mdao, standing now for ࠨྱྱྱྱྱ. Some practical difficulty attends the pronunciation of the pure vowel as an initial letter. In order that the effect of the consonant ࠩ may not be produced, it is necessary, after opening the larynx, to allow the tone gently to set in and then to let it gradually gain fulness and force. I shall indicate this process by the mark ࠨ. The sound would be still more accurately represented than it is in the Table, thus: *ḥaár-po*, *ḥwig-pa* etc. Improper are the expedients of some of the dialects, the sound being hardened to *y* in Kham, to ࠩ in Western Tibet; also Csoma's device of indicating it by an *h* is inadequate. This is a case in which the true pronunciation has been preserved in the Central Provinces, perhaps, because it almost necessarily implies the effort connected with the low Tone, above referred to, so that, when the invading system of Tones had here established its authority, it acted as a conservative element.

Finally, this vocalic tone can be used in connexion with certain consonants. It is unnecessary to indicate it in Tibetan, when it accompanies liquidæ (*m*, *n*, *ñ*, *r*, *l*) and sibilants; but with the mutæ it must be marked, where the effect is that, with which we are familiar in the case of the English mediae, *b*, *d*, *g*, *j*, for instance in 'be, do, go, jew'. In Tibetan the vocalic effect accompanies aspirates too, and is marked by ࠨ, placed as a prefix, which I transcribe thus ࠨ, e.g. ࠨྱྱྱྱྱ du = the English do. The pause on the tone

is of course in the case of mutae a very short one. Here again, though only in the case of the mediae, we find this peculiarity preserved in its purity in Central Tibet. It is not difficult to understand, how, if one is careless about closing the nasal passage, a nasal articulation of this prefix can easily grow common. This has happened throughout Khams, and in the rest of Tibet at least in compound words; at Lhasa it is considered inelegant, as is also the sounding of any prefix. On the other hand, the dialect of Central Tibet neglects the distinction between ཨ and འ and pronounces the former only as a vocalic initial. In words from the Sanscrit the འ is used in some respect as a 'mora', to denote a long syllable, e.g. ཨྱ for ཨྱ; hence the opinion of Lamas of Lhasa, that it expresses prosodical length, when used as above in ཨྱར.

མྱ *mya*, is not found in use in any of the dialects. The sole confirmation of its literal pronunciation depends upon the word *myai-ba* which, perhaps a thousand years ago, found its way into the Bu-nan language (Tibar-skad, Cunningh.) and which the people of Lahoul, when speaking Tibetan, pronounce *nyai-wa*. The process of transition to the cerebral *t*-sounds in the words *krad-pa* etc. is in many places not yet completed, so that the sound of *r* is still more or less clearly distinguishable. The *Prefixes* have always constituted the most perplexing phenomena in the Tibetan language. At the time of the invention of the alphabet they must have represented a sort of anticipatory sound in close connexion with the initial consonant of the word. Certain seeming impossibilities of pronunciation, when one has, for instance, to deal with a prefix together with a threefold initial consonant (བརྒྱ, བརྒྱ) become less formidable, and not more embarrassing than those which meet us, for example, in the Polish language, when we ascertain that in Balti and Khams the three explosive prefixes are pronounced as fricatives, in which case *v* must be written for *w*. Thus གཅི་བ་ *γèi-wa*, བཀྲ་ *wkra*, བརྒྱབས་ *wsgrags* call for no greater exertions, than do the Polish *cheiwy*, *wkrótcę*, *wskroś*. Our strongest ground for assuming this fricative pronunciation to be that of antiquity is, I think, that, had it been explosive, words like གཡུ་, གཡོན་ would have coincided with གུ་, གྱོན་. Yet it must be acknowledged that a pronunciation *bçu*, *bka* etc. exists, side by side with *wçu*, *wka* etc. — ཨ, as a liquid, offers no difficulty. — འ, as a prefix, is no consonant.

A doubt must still cling to ས, and I do not venture to determine its ancient pronunciation. It is by a strange anomaly that, in most dialects, when prefixed to འ, both it and the initial consonant die away into a spiritus lenis; and almost still more singular it is, that where it still asserts an independent force, in Khams and in Balti, it is sounded like འ with the power of *γ*. The investigations of Lepsius go indeed to prove, that ས and འ are complements to each other; but how came, at the beginning, two letters to be chosen as signs for one and the same sound? Most probably the original sound was *δ*, which then very soon passed into *γ*. The variations between *r* and *s* in Ladak afford no sure hold for drawing inferences.

The purpose, for which the Phonetic Table was drawn up, will have been attained, if I succeed in convincing my readers, 1. that for scientific objects the pronunciation, as it is given in Column 1, is the most suitable, and that with a good conscience it can be recommended in the place of that introduced by Csoma; 2. that its system is regular enough to render it unnecessary to give the pronunciation of every individual word throughout the work; 3. that I present in this Table, in regard to the various dialects, as much in the way of results as, down to the present, it has been possible for European students to acquire and to put into shape for the service of a European public.

III. PHONETIC TABLE

FOR COMPARING THE DIFFERENT DIALECTS.

The columns 2—6 are arranged according to the geographical site of the provinces from West to East.

I. Words containing only simple consonants and vowels.

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
<i>ka-ra</i>						
<i>kug</i> = cook		<i>ku'</i>				
<i>kun</i>				<i>kün</i>	<i>kün</i>	
<i>kañ-pa</i>						in C. high-toned
<i>gañ</i>			<i>ghan</i>	<i>ghan</i>		in C. deep-toned
<i>ñal</i>				<i>ñā</i> Ts.		
<i>ñan-pa</i>				<i>ñem-pa</i> Ü.		
<i>či</i>					<i>če</i>	
<i>čad-pa</i>				<i>čē'-pa</i>		high-toned
<i>čan-pa</i>				<i>čem-pa</i>		
<i>čen-po</i>				<i>čem-po</i>		
<i>ja</i>			<i>jha</i>	<i>jha</i>		deep-toned
<i>nyin</i>					<i>nyen</i>	
<i>tib-ril</i>				<i>tib-rī</i> Ts.	<i>teb-rel</i>	
<i>fan</i>					<i>tēn</i>	
<i>fab</i> = <i>tāp</i>						high-toned
<i>fog</i>		<i>tō'</i>				
<i>fod-pa</i>				<i>tō'-pa</i>		
<i>da</i>			<i>dha</i>	<i>dha</i>		deep-toned
<i>dud-pa</i>			<i>dhud-pa</i>	<i>dhū'-pa</i>		
<i>nad</i> = <i>nāt</i>				<i>ne'</i>		
<i>pan-pa</i>				<i>pem-pa</i>		high-toned
<i>puḡ-ron</i>		<i>pu'-ron</i>		<i>puḡ-ron</i>		
<i>ba</i>			<i>bha</i>	<i>bha</i>	<i>wa</i>	
<i>bal</i>			<i>bhal</i>	<i>bhāt, bhal</i> Ü.	<i>wal</i>	
<i>bu</i>			<i>bhu</i>	<i>bhu</i>	<i>wō</i>	
<i>bu-mo</i>			<i>bhu-mo</i>	<i>bhu-mo</i>	<i>wō-mo</i>	deep-toned
<i>bod</i>			<i>bhod</i>	<i>bho'</i>	<i>wod</i>	
<i>mig</i>		<i>mi'</i>				
<i>me</i>						
<i>tsil</i>				<i>tsī</i>	<i>tsel</i>	high-toned
<i>dza-ti</i>						
<i>wa-tse</i>						
<i>ža</i>			<i>ša</i>	<i>ša</i>	<i>ža</i>	
<i>žag</i>		<i>ža'</i>	<i>šag</i>	<i>šag</i>	<i>žag</i>	
<i>za</i>			<i>sa</i>	<i>sa</i>		
<i>zan</i>			<i>san</i>	<i>sen</i>		
<i>ar-po</i>	<i>'ar-po</i>	<i>'ar-po</i>			<i>yar-po</i>	
<i>ug-pa</i>	<i>'ug-pa</i>	<i>'ug-pa</i>			<i>yuḡ-pa</i>	
<i>o-ma</i>	<i>'a-ma</i>	<i>'o-ma</i>			<i>yo-ma</i>	
<i>od</i>	<i>'od</i>	<i>'od</i>			<i>yod</i>	
<i>ol-mo</i>	<i>'ol-mo</i>	<i>'ol-mo</i>		<i>ō₂ō'</i>	<i>yol-mo</i>	
<i>yañ</i>				<i>ō₂ō-mo</i> Ts.	<i>yen</i>	
<i>yan-pa</i>				<i>yā-ga</i>		in C. deep-toned
<i>yal-ga</i>				<i>yem-pa</i>		
<i>yin</i>					<i>yen</i>	
<i>yul</i>				<i>yū, yū</i> Ts.		

1	2	3	4	5	6	7
	West. Tibet		Central	Prov.		
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
yod				yo'		} deep-toned
ral				rā		
rol-mo				rō-mo Ts.		
lo-ma						} high-toned
ša						
šel						
sa						
'a-ma						

II. Words terminating in ཨ or རྩ.

za-ba	za-wa	sa-wa	sa-wa		} deep-toned
ži-ba	ži-wa	ši-wa	ši-wa	ži-wa	
ši-ba	ši-wa	ši-wa	ši-wa	ši-wa	} high-toned
žu-ba	žu-wa	šu-wa	šu-wa	žu-wa	
jo-bo	jo-wo	jho-wo	jho-wo		} deep-toned
dar-ba	dar-wa	dhar-wa	dhar-wa		
sol-ba	sol-wa		sō-wa Ts.		} high-toned

III. Words terminating in རྩ.

kās	Kas, Kē	Kai, Kē	Kē	Kā	Kē	Kē	} high-toned
ris	ris, rī	rī	rī	rī	rī	rī	
gus	gus, gū	gui, gū	ghui	gū	ghū	gū	} deep-toned
dus	dus, dū	dui, dū	dhui	dū	dhū	dū	
des	des, dē	dē	dhē	dē	dhē	dī	} high-toned
kos	Kos, Kō	Koi, Kō	Kō	Kō	Kō	kō	
gos	gos, gō	goi, gō	ghō	gō	ghō	gō	} deep-toned
os	os, ō	oi, ō	ō	ō	ō	yō	
čos	čos, čō	čoi, čō	čō	čō	čō	čō	} high-toned
nags	nag(s)	nag	?		nag, nā	nāg	
rigs	rig(s)	rig	?		rig, rī	and	} deep-toned
tugs	tug(s)	tug	?		tug, tū	so	
legs	leg(s)	leg	?		leg, lē	forth	} high-toned
pogs	pog(s)	pog	?		pog, pō		
tabs	tab(s)	tab	tau		tab	tab	} high-toned
čibs	čib(s)	čib	čū		čib	čib	
šubs	šub(s)	šub	šū		šub	šub	} deep-toned
pēbs	pēb(s)	pēb	pēū		pēb	pēb	
obs	'ob(s)	'ob	ōū		ōōb	yob	} deep-toned
tams-čād	tam(s)-čād	tam-čād	tam-čād		tam-čē'	tam-čād	
goms-pa	gom(s)-pa	gom-pa	ghom-pa		ghom-pa	gom-pa	} high-toned

IV. Words with diphthongs.

Kai	Kē	Kai, Kē		Kē	Kē	} high-toned
čū, čī	čī	čī		čī	čī	
bui	bui, bū	bui, bū	bhui	bhū	bū	} deep-toned
dēi	dei		dhēi	dhēi	dī	
soi					sō	} high-toned
gāū			ghāū	ghau	ga-yo	
lēū					and so forth	} deep-toned
mūū						
rāō					(ra-yo)	
reo						

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Kham

rio
roo, rō
ruo

deep-toned

V. Words with subscribed letters.

<i>kyan</i>					<i>kyen</i>	
<i>kyir-kyir</i>					<i>kyer-kyér</i>	
<i>kyu</i>					<i>kyo</i>	
<i>kyi</i>					<i>kýe</i>	
<i>kýu</i>					<i>kýo</i>	
<i>kyed</i>				<i>kyè'</i>		high-toned
<i>kyod</i>				<i>kýo'</i>		
<i>gyi</i>			<i>ghyi</i>	<i>ghyi</i>		
<i>gyon-pa</i>			<i>ghyon-pa</i>	<i>ghyom-pa</i>		deep-toned
<i>pyag</i>	Pur. Bal.; Ld. <i>pyag</i> čag	čag	čag	čag	čag	
<i>pyi</i>	<i>pi</i>	<i>pi</i>	či	či	či	
<i>pyug-po</i>	<i>pyug-po</i> čug-po	čug-po	čug-po	čug-po	čug-po	high-toned
<i>pye</i>	<i>pe</i>	<i>pe</i>	če	če	če?	
<i>pyogs</i>	čog(s)	čog	čog	čog Ts. čō Ū.	čog	
<i>bya-mo</i>	<i>bya-mo</i> ja-mo	ja-mo	?	ja-mo	?	
<i>byi-ba, byi-wa</i>	<i>bi-wa</i>	<i>bi-wa</i>	?	ja-mo	?	deep-toned
<i>bye-ma</i>	?	<i>be-ma</i>	?	<i>jhi-wa</i>	?	
<i>byos</i>	?	jos, joi, jō	?	<i>jhe-ma</i>	?	
<i>mya-nán</i>	?	<i>nya-nán</i>	<i>nya-nán</i>	<i>jhō</i>	?	high-toned
<i>krad-pa</i>	?	<i>taḍ-pa</i>	<i>taḍ-pa</i>	<i>nye-nén</i>	?	
<i>krag</i>	<i>krag</i>	<i>t ag</i>	<i>t ag</i>	<i>te-pa</i> Ts.	?	
<i>krims</i>		<i>t im(s)</i>	<i>t im</i>	vig. <i>ke'-pa</i> Ū.		
<i>krus</i>	?	<i>t us; t ū</i>	<i>t ui</i>	<i>t ag</i>	<i>t ag</i>	high-toned
<i>kron-po</i>	?	<i>t on-pa</i>	<i>ton-pa</i>	<i>t im</i>	<i>t em</i>	
<i>gri</i>	<i>gri</i>	<i>dri, di</i>	<i>dhi</i>	<i>t ū</i>	<i>t ū</i>	
<i>dron-mo</i>		<i>don-mo</i>	<i>dhon-mo</i>	<i>tom-pa</i>	<i>ton-pa</i>	deep-toned
<i>pru-gu</i>	<i>pru-gu</i>	<i>t u-gu</i>	<i>t u-ghu</i>	<i>dhi</i>	<i>di</i>	
<i>bra-bo, bra-wo</i>		<i>bra-da-wo, wo</i>	<i>dha-wo</i>	<i>dhon-mo</i>	<i>don-mo</i>	high-toned
<i>bran-sa</i>	(B. <i>blan-sa</i>)	<i>dan-sa</i>	<i>dhan-sa</i>	<i>t o-go</i>	<i>to-go</i>	deep-toned
<i>sran-ma</i>	<i>stran-ma</i> ?	<i>šran-ma</i>	<i>šran-ma</i>	<i>da-wo</i>	<i>da-wo</i>	
<i>sriñ-mo</i>	<i>strin-mo</i> B.	<i>šriñ-mo</i>	<i>šriñ-mo</i>	<i>da-wo</i>	<i>da-wo</i>	deep-toned
<i>hrul-po</i>	<i>šrul-po</i>	<i>šrul-po</i>	<i>šrul-po</i>	<i>dhan-sa</i>	<i>dan-sa</i>	
<i>klog-pa</i>	?	<i>log-pa</i>	<i>log-pa</i>	<i>šrem-ma</i>	<i>stran-ma</i>	high-toned
<i>glog</i>	<i>ylog</i> B.	<i>log</i>	<i>log</i>	vulg. <i>sem-ma</i>		
<i>bla-ma</i>	?	<i>la-ma</i>	<i>la-ma</i>	<i>šriñ-mo</i>	<i>strin-mo</i>	deep-toned
<i>zla-ba, zla-wa</i>	<i>lza</i> B.	(<i>l</i>) <i>da-wa</i>	<i>da-wa</i>	vulg. <i>sin-mo</i>		
<i>rlaṅs-pa</i>		(<i>r</i>) <i>laṅ(s)-pa</i>	<i>lā-pa</i>	<i>šrul-po</i>	<i>šrul-po</i>	high-toned
<i>sla-mo</i>	?	<i>la-mo</i>	<i>la-mo</i>	?	?	
				<i>log</i>	<i>ylog</i>	
				<i>la-ma</i>	<i>wla-ma</i>	
				<i>da-wa</i>	<i>lda-wa</i>	
				<i>laṅ-pa</i>	<i>rlen-pa</i>	
				<i>la-mo</i>	<i>sla-mo</i>	high-toned

VI. Words with superscribed letters.

<i>rkañ-pa</i>	?	(<i>r</i>) <i>kañ-pa</i>	<i>kañ-pa</i>	<i>kañ-pa</i>	<i>rkeñ-pa</i>	
<i>rgad-po</i>	?	(<i>r</i>) <i>gad-po</i>	<i>gad-po</i>	<i>ge'-po</i>	<i>rgad-po</i>	these and all
<i>rña</i>	?	(<i>r</i>) <i>ña</i>	<i>ña</i>	<i>ña</i>	<i>rña</i>	the rest are
<i>rjes</i>	?	žes, žē	jē?	jē	<i>rjē</i>	high-toned

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<i>rnyin-pa</i>	(<i>r</i>) <i>nyin-pa</i>	<i>nyin-pa</i>	<i>nyin-pa</i>	<i>nyin-pa</i>	<i>rnyin-pa</i>	
<i>rta</i>	<i>rta, sta, ta</i>	<i>ta</i>	<i>ta</i>	<i>ta</i>	<i>rta</i>	
<i>rdo</i>	(<i>r</i>) <i>do</i>	<i>do</i>	<i>do</i>	<i>do</i>	<i>rdo</i>	
<i>rnon-po</i>	(<i>r</i>) <i>non-po</i>	<i>non-po</i>	<i>non-po</i>	<i>nom-po</i>	<i>rnon-po</i>	
<i>rba</i>	<i>wa</i>	<i>ba</i>	<i>ba</i>	<i>ba</i>	<i>rwa?</i>	
<i>rmig-pa</i>	<i>mig-pa</i>	<i>mig-pa</i>	<i>mig-ba</i>	<i>mig-pa</i>	<i>rmig-pa</i>	
<i>rtsa</i>	<i>sa</i>	<i>sa</i>	?	<i>tsa</i>	?	Pur. Bal.
<i>rtswa</i>	<i>sa</i>	<i>sa</i>	?	<i>tsa</i>	?	<i>rtsod, stsod</i>
<i>rdza-ma</i>	<i>za-ma</i>	<i>za-ma</i>	?	<i>dza-ma</i>	?	
<i>lia</i>	<i>ña, śña</i>	<i>ña</i>	<i>ña</i>	<i>ña</i>	<i>lia</i>	
<i>lcan-ma</i>	<i>lcan-ma</i>	<i>can-ma</i>	<i>can-ma</i>	<i>can-ma</i>	<i>lcan-ma</i>	<i>lcan-ma</i>
<i>ljan-ku</i>	(<i>l</i>) <i>jan-ku</i>	<i>jan-ku</i>	<i>jan-ku</i>	<i>jan-ku</i>	<i>ljen-ku</i>	
<i>ltad-mo</i>	(<i>l</i>) <i>tad-mo</i>	<i>tad-mo</i>	<i>tad-mo</i>	<i>te'-mo</i>	<i>ltad-mo</i>	<i>ltad-mo</i>
<i>ldag-pa</i>	(<i>l</i>) <i>dag-pa</i>	<i>dag-pa</i>	<i>dag-pa</i>	<i>dag-pa</i>	<i>ldag-pa</i>	
<i>lham</i>	<i>lam</i>	<i>lam</i>	<i>lam</i>	<i>hlamoxlam</i>	<i>lham</i>	<i>lham</i>
<i>skom</i>	<i>skom</i>	<i>kom</i>	<i>kom</i>	<i>kom</i>	<i>skom</i>	<i>skom</i>
<i>skra</i>	<i>šra</i>	<i>šra, ʈa</i>	<i>ʈa</i>	<i>ʈa</i>	<i>štra</i>	
<i>sgo</i>	<i>yo</i>	<i>go</i>	<i>go</i>	<i>go</i>	<i>sgo</i>	<i>sgo</i>
<i>sgra</i>	<i>da, ra</i>	<i>da, ra</i>	<i>da</i>	<i>da</i>	<i>zdra</i>	
<i>snon-po</i>	<i>non-po</i>	<i>non-po</i>	<i>non-po</i>	<i>nom-po</i>	<i>snon-po</i>	
<i>snyin</i>	<i>nyin</i>	<i>nyin</i>	<i>nyin</i>	<i>nyin</i>	<i>snyen</i>	
<i>stag</i>	<i>tag</i>	<i>tag</i>	<i>tag</i>	<i>tag</i>	<i>stag</i>	
<i>sdon-po</i>	(<i>s</i>) <i>don-po</i>	<i>don-po</i>	<i>don-po</i>	<i>don-po</i>	<i>sdon-po</i>	
<i>sna</i>	<i>na</i>	<i>na</i>	<i>na</i>	<i>na</i>	<i>sna</i>	
<i>spu</i>	(<i>s</i>) <i>pu</i>	<i>pu</i>	<i>pu</i>	<i>pu</i>	<i>spo</i>	
<i>spyod-pa</i>	(<i>s</i>) <i>cod-pa</i>	<i>cod-pa</i>	<i>cod-pa</i>	<i>çö'-pa</i>	<i>šwod-pa</i>	
<i>spreü</i>	also <i>šreü</i>	<i>teü</i>	<i>teü</i>	<i>teü</i>	<i>štre-yö</i>	
<i>sbal-ba</i>	(<i>s</i>) <i>bal-wa</i>	<i>bal-wa</i>	<i>bal-wa</i>	<i>bā-wa</i> Ts. <i>bal-wa</i> Ü.	<i>zual-wa</i>	
<i>sbyar-ba</i>	<i>zar-wa</i>	<i>zar-wa</i>	<i>zar-wa</i>	<i>jar-wa</i>	<i>zuar-wa</i>	
<i>sbran-bu</i>	also <i>dan-bu</i>	<i>dan-bu</i>	<i>dan-bu</i>	<i>jan-bu</i>	<i>den-wo</i>	
<i>sman</i>	(<i>s</i>) <i>man</i>	<i>man</i>	<i>man</i>	<i>men</i>	<i>sman</i>	
<i>smyon-pa</i>	<i>nyon-pa</i>	<i>nyon-pa</i>	<i>nyon-pa</i>	<i>nyom-pa</i>	<i>snyon-pa</i>	
<i>smra-ba</i>	<i>mra-wa</i>	<i>mra-wa</i>	?	<i>m(r)a-wa</i>	<i>šna-wa</i>	
<i>stsal-ba</i>	(<i>s</i>) <i>tsal-wa</i>	<i>tsal-wa</i>	<i>tsal-wa</i>	<i>tsā-wa</i> Ts. <i>tsal-wa</i> Ü.	<i>stsal-wa</i>	

VII. Words with prefixed letters.

<i>yces-pa</i>	<i>ces-pa</i>	<i>čē-pa</i>	<i>čē-pa</i>	<i>čē-pa</i>	<i>yčī-pa</i>	
<i>ytam</i>	<i>tam</i>	<i>tam</i>	<i>tam</i>	<i>tam</i>	<i>ytām</i>	
<i>yduñ-ba</i>	<i>duñ-wa</i>	<i>duñ-wa</i>	<i>duñ-wa</i>	<i>duñ-wa</i>	<i>yduñ-wa</i>	
<i>ynañ-ba</i>	<i>nañ-wa</i>	<i>nañ-wa</i>	<i>nañ-wa</i>	<i>nañ-wa</i>	<i>yneñ-wa</i>	Bal. <i>yname</i>
<i>ynam</i>	<i>nam</i>	<i>nam</i>	<i>nam</i>	<i>nam</i>	<i>yname</i>	
<i>ytsañ-po</i>	<i>tsañ-po</i>	<i>tsañ-po</i>	<i>tsañ-po</i>	<i>tsañ-po</i>	<i>ytsen-po</i>	
<i>yzu</i>	<i>zu</i>	<i>zu</i>	<i>zu</i>	<i>zu</i>	<i>yzo</i>	
<i>yzig</i>	<i>zig</i>	<i>zi</i>	<i>sig</i>	<i>sig</i>	<i>yzig</i>	
<i>yyog-po</i>	<i>yog-po</i>	<i>yo'-po</i>	<i>yog-po</i>	<i>yog-po</i>	(<i>y</i>) <i>yog-po</i>	
<i>yser-pa</i>	<i>šer-pa</i>	<i>šer-pa</i>	<i>šer-pa</i>	<i>šer-pa</i>	<i>yšer-pa</i>	or <i>gšer-pa</i>
<i>yser</i>	<i>ser</i>	<i>ser</i>	<i>ser</i>	<i>ser</i>	<i>yser</i>	Bal. <i>yser</i>
<i>dkar-po</i>	<i>kar-po</i>	<i>kar-po</i>	<i>kar-po</i>	<i>kar-po</i>	<i>ykar-po</i>	
<i>dkyil</i>	<i>kyil</i>	<i>kyil</i>	<i>kyil</i>	<i>kyil</i>	<i>ykyil</i>	
<i>dgu'</i>	<i>gu</i>	<i>gu</i>	<i>gu</i>	<i>gu</i>	<i>ygo</i>	
<i>dgra</i>	<i>da</i>	<i>da</i>	<i>da</i>	<i>da</i>	(<i>y</i>) <i>da</i>	Bal. <i>xiul</i>
<i>dnul</i>	<i>nul</i> (vulgo)	<i>mul</i>	<i>nul</i>	<i>nū</i> Ts. <i>nul</i> Ü.	<i>ynul</i>	or <i>xiul</i>
<i>dpe-ča</i>	<i>pe-ča</i>	<i>pe-ča</i>	<i>pe-ča</i>	<i>pe-ča</i>	<i>ype-ča</i>	<i>xpe-ča</i>

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<i>ma-dpe</i>	<i>mas-pe</i>	<i>mar-pe</i>	<i>ma-pe</i>	<i>ma-pe</i>	<i>may-pe?</i>	
<i>dpyid</i>	(s) <i>pid</i>	<i>pid</i>	<i>cid</i>	<i>ci</i>	<i>ɣsid</i>	
<i>dbaŋ</i>	<i>uaŋ</i>	<i>uaŋ</i>	<i>uaŋ</i>	<i>uaŋ</i> (vlg. <i>aŋ</i>)	<i>ɣweŋ</i>	
<i>dbu</i>	<i>u*</i>	<i>u</i>	<i>u</i>	<i>u</i>	<i>wo</i>	* = ʅ
<i>dbugs</i>	<i>ug(s)</i>	<i>u</i>	<i>ug</i>	<i>ug</i> Ts. <i>u</i> Ü.	<i>wug</i>	etc.
<i>dbul-po</i>	<i>ul-po</i>	<i>ul-po</i>	<i>ul-po</i>	<i>ul-po</i> Ts.	<i>ɣwɔl-po</i>	
<i>dben-pa</i>	<i>en-pa</i>	<i>en-pa</i>	<i>en-pa</i>	<i>em-pa</i> [Ü.	<i>ɣwen-pa</i>	
<i>dbyar</i>	<i>yar</i>	<i>yar</i>	<i>yar</i>	<i>yar</i>	<i>wyer</i>	
<i>dmar-po</i>	<i>mar-po</i>	<i>mar-po</i>	<i>mar-po</i>	<i>mar-po</i>	(ɣ) <i>mar-po</i>	
<i>dmyal-ba</i>	<i>nyal-wa</i>	<i>nyal-wa</i>	<i>nyal-wa</i>	<i>nyā-wa</i> Ts. <i>nyal-wa</i> Ü.	<i>mnyal-wa</i>	
<i>ɖka, vka</i>	<i>ka</i>	<i>ka</i>	<i>ka</i>	<i>kā</i>	<i>vka</i>	
<i>bkra-sis</i>	<i>ta-si(s)</i>	<i>ta-si</i>	<i>ta-si</i>	<i>ta-si</i>	<i>bta-si</i>	
<i>bgo-ba</i>	<i>go-wa</i>	<i>go-wa</i>	<i>go-wa</i>	<i>go-wa</i>	<i>vgo-wa</i>	
<i>brgyad</i>	<i>gyad</i>	<i>gyad</i>	<i>gyad</i>	<i>gye</i>	<i>vrgyad</i>	Bal. <i>vrgyad</i>
<i>bču</i>	<i>ču</i>	<i>ču</i>	<i>ču</i>	<i>ču</i>	<i>vču, bču</i>	
<i>bčug-sum</i>	<i>čug-süm</i>	<i>čug-um</i>	<i>ču-süm?</i>	<i>ču-süm</i> <i>ču-sum</i>	<i>včug-süm</i>	
<i>bčub-zi</i>	<i>čub-zi</i>	<i>čub-zi</i>	<i>ču-zi</i>	<i>ču-zi</i>	<i>včub-zi?</i>	
<i>brjed-pa</i>	<i>žed-pa</i>	<i>žed-pa</i>	<i>jed-pa</i>	<i>jě-pa</i>	<i>vɣjed-pa</i>	
<i>btum-pa</i>	<i>tum-pa</i>	<i>tum-pa</i>	<i>tum-pa</i>	<i>tüm-pa</i>	<i>btom-pa</i>	
<i>bdun</i>	<i>dun</i>	<i>dun</i>	<i>dun</i>	<i>dyn</i>	<i>vdun</i>	Bal. <i>vdun</i>
<i>brtse-ba</i>	<i>se-wa</i>	<i>se-wa</i>	<i>tse-wa</i>	<i>tse-wa</i>	<i>ertse-wa</i>	
<i>brdzun</i>	<i>zun</i>	<i>zun</i>	<i>dzun</i>	<i>dzun</i>	<i>vrdzun</i>	Pur. <i>rdzun</i>
<i>bži</i>	<i>ži</i>	<i>ži</i>	<i>ši</i>	<i>ši</i>	<i>vze</i>	
<i>bžib-ču</i>	<i>žib-ču</i>	<i>žib-ču</i>	<i>ši-ču?</i>	<i>ši-ču</i>	<i>vžeb-ču?</i>	
<i>bzaŋ-po</i>	<i>zaŋ-po</i>	<i>zaŋ-po</i>	<i>saŋ-po</i>	<i>saŋ-po</i>	<i>vzeŋ-po</i>	
<i>bsal-ba</i>	<i>sal-wa</i>	<i>sal-wa</i>	<i>šal-wa</i>	<i>šā-wa</i>	<i>vsel-wa</i>	
<i>bsu-ba</i>	<i>su-wa</i>	<i>su-wa</i>	<i>su-wa</i>	<i>su-wa</i>	<i>vso-wa</i>	
<i>bsreg-pa</i>	<i>šreg-pa</i>	<i>šreg-pa</i>	<i>šreg-pa</i>	<i>šreg-pa</i> (<i>seg-pa</i>)	<i>vstrag-pa</i>	
<i>bslab-pa</i>	<i>lab-pa</i>	<i>lab-pa</i>	<i>lab-pa</i>	<i>lab-pa</i>	<i>vslab-pa</i>	
<i>m̄ar</i>	<i>kar</i>	<i>kar</i>	<i>kar</i>	<i>kar</i>	<i>m̄kar</i>	
<i>mgo</i>	<i>go</i>	<i>go</i>	<i>go</i>	<i>go</i>	<i>mgo</i>	
<i>mgron</i>	<i>don</i>	<i>don</i>	<i>don</i>	<i>don</i>	<i>m̄don</i>	
<i>m̄nar-(b)wa</i>	<i>nar-wa</i>	<i>nar-wa</i>	<i>nar-wa</i>	<i>nar-wa</i>	<i>m̄nar-wa</i>	
<i>mč̄in-pa</i>	<i>čin-pa</i>	<i>čin-pa</i>	<i>čin-pa</i>	<i>čim-ga</i>	<i>mč̄en-pa</i>	
<i>mjin-pa</i>	<i>jin-pa</i>	<i>jin-pa</i>	<i>jin-pa</i>	<i>jin-pa</i>	<i>mjin-pa</i>	
<i>mtin</i>	<i>tin</i>	<i>tin</i>	<i>tin</i>	<i>tin</i>	(m) <i>ten</i>	
<i>mda</i>	<i>da</i>	<i>da</i>	<i>da</i>	<i>da</i>	<i>mda</i>	
<i>mtso</i>	<i>tso</i>	<i>tso</i>	<i>tso</i>	<i>tso</i>	<i>mtso</i>	
<i>mdzo</i>	<i>dzo</i>	<i>dzo</i>	<i>dzo</i>	<i>dzo</i>	<i>mdzo</i>	
<i>kol-ba</i>	<i>Kol-wa</i>	<i>Kol-wa</i>	<i>Kol-wa</i>	<i>kō-wa</i> Ts.	<i>nikol-wa</i>	
<i>gul-ba</i>	<i>gul-wa</i>	<i>gul-wa</i>	<i>gul-wa</i>	<i>gū-wa</i> Ts <i>gul-wa</i> Ü.	<i>ngul-wa</i>	
<i>čam-pa</i>	<i>čam-pa</i>	<i>čam-pa</i>	<i>čam-pa</i>	<i>čam-pa</i>	<i>nčam-pa</i>	
<i>jam-po</i>	<i>jam-po</i>	<i>jam-po</i>	<i>jam-po</i>	<i>jam-po</i>	<i>njam-po</i>	
<i>tag-pa</i>	<i>tag-pa</i>	<i>tag-pa</i>	<i>tag-pa</i>	<i>tag-pa</i>	<i>ntag-pa</i>	
<i>ɣge-dun</i>	<i>gen-dun</i>	<i>gen-dun</i>	<i>ge(n)-dun</i>	<i>ge(n)-dun</i> Ts. <i>ge-dun</i> Ü.	<i>ɣgen-dun?</i>	
<i>dod-pa</i>	<i>dod-pa</i>	<i>dod-pa</i>	<i>dod-pa</i>	<i>do-pa</i>	<i>ndod-pa</i>	
<i>pur-ba</i>	<i>pur-wa</i>	<i>pur-wa</i>	<i>pur-wa</i>	<i>pur-wa</i>	<i>m̄pur-wa</i>	
<i>ɣyi-wa</i>	<i>pi-wa</i>	<i>pi-wa</i>	<i>pi-wa</i>	<i>ci-wa</i>	<i>nā-wa</i>	
<i>prod-pa</i>	<i>ɬod-pa</i>	<i>ɬod-pa</i>	<i>ɬod-pa</i>	<i>ɬo-pa</i>	<i>nɬod-pa</i>	

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West. Tibet

Central Prov.

	Ladak	Lahoul	Spiti	Tsang, Ü	Khams
<i>bab-pa</i>	<i>bab-pa</i>	<i>bab-pa</i>	<i>bab-pa</i>	<i>bab-pa</i>	<i>mbab-pa</i>
<i>vka-büm</i>	<i>kam-bum</i>	<i>kam-bum</i>	<i>kam-büm</i>	<i>ka(m)-büm</i>	<i>vkam-büm</i>
<i>tsir-wa</i>	<i>tsir-wa</i>	<i>tsir-wa</i>	<i>tsir-wa</i>	<i>tsir-wa</i>	<i>ntsir-wa</i>
<i>dzin-pa</i>	<i>dzin-pa</i>	<i>dzin-pa</i>	<i>dzin-pa</i>	<i>dzim-pa</i>	<i>ndzen-pa</i>

ABBREVIATIONS.

abbr.	==	abbreviated, abbreviation	e.g.	==	exempli gratia, for instance
acc.		according to	eleg.		elegant, -ly
accus.		accusative case	elsewh.		elsewhere
act.		active, -ly	emphat.		emphatical, -ly
adj.		adjective	erron.		erroneous, -ly
adv.		adverb, -ially	esp.		especially
A.R.		Asiatic Researches	euphemist.		euphemistical, -ly
Ar.		Arabic	expl.		explain, explanation
B.		books, book-language	extr.		extremo, towards the end of a longer article.
Bal.		Balti, the most westerly of the districts, in which the Tibetan language is spoken.	fem.		feminine gender
Bhar.		Bharata, a dialogue, ed. by Dr. A. Schiefner.	fig.		figurative, -ly
Bhot.		Bhotan, province.	frq.		frequent, -ly
Burn. I.		Burnouf, Introduction au Buddhism Indien.	fut.		future tense
II.		Burnouf, Lotus de la bonne loi.	gen.		general, -ly
C.		Central Tibet, esp. the provinces Ü and Tsang.	gen.		genitive case
c.		cum, with	Gl.		Gyalrabs, a history of the kings of Tibet.
c.c.		construitur cum, construed with.	Gram.		native grammarians or grammatical works
c.c.a.		construed with the accusative, etc.	Gyatch.		Gyatcherrolpa, Biography of Buddha.
ccapir		construitur cum accusativo personae, instrumentativo rei	Hd.		Hindi language.
ccirdp		construitur cum instrumentativo rei, dativo personae etc.	Hook.		Dr. Hooker, Himalayan Journals.
cf.		confer, compare	ibid.		ibidem, in the same place.
Chr. P.		Christian writings by Protestant missionaries.	id.		idem, the same
Chr. R.		Christian writings by Roman Catholic missionaries.	i. e.		id est, that is
cog.		cognate, related in origin	imp.		imperative mood
col.		colloquial, -ly	impers.		impersonal, -ly
collect.		collective, -ly	incorr.		incorrect, -ly
com.		commonly	inf.		infinitive mood
comp.		compound -s	init.		initio, at the beginning of a longer article.
conj.		conjunction	inst.		instead
contr.		contracted	instr.		instrumentative case
corr.		correct, -ly	interj.		interjection
correl.		correlative, -ly	interr.		interrogative, -ly
Cs.		Csoma de Körös, Tibetan-English Dictionary.	intrs.		intransitive
Cunn.		Cunningham, General, Ladak and the surrounding country.	i.o.		instead of
dat.		dative case	irr.		irregular, -ly
deriv.		derivative	Kh.		Khams, eastern part of Tibet.
Desg.		Desgodins, La Mission du Tibet de 1855—1870.	Köpp.		Köppen, Die Religion des Buddha.
Do. or Dom.		Do-mang, a collection of incantations.	Kun.		Kunawur, province under English protection.
dub.		dubious	Lat.		Latin
Dzl.		Dzanglun, an ancient collection of Legends of Buddha.	Ld.		Ladak, province.
			Ld.-Glr.		Ladak-Gyalrabs, a history of Tibet, ed. by Dr. E. Schlagintweit.
			Lew.		Lewin, Manual of Tibetan.
			Lex., Lexx.		Lexicons, native dictionaries.
			Lh.		Lahoul, province.
			Lis.		Lishigurkhang, glossary.
			lit.		literally, also literature
			Ma.		Ma-ong-lung-bstan, a kind of Tibetan Apocalypse.

masc.	== masculine gender	Schl.	== Dr. E. Schlagintweit, Buddhism in Tibet.
Med.	medical works	Schr.	Schröter, editor of the first Tibetan Dictionary.
med.	medio, about the middle of a longer article	S.g.	Shad-gyud, a medical work.
metaph.	metaphorical, -ly	Sik.	Sikkim, province
meton.	metonymical, -ly	sim.	similar in meaning, similarly
Mil.	Milaraspa's hundred thousand Songs.	sing.	singular number
Mil. nt.	Milaraspai nam-tar, Milaraspa's autobiography.	s.l.c.	si lectio certa, if the reading is to be depended upon
Mng.	Man-ngag-rgyud, a medical work.	S.O.	Ser-od, a religious work.
n.	name	Sp.	Spiti, province.
neut.	neuter gender	Ssk.	Sanskrit
nif.	ni fallor, if I am not mistaken	Stg.	Stan-gyur, a collection of commentaries.
n.p.	noun proper	symb. num.	symbolical numeral
N.T.	New Testament	syn. or synon.	synonymous
num.	numeral	Tar.	Taranatha, history of the propagation of Buddhism in India.
obs.	obsolete	termin.	terminative case
opp.	as opposed to	Thgr.	Thos-grol, Direction for the departed soul to find the way to eternal happiness.
p.	page	Thgy.	Thargyan, scientific treatises.
partic.	participle	Trig.	Triglot, a collection of Buddhist terms in Sanskrit, Tibetan and Mongolian.
pass.	passive, -ly	trop.	tropically, figuratively
perh.	perhaps	trs.	transitive
Pers.	Persian	Ts.	Tsang, province of Central Tibet.
pers.	person, personal	Ü	Ü, " " " "
pf.	perfect tense	Urd.	Urdu, a dialect of Hindustani.
pl.	plural number	v.	vide, see
pleon.	pleonastic, -ally	vb.	verb
p. n.	proper name	vb. a.	verb active
po.	poetically	vb. n.	verb neuter
pop.	popular language	vulg.	vulgar, low expression
postp.	postposition	vulgo	in common life
prep.	preposition	W.	Western Tibet.
prob.	probably	Was.	Prof. W. Wasiljew, Der Buddhismus.
pron.	pronoun	Wdk.	Waidurya Karpo, a mathematical work.
prop.	properly	Wdn.	Waidurya Nonpo, a medical work.
prov.	provincialism, provincial, -ly	w. e.	without explanation
Pth.	Padma thangyig, a collection of legends of Padma Sambhava.	Will.	Williams, Sanskrit-English Dictionary.
Pur.	Purig, province.	Wls.	Wilson, Sanskrit Dictionary.
q. v.	quod vide, which see	Wts.	Wai-tsang-thu-shi, a description of Tibet, originally Chinese, ed. by Klaproth.
rel.	relative	Z.	Zangskar, a Kashmere-Tibetan province.
resp.	respectful, -ly	Zam.	Zamatog, a treatise on Tibetan grammar and orthography.
Sambh. or Sb.	Shambhala, a fabulous country in the north and a book: Guide to Sb.		
sbst.	substantive		
Sch.	Prof. Is. J. Schmidt, Tibetisch-Deutsches Wörterbuch.		
"	" " Tibetische Grammatik.		
Schf.	Dr. A. Schiefner.		

EMENDATION.

- Page 122, 1st. column, 4th. line from the top, after dignity, are to be inserted the following words:
 2. *Cs.* exaggeration. *sgro-dogs-pa* 1. *Sch.* to bestow the peacock's feather.
 Other misprints in the English text will be easily recognized as such, and hardly require a specification.

TIBETAN-ENGLISH DICTIONARY.

ཀ

ཀ *ka* 1. the letter **k**, *tenuis*, = French *c* in *car*. — 2. as numerical figure, used in marking the volumes of a work: **one**. — *ka-to* **alphabetical register** *Sch.* — *ká-pa* the first volume of a work. — *ka-dpé a-b-c-book*. — *ka-prén*, *ka smad sum-èu*, *kā-li* the Tibetan **alphabet**.

ཀ *ka* 1. an additional syllable, so-called **article**, affixed to some substantives, numerals and pronouns, v. the grammars. — 2. **pillar**, v. *ka-ba*.

ཀྱ *ka (kva)* **oh!**

ཀྱཀྱ *ka-ká excrement*, (nursery word), **ka-ka tan-èè** *W.* = French: *faire caca*.

ཀྱཀྱ *kā-ka* *Ssk.* **crow**.

ཀྱཀྱ *kan-ka*, *Ssk.* ཀྱཀྱ, **heron**.

ཀྱཀྱའི *ka-ka-ni* a small coin of ancient India *Cs.*

ཀྱཀྱརྩྭ *ka-ka-rān* **cucumber** *Kun.*

ཀྱཀྱལྱ *ka-ko-la*, *Ssk.* ཀྱཀྱལྱ, a plant bearing a berry the inner part of which is a waxlike and aromatic substance. — *ka-ko* *prob.* means the same.

ཀྱཀྱལྱ *ka-kā* the **a-b-c, alphabet**; *ka-kai to* **alphabetical register**, *ka-kai dpe a-b-c-book*; *ka-ka-pa* **abecedarian**.

ཀྱཀྱལྱམྱ *ka-kōl-ma* v. *kōl-ma*.

ཀྱཱྱ *kā-ča* also *kā-čā*, **goods, things**; *kā-čai rjēs-su brāns-pai rgyālpō* n. of a demon.

ཀྱཱྱལྱ *kā-ta-ya*, also *ka-tya*. n. of a locality *Mil.*

ཀྱཱྱ *ka-tu* v. *ke-tu*.

ཀྱཱྱརྩྭ *ka-tō-ra*, more correctly *ka-to-ra*, *Hd.*, metal cup, dish, basin.

ཀྱཱྱརྩྭ *ka-ta-ra* *Kun.* a sort of **peach**.

ཀྱཱྱལྱ *ka-dāg*, also *ka-nas dag*, pure from the beginning *Lex.*

ཀྱཱྱརྩྭ *ka-dār* (from خبءار *Urd.?*) only in the phrase: **ka-dar čo-čē** to be cautious, take care, take heed, -la, of.

ཀྱཱྱལྱ *ku-pā-la* *Ssk.* **skull**.

ཀྱཱྱལྱ *ka-pi-ta* **gum, resin** *Sch.*

ཀྱཱྱལྱཱྱ *kam-po-rtse*, absurd spelling instead of *kam-bo-ja* *Wdk.*

ཀྱཱྱ *kā-ba* **ka-wa** 1. **pillar, post**; *k. dzug-pa* to erect a pillar. — 2. a large vein or artery in the abdomen. — **Comp.** *ka-skéd* shaft of a column. — *kā čan* having columns. — *ka-řčig-ago-řčig* a small house, poor cottage; also a mode of capital punishment is said to be called so, when the culprit is fastened to a pillar in a dungeon until he dies of hunger. — *ka-řčig-pa* having one pillar, *ka-mān-ma* having many pillars. — *ka-čēn* the principal p. (cf. στυλος *Gal.* 2. 9) *Tar.* 182. 10. — *ka-rtēn* base of a p. *Lex.* — *ka-stēgs*, *ka-řdān* pedestal, base of a p. — *ka-spūns* many pillars. — *ka-méd* without a pillar; helpless, destitute. — *ka-rtse*, *ka-yān-rtse* capital of a pillar. — *ka wā-*

can, *súl-can* a channeled pillar. — *ka-jzu* capital of a pillar. — *ka-jzu-γdün* beam of the capital (pillars are mostly made of wood).

ཀ་བེད་ *ka-béd* prob. a sort of gourd *Wdh.*

ཀ་མ་རུ་ *ka-ma-ru* 1. alabaster *Sch.* — 2. n. of a country.

ཀ་མ་ལ་གྱི་ལ་ *ka-ma-la-si-la* n. of a famous ancient pandita or Brahmanical scholar.

ཀ་མུ་ལ་རྩོ་གྲུ་ *ka-mul-rdo-rgyál* is said to denote a sort of alabaster or of steatite in *C.*

ཀ་ཙ་ལིན་དེ་ *ka-tsa-lindi* n. of a fabulous, very smooth, stuff or cloth, *Gyatch.*

ཀ་རྩ་མ་ *ka-rtsam*, *Ld.* **ka-sam**, prob. a sort of oats; differing from *yug-po*, accounted superior to buckwheat, but inferior to wheat.

ཀ་ཚིག་མཆོད་པོ་ *ka-tsigs-čén-po* title of a book cited in *Glr.*

ཀ་ཡེ་ *ka-yé* (*kwa-ye*) oh! holla! hear! so e. g. at the beginning of a royal proclamation *Pth.*

ཀ་ར་ *ká-ra* *C. & B.* sugar; *šel-ka-ra* crystallized s., sugar-candy, *rgyál-mo-ka-ra* id. *Sch.*; *byé-ma-ka-ra* ground sugar. — *ka-ra-ja* tea with sugar; *Sch.* 'a sweet soup'? — *ka-ra tog-tóg* sugar in lumps. — *kara-šin* sugar-cane. (*W. Ka-ra*).

ཀ་ར་བི་ར་ *ka-ra-bi-ra*, also *ka-ra-wi-ra* (*Ssk.*) oleander flower, *Nerium odorum*.

ཀ་ར་མ་ཇ་ *ka-rañ-dza* *Ssk.* a medicinal fruit, *Galedupa arborea*.

ཀ་ར་ན་ད་ *ka-ran-dha* *Pth.* more correctly *ka-rañ-ḍa*, *Ssk.*, a species of duck.

ཀ་རུ་ *ká-ru* wedge.

ཀ་ལ་པ་ *ka-lā-pa* a fabulous place or country in the north of Asia; also n. of a grammar *Cs.*

ཀ་ལ་བིང་ཀ་ *ka-la-piñ-ka* *Cs.*: 'Ssk., n. of a bird', *Will.*: 'kalāpin peacock; the Indian cuckoo'.

ཀ་ལ་ཤ་ *ka-la-ša* *Ssk.* pitcher, jar.

ཀ་ལ་ག་ *ká-lag* *W.* mud, mixture of earth and water used instead of clay (*C. & B.*: *jeim-pa*); the word is also used for other similar compounds.

ཀ་ལ་ན་ད་ཀ་ *ka-lan-taka* *Ssk.* n. of a bird.

ཀ་ལི་ *ka-li* 1. skull *Ler.* — 2. = *ka-lé* *W.*

ཀ་ལི་ *kā-li* the Tib. alphabet, v. *ka*.

ཀ་ལིང་ག་ *ka-liñ-ga* *Ssk.* n. of different tracts in the eastern part of India; *Sch.*: 'Korea', without giving further explanation; perh. Mongol writers call it so?

ཀ་ལིབ་ *ka-lib*, *Ar.* قَلْب bullet-mould *W.*

ཀ་ལེ་ *ka-lé*, also *ku-léb*, saddle-cloth.

ཀ་ཤ་ *kā-ša* *Ssk.* a sort of grass, *Saccharum spontaneum*; Tibetans often seem to mistake it for *ku-ša* q. v.

ཀ་ཤི་ཀ་ *ka-ši-ka* *Ssk.*, adj. of Kāsi (Banāras): inhabitant of Banāras; *ka-ši-kai ras*, a sort of fine cottoncloth.

ཀ་ས་ *ká-sa*, also **ká-so*, *kas** (perh. a mutilated form of *bka-stsal*) resp.

yes, Sir! very well, Sir! at your service! (*W.* also: **ká-sa-ju** v. *žu*) *W.* frq., also *C.* ni f., never in *B.*

ཀ་ག་གིས་ *kág-gis* suddenly *Sch.*

ཀ་ག་མ་ *kág-ma* mischief, harm, injury *Cs.*

ཀ་ང་ཀ་ *kan-ka* *Ssk.* heron.

ཀ་ང་དང་ཀིང་ *kan-dan-kin* n. of a terrifying deity *Glr.*, prob. = *kin-kán*, which is said to signify Rāhula (v. *sgra-jcan* & *drag-jshed* in *drag-pa*).

ཀ་ཏ་ཤ་ཀ་རི་ *kañḍa-kā-ri* *Ssk.* ('thorny') *Wilson*: *Solanum Jaquini*; in *Lh.* a sort of wild *Rubus*.

ཀ་ད་ *kad*, *Ld.* sometimes instead of the affix *ka*, e. g. *nyis-kád*, *tsan-kád*; perh. also in *mnyam-kád*, *Thygy*?

ཀ་ན་ *kan* *Med.* = *bad-kan*.

ཀ་ན་མ་ *kán-ma* middle finger.

ཀ་བ་ཅ་ *káb-za*

ཀ་བ་ཅ་ *káb-za* (كَبْضَة *Ar.*) *W.* hilt, handle of a sword.

ཀ་བ་ཤ་ *káb-ša* (كُفْش Pers.) shoe; in *W.* esp. the leather shoes of Hindu fashion, which are also bought by wealthier Tibetans.

ཀ་བ་བོ་རྩེ་ *kam-bo-dza Ssk.* n. of a country in the northwest of India, *Wdh.*: *kam-po-rtse.*

ཀ་ཁུ་ *kau* watermelon *Sch.*

ཀར་ *kar*, also *kar-kar*, great pain, suffering *Lex.*

ཀར་ཀ་ཏ་ *kar-ka-ta Ssk.* the constellation of **Cancer**.

ཀར་སྒྱིན་ *kár-skyin* loan, when respectfully requested, cf. *skyin*.

ཀར་ཅག་ *kar-čag* register, list.

ཀར་མ་ *kárma Ssk.* ('deed, action'); *kar-ma-pa* (in Nepal *karmika*) name of a philosophical school of Buddhism.

ཀར་ཡོལ་ *kar-yól* porcelain, china-ware, -cup etc.

ཀར་ལང་བ་ *kár-lan-ba*, also *kér-lan-ba*, to stand up, to rise.

ཀར་ཤ་པ་ནི་ or ན་ *kar-ša-pa-ni* or *na, Ssk.* **काषीपण**, a coin in ancient India, or rather a weight of gold and silver, of different value (not = 'cowries', as *Sch.* seems to think).

ཀར་ཡ་ *kál-ya*, also *kal-yór*, *W.* col. instead of *kar-yól*, the former seems to be a corruption of قَلْعِي.

ཀི་ *ki* numerical figure: 31, *ki-pa* the 31st (volume).

ཀི་ཀང་ *ki-kán* wild leek *Sch.*

ཀི་གུ་ *ki-gu* n. of the vowel-sign for *i*, ི.

ཀི་མ་ *ki-ma Dzl.* ༣༡ acc. to *Schf.* a corruption of the Chinese *khin*, a lyre with 7 strings. (*Pilgrim. of Fa-Hian Calc.* 1848 p. 265).

ཀི་ཅི་ *ki-tsi* tickling *W.*, **ki-tsi kig-čé** to tickle.

ཀ

ཀུག་རྩེ་ *kug-rtse*

ཀིང་ཀང་ *kin-kán* v. *kán-dan-kin.*

ཀིམ་པ་ *kim-pa* n. of a fruit, *Lex.*

ཀུ་ *ku* numerical figure: 61; *kú-pa* the 61st (volume).

ཀུ་ *ku*, *kú-sgra B.*, **kú-čò** *W.* clamour.

ཀུ་ན་ལ་ *ku-na-la*, *ku-nā-la Ssk.*, n. of a bird in the Himalaya.

ཀུ་བ་ *kú-ba Wdh.* gourd.

ཀུ་བེ་ར་ *ku-be-ra Ssk.* the god of riches, also *Nag-ku-bera*, *Rnam-tos-kyi-bú*, *Rnam-tos-srás*, *Lag-na-rdó-rje* etc.

ཀུ་མུ་ད་ *ku-mu-da Ssk.* the flower of the red and white lotus, *Nymphaea rubra* and *esculenta*.

ཀུ་ཡ་ *kú-ya* sediment of urine *Med.*

ཀུ་རུ་ཀུ་ལེ་ *ku-ru-kul-le* n. of a female deity *Mil.*

ཀུ་རུག་ *ku-rüg* *Ld.* colt of an ass.

ཀུ་རེ་ *ku-ré*, also *ku-res* jest, joke, *ku-re byed-pa* to jest, cf. *kyat-ka*.

ཀུ་ལིག་ *ku-lig* key, also lock; more accurately: **pié-ku-lig** key, *čüg-ku-lig* lock, padlock; **ku-lig-bür-* (or *bor-*) *tse** in *Ld.* a contrivance used instead of a doorlatch. *W.*

ཀུ་ཤ་ *ku-ša* a sort of grass, *Poa cynosuroides*, often used in sacred ceremonies.

ཀུ་སུ་ *ku-sü* apple *Dzl.*; *W.* (Cf. *slí*).

ཀུ་སུ་མ་ *ku-su-ma Ssk.* flower.

ཀུ་ཏུ་ *ku-hu* ring-dove (*S.* (*Ssk.*: the cry of the cuckoo).

ཀུག་ *kug*, also *kug-küg*, crooked; a hook; *gri-kug* a curved knife, short sabre; *lāgs-kug* an iron hook; *nya-kug* a fishing-hook; **kug-kug jhó-pa** *C.* **tan-čé** *W.* to bend, curve; clinch (a nail); **go kug tan-čé** *W.* to nod, **lag kug tan-čé** *W.* of beckon. (Cf. *kum-pa*.)

ཀུག་རྩེ་ *kug-rtse*, **kug-sé** cuckoo *W.*

ཀུན kun (C.: **kun**) **all, every, each; whole;** *spui kün-bu kün-nas* from every pore *Dzl.*; *dé-dag kun* all these; *γzan kun* all the others; also pleon. *kun fams-čad* all of them, they altogether; *kün-gyis mčön-ba, fös-pa* seen, heard by every body, generally known; *kün-tu* 1. into all, in all etc. 2. adv. everywhere, in every direction; *kun-tu-bzän-po* Allgood, n. of the first of the celestial Bodhisattwas, *Samanta-bhadra*, sometimes confounded with Adibuddha, *tög-mai Sañs-rgyas*; in later works even a *Kun-tu-bzän-mo Yum* is mentioned *Thgr.*; *kün-tu rgyü-ba* to go everywhere, wander about; *Kun-tu-rgyu བཞིབ་རྒྱལ་* n. of a class of Brahmans, itinerant monks, *Dzl.*; *kün-nas* from everywhere, round about, wholly, thoroughly e. g. overpowered by passions, cleansed from sin *Dzl.*; *kün-nas dod-pa* to wish from the bottom of the heart *Thgy.*

Comp. *kun-dkris* general corruptness, misery, sin *Lex.* — *Kun-kyáb* comprising, pervading all things. — *Kun-mkyén-(pa)* omniscient. — *Kun-dgá-bo*, *Ssk. ānandā*, n. of the favourite disciple of Buddha; *Kun-dga* is to this time frequently used as a name of (female) persons. — *Kun-dga-rá-ba*, also *kun-dga Thgy.*, or *kun-ra*, *Ssk. आराम* or *संधाराम* 'garden of all joys' 1. the grove in which a monastery is situated. 2. the monastery. 3. in Tibet, which is destitute of groves, more particularly the auditory or library of a monastery — *Kun-brtágs*, in the *Mahayāna*: a personal, erroneous supposition *Was.* — *Kun-düs* all-gathering, all-uniting. — *Kun-dbän* almighty. — *Kun-rdzób* altogether vain, delusive; *kun-rdzób-kyi bden-pa* subjective truth *Was.* — *Kun-γzi* lit.: the primary cause of all things, viz.: 1. the soul or spirit, *kun-γzii sems* (opp. to *byün-ba bzii lus* the body consisting of the 4 elements), *kun-γzii séms-la po mo ma mčis-te* as no difference of sex exists in souls (we, though being women, would beg etc.) *Mil.* 2. With more precise

distinction: *kun-γzi* soul as the seat of the passions, opp. to *sems-nyid*, the very soul, the spirit as the seat of reason *Mil.* 3. To the followers of the Adibuddha doctrine *kun-γzi* is = God, Adibuddha, *kun-γzii Sañs-rgyas.* — *Kun-γzigs* all-seeing. — *Kun-slön* *Lex.* v. *slön-ba*.

ཀུན་དྲ་ kun-da *Ssk.* jessamine.

ཀུན་དུ་ཅུ་ kun-du-ru *Ssk.* incense, Boswellia.

ཀུན་པ་ kün-pa, also *kum-küm, küm-po*, crooked, shriveled, dried up; **küm tán-čé** *W.* to bend together, to double. (Cf. *sküm-pa*).

ཀུན་པ་མ་ kum-bha *Ssk.* earthen jar.

ཀུན་བི་ར་ kum-bi-ra *Ssk.* crocodile.

ཀེ ke numeral: 91, *ke-pa* the 91st (volume).

ཀེ་ཀེ་རུ་ ke-ke-ru, also *kerketana* & *ketaka* *Ssk.* 'n. of a precious white stone' *Cs.*; our *Ssk.* dictionaries give but the last of these names, and as its only signification the name of the tree *Pandanus odoratissima*.

ཀེ་ཏུ་ ke-tu-ra *Sambh.*, n. of a mountain, prob. *Kedāra*, part of the Himalaya. *Will.*

ཀེ་ཏུ་ ke-tu *Ssk.* a fiery meteor, shooting star; the descending node.

ཀེ་རེ་ ke-rtse v. *keu-rtsé*.

ཀེ་རེ་ ke-ré v. *kye-ré*.

ཀེལ་ན་, ཀེལ་ན་ ke-la-ša, *kai-la-ša* *Cs.*, *कैलास* *Will.*, n. of a lofty region of the Himalaya, mythological rather than geographical, seems to be the same as *Ti-se q. v.*, though modern geographers apply the name to different ranges.

ཀེལ་ན་ ke-lan; the fraternity or association, which *Huc* mentions under this name (*Voy.* II ch. 6), seemed to be totally unknown to our *Tashi-lhunpo Lama*, although the expectation of a final war between Buddhist believers

ཀེ་སུ་ཀ་ *ke-su-ka*

ཀ

ཀོང་ *kon*

and infidels, in which the latter will be destroyed, is widely spread through Tibet.

ཀེ་སུ་ཀ་ *ke-su-ka* *Wdñ.* n. of a plant, perhaps *keçuka*, *Arum Colocasia*, with edible root; or = *ken-su-ka*?

ཀེག་མ་ *kég-ma* = ཀེག་མ་ *kág-ma* *Cs.*

ཀེང་རུས་ *ken-rüs* **skeleton.**

ཀེང་ལྷ་ཀ་ *ken-su-ka* *Lec., Sambh., Wdñ.*, n. of a tree.

ཀེལ་རེ་ *keu-rtse*, also *ke-rtse*, **jacket** *Mil.*

ཀེལ་རི་ *keu-ri* n. of a female terrifying deity *Thgr.*

ཀེལ་ལེ་ *keu-le* *Dzl.* རེ་, 1: *keu-lei rgya*, acc. to the Mongol version: **customary seal**, -- dubious.

ཀེར་གྱིས་ *kér-gyis* **suddenly** *Sch.*

ཀེར་བ་ *kér-ba* **to raise, lift up**, e. g. the finger towards heaven *Glr.*; *ker lán-ba* **to rise, stand up.**

ཀོ *ko* 1. num.: 121; *kó-pa* the 121st (volume). — 2. affix, = *ka* *col. Ld.* — 3. **all, whole** *Schr.*, cf. *kob.*

ཀོ་ཀོ་ *ko-kó* 1. also *ko-sko*, **throat, chin** *Sch.*, *ko-sko* *degs* *Lec.*? 2. = *ka-ka* *W.*

ཀོ་ཀོ་ཐང་མ་ *ko-ko-tán-ma* n. of a country in or near Ceylon *Pth.*

ཀོ་མོན་ཅེ་ *ko-nyon-tsé*, also *ko-nyot-tsé*, *kolon-tsé* the kernel of the pine-apple *Cs.*; more particularly the edible seed of the Neosa-pine in the valley of the Sutledj; also *skan-nyan-tsé* *Kun.*

ཀོ་ཤ་ *ko-ta*, *Ssk.* ཀོའ་, a kind of leprosy *Wdñ.*

ཀོ་པཎ་ཅེ་ *ko-pań-tsé* a sort of tea *Schr.*

ཀོ་པོན་ས་ *ko-póns* **guitar** *Ld.*; it is tuned in 3 fourths.

ཀོ་བ་ *kó-ba* 1. **hide, skin.** — 2. **leather**, **kó-wa nyé-kan** **tanner** *C.*; *glán-ko* **neat's leather.** — *ko-krád* **leather-shoe.** — *kó-mkan* 1. **tanner.** 2. (acc. to some also:) **conductor of a leather-boat, boatman.** — *ko-btám* 'leather-wrapping' is said to be a criminal punishment in *C.* in different

degrees of severity, e. g. **lág-pa ko-túm**, when the culprit's hands are cut off, the stumps sewed up in leather, and the wretch thrown as a beggar upon public charity etc. — *ko-tág* **strap, thong.** — *ko-tágs* *Cs.*: a small instrument of leather to weave lace with. — *ko-gdán* a piece of leather put under the saddle *Sch.* — *ko-lpágs* **hide, leather.** — *ko-búgs* *Sch.*: three-edged needle for leather. — *ko-tság* **leather-sieve.** — *ko-rúl* a rotten hide.

ཀོ་བོ་ *kó-bo* n. of a country *Wdk.*

ཀོ་མ་ *kó-ma* n. of a bird *Wdñ.*

ཀོ་ལྷ་ཀ་ *ko-wág* is meant to express the voice of a raven.

ཀོ་ར་ *ko-ra*, *Hindi* कौरा, more tibetanized *ko-rás*, unbleached coarse cotton cloth.

ཀོ་རེ་ *ko-ré*, in compounds *kor* *W.*, **cup** for drinking; *šin-kor* wooden cup, a utensil every Tibetan carries with him in his bosom; *šél-kor* (European) **tumbler.** (*Cf. pór-pa*).

ཀོ་ལོང་ *ko-lón*, a dubious word. *Sch.* has *ko-lón-ba* **to hate, envy**, but in a passage in *Mil.*, where the connection admits of no doubt, *ko-lón mdzad-pa* must be taken for: **to disdain.**

ཀོ་ཤ་མ་བི་ *ko-šam-bi* *Dzl., Glr., Ssk.*: कौशाम्बी n. of an ancient city on the Ganges, in the Doab.

ཀོ་ས་ལ་ *ko-sa-la* *Sambh., Ssk.*: कोसला, = *Ayodhya*, *Oude.*

ཀོག་པ་ *kóg-pa* I. subst., also *skóg-pa*, *skógs-pa* **shell, peel, rind**; *šin-kog* id.; *gyi-kog* exterior shell, bark; *kóg-pa šu-ba* **to peel, pare.** — II. vb. n. **to splinter off, to chink**; *kog lan-ba* 1. id. 2. **to rise suddenly and run away.**

ཀོང་ *kon*, also *kon-kón*, 1. **concave, excavated.** — 2. **crooked**, **pi-ši tsig-pa kon-kón čö** the cat makes a crooked back *W.* — *kón-po* 1. **cup, bowl.** 2. **crucible.** 3. **breach, gap** *Sch.* 4. n. of a province S. E. of Lhasa. — *kón-bu* small cup, bowl: — *mčód-kón* offering-bowl; *snág-kon* inkstand

i added: *śū-ū* of the wood, **yid-di** of the mind, **bāl-li** of the wool.

Note 1. *kyi(s)* when combined with adjective roots, includes the verb to be, e. g. *mán-gi* = *mán-po yin-gyi*. — 2. In colloquial language and later literature the genitive of the verbal root often takes the place of the genit. infinitivi, which seldom occurs in the old classical style, e. g. *nam tsoi bár-du* lifelong. — 3. *ji nūs kyi(s)*, *ji túb-kyi(s)* or vulg. **túb-bi**, as much as (I, you etc.) can (could etc.) — 4. *kyi(s)*, when denoting an antithesis, is often followed by a pleonastical *ón-kyan*.
 ཀྱི་ལེ་ *kyi-lèe* a medic. plant, *Gentiana decumbens* L., *k. dkár-po* a variety of it with white flowers.

ཀྱི་ལྷོ་ *kyi-ldiv* iron hoop *Ld.*?

ཀྱི་བུ་ *kyi-bún* a feeling cold, a chill *Sch.*

ཀྱི་ཁྱུ་ *kyi-hud* the sound of weeping, lamentation.

ཀྱི་གུ་ *kyig-rtse* unburnt brick *Sch.*

ཀྱི་མི་རྒྱུ་ *kyin-sir-rbün* *Mil.* also *kyā-s.* l., C., an onomatopoetic word: a blowing wind.

ཀྱི་ *kyin*, used alternatively with *gyin* and *gin*, after a vowel: *yin*, denotes a partic. present, e. g. *smón-lam dēbs-kyin soñ* proceed on your way praying! With *yod* or *dug* it forms a periphrastical present tense: *smón-lam dēbs-kyin yod* he is praying (just now); in *Ld.* even as a real subst.: **śūg-ra fón-gyin (zig) dan** 'with a whistling sound proceeding from it', **lō-yin-dan** 'together with walking' = in walking.

ཀྱི་ཀྱི་ *kyir-kyir* *W.* (= *kor-kór* C.) round, circular; a round thing, disk, e. g. the little silver saucer which the women of *Lh.* wear as an ornament on the crown of their head; *kyir-mo* id., esp. a rupee *Ld.*; **da kyir-kyir** the disk of the moon.

ཀྱི་ *kyis*, after d, b, s. 1. sign of the instrumentative case, and therefore generally indicating the personal subject

of the action. — 2. combined with verbal roots = *kyi*.

ཀྱི་ *kye oh! holla!* in calling to somebody; in solemnly addressing a person or an auditory; also merely the sign of the vocative case *B.* (in *W.* **wa**) *kye-kyé* id. emphatically.

ཀྱི་ abbrev. for *kye-kyé* v. *kye*.

ཀྱི་ག་ *kyé-ga* n. of a bird. *Med.*

ཀྱི་པ་(པ་) *kye-pán-(pa)* n. of an idol in *Lh.*, consisting like most of the popular idols in those countries of a wooden stick or log decked with rags, but much dreaded and revered; said to be identical with *Pe-dkar* in *C.* Its worship probably dates from a time before Buddhism was introduced.

ཀྱི་མ་ *kyé-ma oh! alas!* mostly expressive of sorrow, often combined with *kyi-hud*; also sign of the vocative case. Seldom it expresses joy. — *kye-mao* id.

ཀྱི་ར་ *kye-ré* upright, erect; **kye-re lai-wa**, resp. **žen-wa* C., *kyer-kyér-la* dad-če, resp. *žan-če** *W.* to stand; **go kyer jhe'-pa** to raise one's head, to look up C. Cf. *kyer-ba*.

ཀྱི་ཁྱུ་ *kye-hud*, = *kyi-hud*.

ཀྱི་ཞོ་ *kye-hó hollo! heigh! well!* also like the behold of the Holy Scriptures.

ཀྱི་ཀྱི་ *kyed-kyéd*, also *bran-kyéd*, with the upper part of the body stretched forward *Ld.*

ཀྱི་ *kyer*, v. *kye-re*.

ཀྱི་བ་ *kyó-ba* hook *Sch.*

ཀྱི་ག་ *kyog*, also *kyog-kyóg*, *kyóg-po*, crooked, bent, winding, *rtse kyog* with its point bent, crooked at the top. *Med.*

ཀྱི་ *kyon*, also *kyon-kyón*, *kyon-po* 1. hard, as e. g. stale bread, *ču kyón-po* hard water; obstinate, unmanageable; *kyon-bir* a sort of relieve-work in metal. — 2. oblong Cs. — *Sch.*: *kyón-ka* quarrel, *kyon-mó* cause of a quarrel (?). Cf. *gyon*, *ka-gyon*.

ཀྱོན་ *kyoñ*, also *kyōn-bu*, small shovel, scraper *Sch.*

ཀྱོམ་ *kyom*, also *kyóm-kyom*, 1. flexible, but without elasticity, flabby, loose, lax. — 2. also *Kyom-Kyóm*, of irregular shape, not rectilinear.

ཀྱོར་ *kyor*, also *kyor-kyór* weak, feeble, unfortified *Cs.*

ཀྱོལ་ *kyol*, also *kyol-kyól* = *kyor Cs.*

ཀྱག་ *krag* v. *bkrag*.

ཀྱང་རྩེ་ *krañ-né* standing, *krañ* *slod-pa* to stand *Zam.* (cf. *kroñ*).

ཀྱང་པ་ *krád-pa* leather half-boot or shoe, as it is worn by the lower class of people, often with a woolen lég; *krad-rgyün Cs.* a long narrow piece of leather to fasten the sole to the upper-leather; **tad-kyi** *W.* **ta'-ky** *C.* (or *gyi*, from *gyi-na*?) a worn-out leather sole.

ཀྱབ་ཀྱབ་ *krab-kráb* v. *krab-pa*.

ཀྱམ་ *kram W.* cabbage, *kram-miár* sweet or fresh cabbage; *kram-skyür* sour or macerated cabbage *Cs.* (?)

ཀྱི་ཀྱི་ *kri-kri* n. of a fabulous king of India *Glr.*, not mentioned in the *Ssk.* dictionaries.

ཀྱི་སྐ་ར་ *kriṣṇa-sā-ra Ssk.* the spotted antelope *Pth.*

ཀྱུ་ཀྱུ་ *kru-kru W.* windpipe, **tu-tu dam-te* *ši-čè** to be strangled.

ཀྱེ་ནག་ *kre-nág* smut of a kettle *Sch.* (= *sre-nag*?)

ཀྱོང་ཀྱོང་ *kroñ-kroñ* standing upright, e. g. books (opp. to **gyél-kān** laid down, lying *W.*); when used of persons it means also: standing on one's knees, kneeling in an upright position.

ཀྱོན་ཀྱོན་ *kron-kroñ* hanging, **ton-ton-la dug-čè** to hang, to be suspended in the air *W.*

ཀྱལ་ *kla-klo* 1. *Ssk.* ལྔ་ལྔ་ barbarian. — 2. in later times: Moslem, Mahometan; Mahometanism. *Was.*

ཀྱག་ཅོར་ *klag-čor* clamour, noise *Cs.*

ཀྱལ་ *klad*, acc. to *Liš.* = *goñ* what is above; hence *klád-pa*, also *glad*, 1. head. 2. brain, and *klad-ma* beginning, top *Sch.*; *gur-klad* chimney of a felt-tent. — *klad-kor* v. *kor*. — *klad-rgyá* the skin covering the brain, *pia mater*; *klad-rgyas*, = *thá-ba*, 'the bloody marrow in the bones' *Sch.*, or simply 'brain' *Schf.* — *klad-sgo* the fontanel in the infant cranium *Sch.* — *klad-žün* the cerebellum *Sch.* — *klad-yžün* spinal marrow. — *klad-yžér* headache *Med.* — *klad-šubs* = *klad-rgyá* *Sch.*

ཀྱལ་ཀྱལ་ *klañ-ka* 1. censure, blame *Cs.*, *klañ* *byéd-pa*, *debs-pa* to blame; cf. *skur-klán*. — 2. *klañ* *tsol-ba* to seek brawls *Pth.*

ཀྱལ་པ་ *klán-pa* v. *klon-pa*.

ཀྱུ་ *klui, Ssk.* नाग, originally: hooded snake, cobra di capello; in this specific sense, however, it is never used in Tibetan, whereas every child knows and believes in the mythological signification: serpent-demon, a demigod with a human head and the body of a serpent, living in fountains, rivers etc., commanding over great treasures, causing rain and certain maladies, and becoming dangerous when in anger; *ydiug-pa* is therefore a usual epitheton of such demons. *klui skad* means the Prakrit language, *klui yi-ge* the Nagari character of *Ssk.* letters, viz. that which is called *varttula*, in contrast to the holy *landza*, *thai yi-ge*. — *klui ynod-pa* or *skyon* diseases of unknown origin. — *klui-mo* a female serpent-demon. —

klui-sgráb, prop. n., Nagarjuna, a famous Buddhist divine. — *klui-mdúd* *Co-*donopsis ovata. — *klui-nad* = *klui-ynod-pa*. — *klui-prüg* a young Lu. — *klui-smán* 'n. of a medicine' *Cs.*, but *smán* and *klui-smán* are also synonyms for *klui*, *Glr.*, *Mil.* etc.

ཀྱུང་ *kluiṣ* river, more com. *ču-kluiṣ*, *B.*

ཀྱུངས་ *kluiṣ* 1. cultivated land, field, *kluiṣ-su* *skye* it grows on cultivated ground *Wdi.* — 2. a complex of fields, *dkar-*

ཀླུ་པ་ *klub-pa*

mdanis-kyi klun tsán-ma all the fields belonging to Kardang (n. of a village).

ཀླུ་པ་ *klub-pa*, pf. *klubs*, to cover, e. g. the body with ornaments *Pth.*

ཀློག་ *klog* v. *klog-pa*.

ཀློག་པ་ *klog-pa* I. *sbst.* **earwax** *Sch.* — II. *vb.*, pf. (b) *klogs*, ft. (b) *klog*, imp. *klog*, *lhogs*, to read, *B.*, *C.*, *gyid-kyis klog-pa* to read without uttering a sound; *klog-pa* or *klog sbst.* reading, *klog bzán-po šés-pa Mil.* to be a good reader; *klog-gi slób-dpon* a reading-teacher. — *klog-gra* a reading-school. — *klog-tabs*, *klog-tsul* art, way of reading.

ཀློན་ *kloñ* acc. to *Lex.* = *Ssk. ürmi*, **wave**; in the living language it is used for **middle**; in ancient literature for **expanse**, esp. *nám-mkai* of the heavens, *rgyá-mtsoi* of the sea; *rai-byün kloñ yañs brjod-méd* the unspeakably vast uncreated space; hence: the space of heaven, the heavens, *klón-du ldñ-ba* to soar, to hover in the sky. This vagueness of meaning makes the word suited to the idle fancies of mysticism, as in: *klón-du gyür-ba*, which seems to denote a soaring into mystic perfection. — *dba-klón Sch.*: wave; Tibetans of to-day, and *Schr.*: the midst of the waves. — *kloñ-brdöl Glr.* was explained by *Ia-mas*: emerging from amidst the waves. (The significations 'depth, abyss, plenty, body' added by *Sch.* seem to be erroneous). *Cf. dkyel.*

ཀློང་པ་ *klón-pa*, also *klán-pa*, to mend, patch v. also *lhan-pa*.

ཀླུ་པ་ *kṣa-ya Ssk.* prop. **phthisis pulmonalis**; but acc. to Tib. pathology *kṣa-ya* *nág-po* denotes a bilious disease, prob. **icterus niger**, **black jaundice**.

དཀའ་པ་ *dkágs-po W.* for *dka-bo*.

དཀར་ *dkan*, also *rkan* (*Ld. *skan**) 1. the **palate**, *yá-dkan*, the upper, *má-dkan* the lower part of the palate; **kán-ḍa ḍéb-pa** to smack *C.*; *dkan-ynyé* the wrinkles of the roof of the mouth *Cs.* — 2. *dkan*

དཀར་པ་ *dkár-ba*

yzár-po Lex. w. e, *Sch.* steep declivity, precipice.

དཀར་པ་ *dka-ba* 1. adj., also *-bo*, seld. *-mo*, **difficult**, *slób-pa dka-ba* learning is difficult *Dzl.*, gen. with supine: *slób-tu* or *slób-par dka* it is difficult to learn, or with the root: *go-dká* difficult to understand; *dkár-ba byun* it has become difficult, it is difficult (to me, to him etc.) — 2. *sbst.* *dká-ba* **pains, exertion, hardship, suffering**, *dká-ba méd-par* without difficulty, easily, *dka-ba spyod-pa* to undergo hardships = to use exercises of penance (*तपस, कष्ट*).

dka-grél Cs. 'a difficult commentary', acc. to Tib. dictionaries = *पञ्जिका* perpetual commentary, lit.: explanation of difficulties. — *dka-túb*, *dka-spyód*, *dka-spyád* 1. **penance**. 2. **penitent**; *dka-túb-pa*, *dka-spyód-pa*, *dká-túb-can*, penitent, *tsó-ba dka-túb-ba rtén-pa* to live as a penitent. — *dka-sdüg* **trouble**, *dka-sdüg mán-po byéd-pa* to take great pains *C.* — *dka-tségs* = *dká-ba*. — *dka-lás* 1. a **troublesome work**. 2. **trouble, distress**.

དཀར་པ་ *dkár-ba* I. adj., also *-po*, seld. *-mo* 1. **white, whitish, gray**. — 2. **morally good**, standing on the side of virtue — 3. **candid, sincere?** *las dkár-po* good action; *kā-zás dkár-po* v. *dkar-zás*; *dkár-la dmar-mdáns-can* white and red of complexion *Pth.*

II. *sbst.* **whiteness**. — *dkár-mo sbst.* 1. the goddess **Durga**. — 2. **white rice** *Cs.*

Comp. *dkar-skyá* **light-gray**. — *dkar-kün* 1. **window-hole** in a wall *W.* — 2. opening for the smoke in the roof *C.* — *dkar-goñ C.* a piece of quartz, (acc. to popular belief porcelain is made of quartz,) hence *Cs.*: 'porcelain-clay.' — *dkar-rgyá* **rose-coloured**. — *dkar-čág* **register**. — *dkar-tog* = *dkar-zas*. — *dkar-mé* a light (?), *dkar-mé sbor-ba Sch.* 'to light a candle.' — *dkar-dmar* **light-red** *Sch.* — *dkar-rtsi* **white-wash**, consisting of lime or some other earthy colour *C.*, *W.* — *dkar-zás*, *kā-zás dkár-po*, *dkar-tóg* **clean food, lentin**

diet, viz. esp. milk, curd, cheese or butter, as *dkar-ysum Schf. Tar.* (Germ. transl. p. 335); also honey, fruit. — *dkar-yól*, resp. *C. *žal-kar*, *W. sol-kar** **porcelain, china-ware**, cups or plates of porcelain, *dkar-yol sgrig-pa* to place the china-service on the table, for: to lay the cloth. — *dkar-yyá W. tin, pewter*, **kar-yá dan žár-čé** **to solder**. — *dkar-sér* **yellowish white**. — *dkar-ysál* 1. **shining white**, *sku-mdog dkar-ysál gáns-ri dra* of a bright white colour like a glacier *Gl.* 2. **window** *Sch.* (?)

དཀུ *dku* 1. the **side** of a person's body *Cs.*, *dkur* or *dku-la rtén-pa* to carry a thing at one's side *Zam.*; *dku brtólba* to open the side (in child-birth, v. *mial*). — 2. v. *dku-ba*. *Comp.* *dku-lèi* a heavy feeling in the side, as a symptom of pregnancy. — *dku-mda* (**kim-da**) *W.* (= *mčan-mda*?) **pocket** in the clothes. — *dku-nád* apparently a disease of the kidneys. — *dku-zlüm*, *Lex.* कक्ष cavity of the abdomen, womb.

དཀུ་ཉིད་ *dku-ito* **craft, cunning, trick, stratagem**, esp. if under specious pretence one person induces another to do a thing that proves hurtful to him.

དཀུ་བ་ *dku-ba* 'sweet scent' *Cs.*; *Zam.*: = पति *stench*.

དཀོན་མཆོག་ *dkon-mčog* (*W.*: **kon-čög*, *kon-čög*, *C.*: *kön-čö*) 1. **the most precious thing**. Buddhism has always sought the highest good not in anything material, but in the moral sphere, looking with indifference, and indeed with contempt, on everything merely relating to matter. It is not, however, moral perfection or the happiness attained thereby, which is understood by the 'most precious thing', but the mediator or mediators who procure that happiness for mankind, viz. Buddha, (the originator of the doctrine), the doctrinal scriptures and the corporate body of priests, འཇམ་མཁན་ *dkon-mčög ysum*. Now, although this triad cannot by any means be placed on a level with the Christian doctrine of a triune God, yet

it will be easily understood, how the innate desire of man to adore and worship something supernatural, together with the hierarchical tendency of the teaching class, have afterwards contributed to convert the acknowledgment of human activity for the benefit of others (for such it was undoubtedly on the part of the founder himself and his earlier followers) into a devout, and by degrees idolatrous adoration of these three agents, especially as Buddha's religious doctrine did not at all satisfy the deeper wants of the human mind, and as its author himself did not know anything of a God standing apart and above this world. For whatever in Buddhism is found of beings to whom divine attributes are assigned, has either been transferred from the Indian and other mythologies, and had accordingly been current among the people before the introduction of Buddhism, or is a product of philosophical speculation, that has remained more or less foreign to the people at large. — 2. As then the original and etymological signification of the word is no longer current, and as to every Tibetan 'dkon-mčog' suggests the idea of some supernatural power, the existence of which he feels in his heart, and the nature and properties of which he attributes more or less to the three agents mentioned above, we are fully entitled to assign to the word *dkon-mčog* also the signification of **God**, though the sublime conception which the Bible connects with this word, viz. that of a personal, absolute, omnipotent being, will only with the spread of the Christian religion be gradually introduced and established.

Note 1. *rañ-grub-dkon-mčog* with *Schr.* is evidently the appellation of the Christian God adopted by the Rom. Cath. missionaries of those times. — 2. In the older writings *dkon-mčog* occurs (as far as I know) never without *ysum*, and combinations such as *dkon-mčog-la mčod-pa*

byed-pa or *ʼsol-ba* *debs-pa*, as well as *bla-ma* *dkon-mčog*, are to be found only in writings of a comparatively recent date. — 3. Instead of the phrase of asseveration: *dkon-mčog* *ʼes*, God knows! the mere words *dkon-mčog* *ʼysum* are frequently used in the same sense.

དཀོན་པ་ *dkon-pa* C., B., -mo W. rare, scarce, and therefore dear, precious, valuable (in an objective sense, cf. *ʼyès-pa*) *ʼjig-rtén-na* *dkón-no* is exceedingly rare in the world Dzl., *ʼjig-rtén-na* *dkón-par* *bzán-no* it is of a beauty rarely to be met with in the world Dzl.; *kyod* *dra* *mtón-na* *dkón-rgyu* med to see a person like you, is nothing particular Mil.; *lè* *bdé-mo-la* *thá* *čos* *dkon* with a prattler religion is scarce, there is generally not much religion about him Mil. — *dkon-nór* riches, valuables Mil.

དཀོར་ *dkór* 1. wealth, riches. — 2. *mtil-dkor*, *yai-dkor*, *sa-dkor* are expressions current in C. which I could not get sufficiently explained. — *dkor-nór* = nor. — *dkor-pa* Cs., *dkor-mi* Sch. treasurer. — *dkor-mdzód* frq., treasury. — *dkor-rdzogs* (pronounce **kor-zog(s)**) n. of a monastery in southern Ladak, situated 16 000 feet high.

དཀྱར་ *dkyar* Z., *Ld.*, a sort of snow-shoes. (Sch.: 'stocking-boots?')

དཀྱི་བ་ *dkyil* the middle, *dkyil-du*, -na in the middle, c. genit. in the midst of, amidst; *dkyil-nas* from the middle, from amidst; relative to time: **yar-ri* *kyil-la** W., in the middle of summer. *dkyil-ma* the middle one, e. g. room, = dwelling-room *Ld.*

Comp. *dkyil-dkrün* v. *skyil-dkrün*. — *dkyil-kor* 1. circle, circumference, frq. 2. figure, e. g. *dkyil-kor* *gru-bži-pa* quadrangle, square; a certain mystical figure; diagram, model. 3. a circle of objects, *kör-gyi* *dkyil-kor* the circle of the attendants. 4. the area of a circle, disk, e. g. of the sun; *žál-gyi* *dkyil-kor* *bstan* = he showed his full countenance Pth. 5. sphere, *rlün-gi*

dkyil-kor the atmosphere, *mēi-dkyil-kor* the sphere of fire, and similarly of the other elements, *thai* *dkyil-kor* may perh. likewise be translated by: the sphere of the power of a certain god. In mysticism and magic, however, several other more or less arbitrary significations are assigned to the word, e. g. it is said to be used for *lūs-kyi* *dkyil-kor* the whole extent or bulk of the body, = the body, *dkyil-kor-gyi* *ʼnás-su* *čán-ba* to wear on one's body (e. g. an amulet); or instead of *čos-kyi* *dky.*: *dkyil-kor* *mtón-ba* to behold the whole extent of religious doctrine (?).

Note. In Lex. *dkyil* is said to be = मण्ड; perh. merely because *dkyil-kor* is used for मण्डल? But *mán-dal-gyi* *dkyil-kor* is the Buddhistic map of the world, representing mount Sumeru with the surrounding continents etc.

དཀྱི་བ་ *dkyü-ba* 1 to run a race Cs. — 2. to wring out, to filter Sch. — 3. to caper about *Ld.* — *dkyü-byai* *rta* race-horse Cs., *dkyü-sa* race-course Cs.

དཀྱུག་པ་ *dkyüg-pa* to lose colour by washing *Ld.*, perh. more correctly *skyüg-pa*.

དཀྱུས་ *dkyus* 1. length, *dkyüs-su* in length, *dkyüs-rin* long C., *spyän-dkyüs* length from one corner of the eye to the other (e. g. in an image) C. (Sch.: bold, insolent?) — 2. untruth, falsehood, lie. Tar. 108. 7. *dkyus-nyid* seems to be used so, whilst 188, 5 is totally obscure.

དཀྱུས་མ་ *dkyüs-ma* common, every-day, e. g. *na-bza* every-day clothes, *dbu-ža* work-day hat; hence *mi* *dkyüs-ma* common people (without office or authority) C.

དཀྱི་ཡ་ *dkyel* seems to be acc. to Cs. a synonym of *kloñ*. I only met with the word *dkyél-po* *čé* in a medical work; Sch. explains it by universe, and a native Lex. by *kan* *yáns-pa* the wide house, which possibly may signify the same.

དཀྱི་བ་ *dkri-ba* pf. *dkris*, vb. a. (cf. *kri-ba*) to wind, to wind up, *grü-gu* a clew or ball of thread, *lūs-la* *gos* (or *gós-*

kyis) *dkr.*, to wrap a garment round the body; *rtsá-bar kór-lo dkris-pai yèu Med.* was explained to me: a magic spell in circular writing, wrapped round the lower end of a clyster-pipe, *fig.*: *sér-snas kún-nas dkris* quite ensnared in avarice; *kun-dkris* 'all-ensnaring' = *sin.* — *dkri-ma* (*Gl.* 47. where the text has *drima*) means very likely **necker-chief**, which col. is called **kog-ti* or *ka-ti C.* 'og-šri, *ka-šri, kya-šri** *W.* — In the sense of *kríd-pa* to conduct (*Sch.*) it never came to my notice.

དཀྱིལ་པ་ *dkrigs-pa* 1. darkened, obscured, dim, = *krigs-pa.* — also *dkrigs-prág*, term for a very large number, *Cs.*: a 100 000 billion, acc. to *Zam.* = *ytáms-pa*, which *Cs.* renders, a 1000 billion. The one may be, after all, as correct as the other, for all these large numbers are, of course, not meant to be used in serious calculations, but are mere imitations of fantastic Indian extravagancies.

དཀྱུག་པ་ *dkrüg-pa pf. dkrugs* (*W.* **šrug-čè**) to stir, stir up, agitate (as the storm does the sea); to trouble, disturb, confound (as enemies of religion confound the doctrine, or as passions disturb the mind); *dkrugs-šin* 1. stirring-stick, twirling-stick. 2. disturber, enemy e.g. of the doctrine *Gl.* — *dkrugs Schr.*: turning-lathe (?) — *dkrugs-ma Schr.*: quarrel. — *Dzl.* 2. 7. *dkrugs byéd - pa* dubious; a safer reading is *dkü-lto byéd-pa.*

དཀྱུང་ *dkruñ v. skyil.*

དཀྱུས་པ་ *dkrüm-pa Cs. & Sch.*: broken.

དཀྱོག་པ་ *dkróg-pa (= skróg-pa)* 1. to stir, churn *frq.* 2. to rouse, scare up, *Gl.* — 3. to wag e. g. the tail *W.*

དཀྱོལ་བ་ *dkról-ba v. król-ba.*

བཀག་པ་ *bkag-pa v. gégs-pa; bkág-ča byéd-pa* to forbid *Sch.*

བཀའ་བ་ *bkán-ba v. géns-pa* to fill.

བཀད་ *bkad?* *Lex.* quote *tágs-kyi bkad*, which was explained to me by:

the crossing of threads in weaving; similar: *mgó-spui bkad*, *ngo-bkad* the crossing or entangling of the hair on the head. — *bkád-pa* seems = *kád-pa.*

བཀད་ས་ *bkád-sa* 1. a bake-house, kitchen, cook's shop *Lex.* — 2. open hall or shed, erected on festive occasions *Tib.-Ssk. Glossary; Tar.* 18, 12.

བཀའ་བ་ *bkán-pa* to put, to press, *rkán-pa rtsig-pa-la* one's foot against a wall; to apply, *jšó-mo* the plane, *lág-pa* the hand *Zam.*, to put the hand on or to something (or: stretch it out? *Sch.*)

བཀའ་བ་ *bkáb-pa v. gébs-pa.*

བཀའ་ *bka* (*resp.* for *ytam, tsig, skad*) word, speech of a respected person (wherefore order, commandment may often be substituted for it), *rgyál-poi bka* the word of the king, *bká-la ytsógs-pa* to belong to the word, i. e. to be under the commandment or dominion (of somebody) *Gl.*; *rgyál-bai bka* the word of Buddha (this is named as one of the five 'means of grace', so to speak, *Gl.* fol. 70; the four others are: *mdo-rgyúd* the sacred writings (*sutra* and *tantra*), *bstan-bèós* doctrinal and scientific writings (*śāstra*), *lun* oral benedictions and instructions of Lamas, *man-nág* admonitions given by them). After quotations *bka* or *bkao* (= *skad & skad-do*) means: thus says (the holy book or teacher). *bka* as first part of a compound is frequently used to give the word adjoined the character of respectfulness, and is therefore not to be translated separately.

Phrases and compounds: *bka bkód-pa* to publish, proclaim; publication, proclamation *C.* — *bka-bkyón* (col. **kab-kyon**) 'verbal blows' reprimand, rebuke (given by a superior), *bka-bkyón byéd-pa, mdzúd-pa B. C.*, **tón-čè, pín-čè** *W.*, *bka bkyón-pa*, all of them construed with *dat.*, to rebuke somebody. — *bka-bkrims* law, commandment, *rgyál-poi bka-krim* *nyán-pas* by the cruel order of the king *Dzl.* — *bka bgró-ba* to consult, to deliberate, *nai-blón bèu*

dan bka-ñib-tu bgrós-pa-la deliberating carefully with the ten ministers of the interior *Pth.* (*Schr.* gives also, *bka-grós dri-ba* to ask, — *byéd-pa* to give advice), — *bka-gyur* (**ká-gyur*,* com. **kan-gyur*, *kan-dyür*,* in Mongolia **kan-jur**) the word of Buddha, as translated from the original Sanskrit, the holy scriptures of the Buddhists (100 volumes). — *bka grol-ba* to dismiss *Pth.*, *bka-bkrol* leave of absence, *ysol-ba* to ask for, *ynañ-ba* to grant leave *Schr.* — *bka-rgya*, *bka-sog*, resp. for *rgya-ma* and *sog-bu*, letter or paper from a superior etc, **diploma**, **missive**, **communication** etc. *bka-rgyüd* 1. = *bka'i rgyud* 'thread of the word', the oral tradition of the word of Buddha. which is supposed to have been delivered through a continual series of teachers and disciples besides the written scriptures; *bka-rgyud bla-ma* a Lama deriving his religious knowledge in this manner from Buddha himself *Mil.* 2. perh. also = *bka dan rgyud* 'word and tantra', oral and written instruction; *bka-rgyüd-pa* n. of a Lama-sect *Schl.* 73.; *bka-bsgos* **commandment**, **precept**. — *bka-sgyür* order, *bka-sgyür ynāñ-ba* to issue an order *C.* — *bka sgyür-ba* 1. to translate the words (of Buddha etc.) 2. to issue an order (viz. in the name of a superior). — *bka sgrog-pa* 1. to publish an order. 2. to proclaim, read, preach the word. — *bka yèog-pa* to act against an order, *yab-kyi bka bëag-tu med* the order of the father must be obeyed *Glr.* — *bka-čems* resp. for *ka-čems* **testament**. — *bka-mčid* resp. for *mčid*, words or speech of a superior or any person to be honoured. — *bka nyan-pa cegp.* 1. *vb.* to obey. 2. *adj.* obedient, *bka mi nyan-pa* 1. to disobey. 2. disobedient. *bka rnyan* 'the cruel commander', acc. to a *Lex.* = *btsan-pai sa-bdag* 'the mighty lord of the ground', is said to be the first of gods, either Siva or a pre-buddhist deity. — **ka tañ-čè** *W.* to permit. — *bka btags-pa* (*Lex.*: = *krim*s *bsgrags-*

pa) a proclaimed order, cf. *bkar.* — *bka-rtags Cs.*: mark, seal, precept, maxim (?) — *bka-stod Sch.*: 'a subaltern, agent' (?) — *bka-tañ* order, edict. — *bka-drin* resp. for *drin*, favour, grace, kindness, benefit, *bka-drinmdzād-pa* to bestow a favour, *mi-la* upon somebody; *blā-mai bka-drin-gyis* through the kindness of his (your) reverence *Mil.*; *bka-drin-čé* the usual phrase of acknowledgment, as our: you are very kind! many thanks! *B.* and *col.* — *bka-druñ* **secretary** (of a high person) *C.* — *bka-ydāms*, = *žal-ydāms* advice, counsel, instruction; *bka-ydāms-pa* 1. adviser *Sch.* 2. n. of a sect of red Lamas, founded by Brom-ston *Schl.* 73. — *bka-dogs-pa* to proclaim; proclamation. — *bka-bśdū-ba* collection of the doctrine *Tar.* — **ka-nān** instruction *C.* — *bka ynāñ-ba* 1. *vb.* to order, command; grant, permit; 2. *sbst.* order; permission; *ñed bód-k,ji rgyāl-poi btsün-mo-la bka ynāñ-bar žu* I beg you will give her as a consort to my (the Tibetan) king *Glr.* — *bka-ñébs Sch.* a supreme order. — *bka-ñriñ* message. — *bka-báb-pa* the going forth of an order, *bka-báb* order, edict *Schr.* — *bka-büm*, vulg. **kam-büm**, the hundred thousand precepts (title of a book). — *bka stsol-ba*, *pf. stsal* (*stsal-to*, *stsal-pa*), resp. for *smrá-ba* to speak, to say (acc. to circumstances: to command, ask, beg, relate, answer etc.), esp. in ancient literature, in which it is almost invariably used of Buddha and of kings. — *bka-blo-bdé Lex.*: = *सुवचस्* speaking well, eloquently; *Sch.*: *bka-blo-bdé-ba* to acknowledge to be wrong (?); *bka-blón*, (*bka'i blón-po Glr.* f. 94) **prime minister**; any high official. — *bka-sóg* any writing of a superior, decree, diploma, passport, official paper, letter. — *bka yśāgs* 1. a high official, counsellor. *C.* 2. court of justice, judgment-hall.

བཀྲ་ bkar term. of *bka* in or to the word etc; *bkar dogs-pa Cs.* to legalize, *Dzl.* cap. 4: to proclaim, publish. *bkar-btags-pa* published; publication.

བཀར་བ་ *bkar-ba* v. *dgár-ba*.

བཀལ་བ་ *bkál-ba* v. *kál-ba* and *gél-ba*.

བཀས་ *bkas* instr. of *bka*; *bkás-pa* v. *gés-pa*.

བཀྱ་བ་ *bku-ba* *Lex.*: to extract, to make an extract of a drug by drawing out the juice (*kú-ba byin-pa*); *bkús-te bór-ba id.*; *smán-bku* medicinal extract.

བཀུག་ *bkug* v. *kug*; *bkúg-pa* v. *gúgs-pa*.

བཀུམ་ *bkum* v. *kum*; *bkúm-pa* v. *gúms-pa*.

བཀུར་བ་ *bkúr-ba* I. 1. vb. to honour, esteem (synon. *mčód-pa*), *mán-pos bkúr-bai rgyál-po*, *महासम्मत*, the king honoured by many, frq.; *kún-g, is bkúr-ziñ mčód-pai* so worthy of general honour and respect *Mil.*; *mis bkúr-bar mi gyur* is not esteemed by men *Dzl.* — 2. sbst. honour; more frq., *bkúr-sti*, honour, respect, homage, mark of honour, *bkúr-stis mčód-pa* to distinguish (a person) by marks of respect *Zam.*; *rán-la bkúr-sti byuñ dus* when honour is shown to yourself *Mil.*; *bkúr-sti byéd-pa* to do honour frq.; to make a reverence, to salute. — II. pf. of *kúr-ba* to carry; in the term *mán-pos bkúr-bai rgyál-po* the legend combines this signification with the preceding one *Glr.*

བཀོག་བ་ *bkóg-pa* v. *góg-pa*.

བཀོན་བ་ *bkón-ba* v. *gón-ba*.

བཀོད་བ་ *bkód-pa* v. *gód-pa*.

བཀོན་བ་ *bkón-pa* v. *kón-pa*.

བཀོབ་ལྷ་ *bkób-lta* (**kób-ta**) the plan of an undertaking *W.* (vulg. pronunciation for *bkod-blta*?)

བཀོར་འདྲེ་ *bkór-dré* *Mil.* seems to be a kind of goblins.

བཀོལ་བ་ *bkól-ba* v. *kól-ba*.

བཀྱལ་བ་ *bkál-ba* *Cs.*: to talk nonsense, v. *kyál-ka*; *bkyál-pai nag* = *kyál-ka* *Lex.*

བཀྱིག་བ་ *bkyig-pa* v. *kyig-pa*.

བཀྱེ་བ་ *bkyé-ba* v. *gyéd-pa*.

བཀྱེད་བ་ *bkyéd-pa* to bend back, recline (vb. nt.), *rgyañs byéd-de* bending or turning far aside.

བཀྱོན་བ་ *bkyón-pa* to beat (= *rdün-ba*) *Mil. nt.*; *bka bkyon-pa* resp. to chastise with words, to scold, frq. (v. *bka*, phrases); *Schr.* mentions also *bkyon-bkyál* chiding.

བཀྱ་བ་ *bkra-ba* (*Lex.*: = *चक्र*, cf. also *kra-bo*) 1. variegated. — 2. beautiful, blooming (of complexion); glossy, well-fed (of animals); *ša-bkra* n. of a cutaneous disease.

Comp. *bkra-bzán* n. of a mountain in Tibet. — *bkra-lam-mé* v. *kra-lam-mé*. — *bkra-sis* *Ssk.* *सङ्गल* 1. happiness, prosperity, blessing, *báñs-rnams-la bkra-sis* *šog* happiness to my people! may they prosper! *Glr.*; **nád-med tsád-med ta-ši jñun-sum-tsóg zu** I wish you good health and immeasurable and perfect happiness! (new year's wish in *W.*); *bkra-sis-kyi ču* holy water *Glr.*; *bkra-sis-kyi mál-kri* nuptial bed *Cs.*; *bkra sis-kyi tsig* or *smón-lam* blessing, benediction; **ta-ši šig!** Good bye! May you be happy! **kyód-la ta-ši čo!** I wish you joy! (also ironically) *W.*; *bkra-sis-šiñ* being happy, enjoying prosperity *Glr.*; *bkra-sis srññ-bai gó-ča* instruments used for insuring happiness (to a new-born infant) *Lt.* — 2. sacrificial ceremony by which blessings are to be drawn down, *bkra-sis byéd-pa* or *mčód-pa* or **gyóg-čé** (*W.*, barley being scattered — *gyog-pa* — on that occasion), to perform this ceremony, — *bkra-sis-pa* propitious, lucky, perh. also: happy; *bkra-sis-pai ltas* lucky signs; *bkra-sis-pai rtags* lucky configurations or semblances (such as e. g. devout imagination seeks to discover in the outlines of mountains etc. *Glr.* fol. 58.) *bkra-sis-ma* n. of a goddess, *Sch.*: goddess of glory *Dzl.* — *bkra-mi-sis* misfortune, calamity, *bkra-mi-sis-pa* un-

happy; calamity, *bkra-mi-śis-pa tams-dād* all manner of calamities. (The expression *bkra-mi-śis* c. dat. for: 'Woe to . . .' in our translation of the New Test. does not rest upon classic authority, but has been adopted as analogous to the above mentioned *bkra-śis śog.*) *bkra-śis-čos-rdzoñ* (**ta-śi-čö-dzön**) 'Tassisudon' in Bhot., *bkra-śis-lhun-po* (**ta-śi-hlym-po**) 'Tashilunpo' in Tsan.

བྱུག་ bkrag 1. brightness, lustre = *mdaïs*, also *bkrag-mdais*, e. g. of jewels.

2. beautiful appearance, colour, of the face or skin, also *śa-bkrág*; *śa bkrag-mdais* pure gloss of the skin *Mil.*; *bkrág-čan* bright. *bkrag-čör* without gloss, dim.

བྱུག་པ་ bkráb-pa 1. to select, choose; *mčög-tu bkrab* exquisite, choice *Lex.* — 2. = *kráb-pa*, *skráb-pa* *W.*

བྱུག་པ་ bkrám-pa v. *grém-pa*.

བྱུག་པ་ bkrál-ba 1. *pf.* of *grél-ba* *Cs.*, *Tar.* 124, 14. — 2. to appoint, *lās-la* to a business.

བྱུག་པ་ bkrás-pa 1. *Sch.*: *pf.* of a verb *bkrá-ba*, adorned, decorated (?)

2. *Cs.*: *bkras* abbreviation for *bkra-śis*, *bkras-btags* for *bkra-śis ka-btags* = *ka-btags*.

བྱུག་པ་ bkri-ba 1. for *dkri-ba* to wrap. — 2. for *kríd-pa* to conduct. — 3. to try to acquire, to search for *Dzl.* 30 to lay up, = **śri-čē** *W.*

བྱུག་པ་ bkris abbrev. for *bkra-śis*.

བྱུག་པ་ bkris-pa for *dkris-pa* v. *dkri-ba*.

བྱུ་, བྱུས་ bkru, bkrus, v. *krúd-pa*.

བྱུག་པ་ 1. *Dzl.* 225 1. prob. an incorrect reading. 2. prov. instead of *dkrúg-pa*, v. *ja bkrúg*.

བྱུག་པ་ bkrén-pa 1. *Cs.* poor, indigent, hungry, *sai pyogs bkr.* a poor, barren country *Stg.* — 2. miserly, stingy *C.*

བྱུག་པ་ bkrés-pa *vb.* to be hungry; *adj.* hungry; *sbst.* hunger *B., C.* where it is now used as the respectful term; *bkres-skóm* hunger and thirst; *bkres-skóm-*

pa-las čög-par byin-te leading after hunger and thirst to satiety; *bkrés-riab-pa* *Sch.*: to have a ravenous appetite.

བྱུང་ས་ bkroñs v. *gróñs-pa*.

བྱུང་པ་ bkrol-ba v. *gról-ba*.

བྱུག་པ་ bklag-pa v. *klóg-pa*.

ྐ rka 1. a small furrow conveying water from a conduit (*gyir-ba*) to trees or plants; furrow between the beds of a garden; hence: 2. flower-bed.

རྐ rkañ (*Ld.* **skañ*, *xañ**) 1. marrow, *rkañ-már* id.; *rkañ-bro-ma* tasting of marrow *Sch.*; *rkañ-gi kón-nas byáms-pa* love from the innermost heart *Thgy.* — 2. the upper part of the arm or thigh, or the large marrow-bones of them, *dpün-rkañ*, *rlá-rkañ* *Med.* — 3. kernel of a nut etc. *W.* — 4. = *rkañ-pa* no. 5, stalk; also quill of a feather. — 5. in compounds for *rkañ-pa*.

རྐང་པ་ rkañ-pa (resp. *žabs*) 1. foot. — 2. leg. — 3 (cf. *lag-pa*) hind-foot. — 4. lower part, lower end, e. g. of a letter, *rkañ-pa-čan* 'having a foot', so the nine letters are called that extend below the line (ྐ, ྐ etc.) *Glr.* — 5. stem, stalk, esp. leaf-stalk, *lo-rkañ*. —

6. verse, metrical line; *tsig-rkañ*, prop.: *tsigs-su-bčad-pai rkañ-pa*, id., *tsig-rkañ mtar nyis-śád fob* at the close of a verse a double shad is placed; hence: verse of the Bible *Chr. Prot.* — 7. base, foundation, *rdzu-prúl-gyi rkañ-pa bži* *Dzl.* the four 'pillars' of performing miracles (चङ्चिपाद) *Trigl.* fol. 17.

Comp. **kañ-kyóg** bandy-legged *C.* — *rkañ-kri* a piece of cloth to wrap round the legs (*Lat.*: *tibiale*) *Sch.* — *rkañ-küm* *Lex.* w. e., prob. having a foot contracted by disease — *rkañ-kór* bandy-legged *Sch.* *rkañ-mgyógs-pa* nimble-footed, *rkañ-mgyógs-kyi rdzas lham-la byúgs-te* oiling his boots with swiftfootedness, a miraculous ointment imparting this gift *Glr., Tar.* 67. — *rkañ-gró* a vassal or subject paying his duty by serving as a messenger or

porter *Cs.* — *rkan-gros* or *-brós* 1. **walking on foot.** 2. **domestic cattle; breeding-cattle.** — *rkan-rgyu* *Cs.*: 'the hollow of the sole'. — *rkan-yètg-pa* **one-footed.** — *rkan-rjén* **bare-footed.** — *rkan-rjés* **footstep, trace.** — *rkan-ynyts-pa* **two-footed, a biped, po. for man, mankind.** — *rkan-stégs* **foot-stool; trestle.** — *rkan-tân* **on foot, rkan-tân-pa** **pedestrian. foot-soldier, rkan-tân-du grul-ba** (*Sch.* also: *rkan-tân-ba*) **to walk, to go on foot.** — *rkan-mtil* **sole of the foot.** — *rkan-tün* (*erron.* also *-tui*) *Ssk.* **पादप** 'drinking with the foot' **po. for: tree** *Mil.* — *rkan-dün* **trumpet made of a human thigh-bone** (*Hook.* I 173). — *rkan-drüg-pa*, *rkan-drüg-ldan-pa* **six-footed; insect, po.** — *rkan-ydub* **foot-ring (ornament).** — *rkan-drén* (*v.* also *žabs-drén*) **disgrace, rkan-drén-pa** *c. genit.* **to get a person into disgrace, to deprive him of his honour and good name, to be a disgrace to another, e. g. a son to his father by criminal actions etc.** *rkan-rdüm* **a maimed foot; lame** *Cs.* — *rkan-snam* **trowsers, snám-bui rkan-snam yèig** **one pair of cloth-trowsers.** *rkan pags lhuñ* *S. g. fol. 9?* — *rkan-pýü* **felt for covering the legs, v.** *rkan-dkri.* — *rkan-ból* **upper part of the foot.** — *rkan-bám* **a disease in the foot, Sch.: gout.** *rkan-brós* or *bros v. rkan-grós.* — *rkan-tségs v. tségs.* — *rkan-mdzub-džér-pa* *Sch.*: **corn (on the toe).** — *rkan-mdžér* **iron pricks fastened to the feet for climbing mountains.** — *rkan-bži-pa* **four-footed; quadruped.** — *rkan-lág* **hands and feet, rkan-lag bsál-pa** *Lt., Schr.*: 'numbness or rheumatic pain in hands and feet'; *rkan-lág sér-kar* **on hands and feet** *chap Sch.* — *rkan-lám* **foot-path. rkan-šün** **treadle, of a loom.** — *rkan-šubs* **stocking, sock.** — *rkan sór* **toe.**

ཀློན rkan *v. dkan.*

ཀློན་པ་ rkám-pa I. *vb.* **to desire, to long, nór-la** **for money.** II. *sbst.* 1. **longing** (*cf. Kam extr.*) — 2. *v. skam-pa.*

ཀློན་ rku-ba, *pf. (b)rkus, ft. brku, imp. rkus,* **to steal, to rob, brkü-bya** **to be**

stolen, brkü-byai rdzas **things that may be stolen.**

ཀློན་ rkin-ma 1. **thief** *frq.* 2. **theft.** *rk. byéd pa* (*W.*: *čö-čē*) **to steal; *kün-ma zos son* *W.* **it has been carried away by a thief; *ka-kün gyáb-čē* *W.* **'to steal with the mouth', to promise to pay without ever doing so, or: to deny having known a thing missing, until all inquiry has ceased and it may be safely appropriated (a common practice of servants in India); dur-rkin** **robber of graves.** — *rkin-tabs-su blañ-ba* **to take away thievishly** *Stg.* — *rkin-nor* **stolen goods.** — *rkin-po, fem. -mo* **thief.** — *rkin-dpon* **the head of a gang of thieves or robbers** *Cs.* — *rkin-zla* **a thief's accomplice.******

ཀློན་ rkub (*Lex.* **པུ**) 1. **the anus** *B.* — 2. **vulva** *W., C.* — 3. **backside, posteriors** *C.* — *rkub-stégs* **sitting-bench** *C.* — *rkub-tsós* **buttocks** *Cs.*

ཀློན་ rké-ba (*cf. skémpa*) **lean, meagre** *Cs.*

ཀློན་པ་ rkéd-pa, also *skéd-pa, W.*: *skéd-pa* 1. **the waist, sên-ges mčóns-sar** **was mčóns rkéd-pa** *čag* **if the fox takes a lion's leap, he breaks his neck** *Mil.*; *skyed kug tân-čē* *W.* **to bow; *sked-zér* (?) **the arms a-kimbo** *W.*; more particularly that part where the girdle is worn, **loins; rkéd-rgyán** **ornament of the girdle; rkéd-pa-nas gri bton** **he took a knife from his girdle** *Lth.*; *kē-pa bhab* **'her waist fell', euphem. expression for: she has got her menses** *C.* — 2. **the middle of a building, of a mountain, *kar-skyéd* *W.* **the middle story of a castle; rkéd-pa tsam brtsigs tsár nas** **when the building was half finished** *Glz.*; *Ti-sei rkéd-pa-na yar bslebs son* **he is already half-way up the Ti-se** *Mil.*****

ཀློན་ rko-ba, *pf. (b)rkos, ft. brko, imp. rkos* 1. **to dig, dig-out, to hoe, e. g. sa** **earth; rko-byéd** **digger; po. also a spade, mattock; brkó-byai** **sa** **soil to be turned up.** — 2. **to engrave** (*cf. būr-ba*); *brko-spyád* **a gouge** *Sch.*; *brkós ma* **sculpture.** ཀློན་ rko-ma *n. of a bird* *Wdi., prob. =* *ko-ma.*

རྐོག་མ་ rkóg-ma v. lkóg-ma.

རྐོང་པ་ rkón-pa Cs.: itch, za-rkón id.; Lt.: rkón-po. Others describe it as a scabby eruption of the skin, chiefly affecting animals, but occasionally also men C.

རྐོད་པ་ rkód-pa, = rkó-ba Ts.

རྐོན་པ་ rkón-pa, also skón-pa 1. basket; the word is said to be used in Kun.; perh. also the Ladakian word *kun-düm*, a large cylindrical or bottle-shaped basket, may be traced to the same form. I never found it in books. — 2. net, fowler's net Lex.

རྐྱལ་(པ་) rkyag(-pa), also skyag(-pa), dirt, excrement; *kyág-pa tón-wa* C., *kyág tán-čē* W. to cack, vulg. — mig-skyág the impurity in the eyes Cs.; *na-skyág* ear-wax W.

རྐྱེན་ rkyan the wild ass or horse of Central Asia, Chigitai, *po-rkyan* male, *mo-rkyan* female of it; *rkyan dár-ma* a young wild ass, *rkyan-rgan* an old one, Cs. — *rkyan-ču* n. of a lake in the south of Ld., in the neighbourhood of which these animals are particularly numerous.

རྐྱེན་པ་ rkyan-pa simple, single; *ras rkyan* a single sheet of cotton cloth Dzl., Mil.; *mi kyan* a single i. e. free, unemployed man, one that carries no burden C.; *yi-ge rkyan-pa* a letter that forms by itself a syllable, or one that is not brtségs-pa and without any other consonant or a vowel-sign superscribed; *rkyan-pai gran*s are called 1, 10, 100 and the further powers of 10; *min rkyan-pa* a word that has no affix-denoting case etc. attached. — *kyan, kyan-kyan, kyan-ka, ka-(r)kyan*, col. (in B. *ša-stag*) only, nothing but, *pé-ča nags kár-kyan dug* the book contains nothing but charms. — *kyan-kyan* also: living by one's self, childless W. — *kyan-ltab* single folded.

རྐྱེན་པ་ rkyan-ba v. rkyón-ba.

རྐྱེན་མ་ rkyan-ma n. of a vein, v. rtsa.

རྐྱེན་ rkyan (Ld. *skyan*) 1. a brass-vessel like a tea-pot, with a spout, *rag-rkyan* id.; *o-kyan* W. milk-pot. — 2. pot-belly, paunch Sch.

རྐྱེན་ཀ་ rkyál-ka, sometimes for kyál-ka.

རྐྱེན་པ་ rkyál-pa, རྒྱུ་ཁྱིལ་, leather bag frq.; *pün-po mi-ytsan-rdzas-kyi rkyál-pa* a poetical term for the body Mil.; *rkyal-bu* (*kyal-lu*) small bag, pouch; *ra-rkyál* bag of goatskin; *pye-rkyál* (*če-kyal* C., *pé-ky.* W.) bag for flour.

རྐྱེན་པ་ rkyál-ba to swim, *kyal gyáb-čē* W. id.; *rkyal rtséd-pa* to amuse one's self by swimming.

རྐྱེན་ rkyen, གཞུགས་ཀྱི་འཕྲོད་ཀྱི་འཁྲུག་ Will.: 'with Buddhists: a co-operating cause, the concurrent occasion of an event as distinguished from its proximate (or rather primary, original) cause', rgyu རྒྱུ. (The right meaning was given already by Schr., whereas afterwards, by a mistake of Cs., the totally erroneous sense of 'effect, consequence' has become current among philologists.)

1. cause, occasion, rkyén-gis c. gen. by, on account of, *dei rkyén-gis* whereby? *dei rkyén-gyis* thereby, therefore, *dei rgyu dei rkyén-gyis* id. As a medical term, opp. to *rgyu* (the anthropological or primary cause of a disease) it denotes the pathological or secondary cause of it. — 2. event, occurrence, accident, case, circumstance, in a general sense, in as far as the Buddhist conceives every thing that happens in the mutual connexion of cause and effect; *rkyen nán-pa* unfortunate accident; *rkyen nán-pas das* he has perished by a fatal accident Glr.; *tse dir byün-bai rkyen nán-rnams* the adversities of the present life Mil.; *ran mi dód-pai rkyen* an event disagreeable to one's own self; *bló-bur rkyen* a sudden accident Mil.; *rkyen dé-la brtén-nas* owing to that circumstance Tar. 8. 1. *méd-pai rkyén-la bltás-te* or *brtén-te* C. considering the case of not being . . . , not having . . . , thus *nad-kyi rkyen*, *či-bai rkyen* stands also for: a case of disease, of death; *gal-*

rkyén any circumstance or event adverse to the success of an action, **obstacle**, **hinderance**, any thing opposite or hostile to the existence of another thing, *mtun-rkyén*, a happy, favorable circumstance, furtherance, assistance, supply, *mtun-rkyén byéd-pa* c. genit. to assist in, to help to; *mtun-rkyén dzom-po* altogether successful. — 3. misfortune, ill luck, calamity, *rkyen zlog-pa* to avert a misfortune, *tégs-pa* to endure, *tüb-pa* to brave it *Mil.* — cf. *rgyu*.

རྒྱུ་བ་ *rkyón-ba* pf. & ft. *brkyañ*, to stretch, extend, stretch forth (one's hand to a person), put out (the tongue), spread, distend (the wings, a curtain), *zabs ynyis brkyañ-bsküm* one leg stretched out, the other drawn in *Pth.*; **kyañ-śād-če** *W.* to stretch one's limbs. — *brkyañ-šin* 1. 'extending-wood', an instrument of torture in Tibet, a wooden frame on which the extended arms and legs of the delinquent are fastened down, whilst burning pitch or sealing-wax is dropped on his naked breast, which procedure is called *brkyañ-šin sprád-pa*, *brkyañ-šin-la bčug-pa* or *brkyañ-ba* 2. **cross** *Chr. Prot.* This word has been adopted on account of its etymological signification, although it differs in its form and use from the *σταυρός* of the N. T., which is unknown in Tibet and India. Additional explanation will be at any rate required on the part of missionaries; but much more so in the case of the *kro-če* (*Ital. croce*) of the Rom. Cath. missionaries of the last century. In favour of the word *ysal-šin*, pointed stake for empaling a delinquent, speaks the circumstance, that this is also the original and classical signification of *σταυρός*, and that Buddhists from their own legends are well acquainted with the idea of martyrdom inflicted in this manner. Still *ysal-šin* leads to a conception of the death of Christ historically untrue and revolting to our feelings and is therefore better not employed; moreover it is to be assumed that in the times of the Evangelists *σταυ-*

ρός was the term generally used for cross, whilst in the case of *ysal-šin* no Tibetan thinks of anything else but empaling.

རྒྱུ་ཅེ་ *rkyón-tse* *W.*, resp. **zim-kyon*, *zim-tin**, lamp, candle, (spelling uncertain).

ཁྱུགས་པ་ *lkügs-pa* 1. dumb, mute; *ka lkügs-par byed-pa* to put to silence *Do.*; *lkügs-pa-pa* a dumb man, *-ma* woman *Cs.* — 2. dull, stupid *Sch.*

སྐོག་ *lkog* secrecy, *lkog-gi čün-ma* *Cs.*: a wife kept secretly, a private concubine, *lkog-tu* in secret, secretly *frq.*; *lkog-tu gyür-pa*, *lkyog-gyür*, བཀོལ་, secret, hidden, out of sight *Mil.*, *Tar.*; *lkog-tu glén-ba* to converse secretly; *lk. sdód-pa* to keep in retirement. — *lkog-rñan* a reward given secretly, a bribe. — *lkog-čös* *Sch.*: 'a secret doctrine'; but *lkog-čös byéd-pa* is gen. understood: to apply one's self to religious studies or exercises in secret. — *lkog jab byéd-pa* to hide one's self in a lurking place: *lkog jab byed-nas lta-ba* to watch, to witness from a lurking-place. — *lkog-zán zá-ba* *Sch.* to take usury-interest in secret. — *lkog-láb* backbiting, slander.

སྐོག་མ་ *lkog-ma* (vulg. **og-ma**) 1. gullet, oesophagus. — 2. wind-pipe. — 3. throat. — 4. neck. *lkog-mai lha-gón* *Sch.*, (acc. to others: *lhar-gór*) the larynx, **koi lkog-ma** or **og-ma šrañ soñ** *W.* his throat is swollen, he has the croup. — *lkog-dkár* a small nocturnal carnivorous quadruped with a white throat, marten? — *lkog-gágs* hoarseness of voice *Cs.* — *lkog-sál dew-lap* (of oxen). — *lkog-sóg* **craw**, **maw** (of birds) *Cs.*

སྐོབ་ *lkob* fat, heavy, plump *Sch.*

སྐོལ་མདུད་ *lkol-mdüd*, also **ol-mdüd*, larynx.

སྐུཅིག་ *ska-čig* v. *skad čig*, *skad* no. 4.

སྐུཅིག་ *ska-čog* n. of a grammarian *Zam.*

སྐ་བ་ *ská-ba* thick (of fluids, cf. *slá-ba*); *ská-slád* (*Ld.*: **kas-lád**) consistence, density. — *W.*: **skán-te**.

སྐ་རྟ་སྐ་ ska-rágs B. & C., also *ske-rágs*, W. *kye-rágs*, resp. *sku-rágs* girdle, *ska-rágs* *čün-ba* to put on the girdle, *ska-rágs* *bšur-ba* Sch.: a girdle with a clasp (?).

སྐ་ཀྱ skag 1. Cs.: = *kag*, *keg*, mischief; unlucky. — 2. v. *rgyu-skar*.

སྐ་ན་ཁྱ skán-ba = *skon-ba*; *skán-ysó* 1. satisfaction Sch. — 2. a kind of expiatory sacrifice, to make amends for a duty not performed.

སྐ་ད་ཁྱ skán-ša Sch.: sods cut out.

སྐ་དྲ skad (C.: *ka*) 1. voice, sound, cry (cf. *sgra*), *glán-po-čei skad lta-bui sgra* a sound like the voice of an elephant, *ka'-la čig-pa dhon mi-čig-pa* C. (words) equal as to sound, but of different sense (= homophone), *sdug-bśál-bai skad byin-pa*, *snyin-zei skad don-pa* to utter lamentable cries; *skad stér-ba* Sch., *ke' gyág-pa* C., *skad tán-čé* W. to sound; *ke' tán-wa* C. *skad gyab-čé* W. ccdp. to call to a person; *skad mtún-par* with one voice, with one accord. — 2. speech, words, talk, news, *ka' či nan dug* what is your pleasure? what did you say, Sir? C.; *zér-ba de či-skad yin* the (words) spoken what speech are they? = what do they mean? Pth.; *di-skad-(du)* in these words, thus, (before a literally quoted speech), *dé-skad-(čes)* id. (after it); it is also used in a more general sense instead of *dé-ltar*: *dé-skad ma byed* don't do that Mil.; *skad smrá-ba* to give account, to relate *Ld.-Glr. fol. 12. b. Schl.*, acc. to another reading instead of *sra smrás-te*; *skad byéd-pa* id., *rmi-lám-du byin-ba skad byás-te* reporting it as having been revealed to him by a dream Pth. — 3. language, *bód-skad* the Tibetan language, *rgya-gár-skad* the Sanskrit language, *bód-skad-du*, col. -la, into or in the Tib. language, *yül-skad-du* into or in the provincial dialect. — 4. a snap with the fingers, always with čig: *skád-čig-(ma)*, gen. as a measure of time: a moment; also adv.: for a mo-

ment, *skád-čig-la* in a moment, instantly, in one moment, *skád-čig de-nyid-la* in the very same moment. (Some mathematical books compute the *skád-čig* = $\frac{1}{4}$ ''', others as long as $\frac{1}{3}$ '').

Comp. and Deriv. *skad-gágs* hoarseness of the voice, Cs. — *skad-nán* 1. a bad voice. 2. cry, screaming. — *skád-čan* having a voice, sounding. — *skád-ča* 1. C.: discourse, conversation, *ka'-ča láb-pa* or *jhe'-pa* to converse, to have a chat. 2. C. talk, rumour, *mii ka'-ča re* it is (but) talk of the people. 3. W.: news, tidings, intelligence. — *skad-čé*, -čén 1. a loud voice Sch. 2. n. of an animal Lt. — *skad-nyá* Sch.: a high voice. — *skad-snyán sgyur-ba* Mil. to sing or whistle in a quavering, warbling manner, of birds, flute-players etc., *gyur-skad* a singing or playing of this kind. — *skad-dód* an equivalent word, *čün-mai sk.* another word for wife Gramm. — *skád-pa* v. the separate article below. — *skad-džér* Cs. = *skad-gágs*. — *skad-bzán* 1. a good voice. 2. W.: good news. — *skad-lugs* dialect. — *skad-lóg* clamour, screaming. — *skad-ysán* mto Sch.: a loud voice, *skad-ysán nyams-čün gyur* the voice is getting weak Wdn.

སྐ་དྲ skad ladder, v. *skás-ka*.

སྐ་དྲ skád-pa I. vb. 1. to say, tell, relate, *žin-káms žig yód-do skád-par tos* that a land (of bliss) exists I heard say Mil.; more frq. at the end of a sentence *skád-do* or *skad* for: it is said (= dicitur), *grags skad* id. Mil. — 2. to name, call, *skád-pa* partic. = *byá-ba* named, called. — 3. Ld.: *skád-čé, xád-čé* to measure, take measure. — II. sbs. interpreter; language-master, teacher.

སྐ་དྲ skán-te, W. instead of *ská-ba* thick, turbid.

སྐ་སྐ skabs 1. time, opportunity, case, circumstances; *mtón-(bai)* skabs opportunity of seeing, *skabs rnyéd-pa* to find an opportunity, *skabs-su* or *skabs-skabs-su* now and then, under certain circumstances,

skabs-su or *skabs* with genit. at the time of, on occasion of, during, while, when; *dé-ka skáb-su* in a moment, instantly, *skabs dir* now, here, in this case, in this place (of a book etc.) frq., *skabs re* once, for a time, **skabs-tóg** *Ld.* (col.) now, *bár-skabs* interval, interlapse of time *Tar.*; *dús-skabs*, *tsé-skabs*, *ynás-skabs*, time, state, situation, *skabs dan shyár-ba*, *dús-skabs dan bstün-pa* fit for, adapted, suited to the occasion. — 2. *Cs.* 'mode, method', or perh. rather, way, manner; so the word seems to be used in *Wdi.*: *ldüm-bui skabs la-püg dan skyé-lugs drá-bar* the manner (nature) of the plant being similar to that of a radish as to growth. — 3. section, chapter (cf. *γtam* no. 3), so esp. in *Tar.*; *skabs bču* the ten sections of Buddhistical theology, also: one that has absolved them.

སྐུམ་ skam v. *skám-pa* and *-po*.

སྐུམ་པ་ skam-pa I. vb. 1. = *rkám-pa* to long for. — 2. = *ském-pa* (*bskam-pa*). — II. sbst. 1. = *rkám-pa* longing, 2. a pair of tongs; *skam-čün* small tongs, pincers; also several other instruments of a similar shape. — III. adj., com. *skám-po* dry, *skam-rlón* 1. dry and wet. — 2. dryness in a relative sense, **skam-ši** *Ld.* very lean (like a mummy), *skám-sa* the dry land, the shore, *skam id.*, *skám-sar pyin-pa*, *skam-la sléb-pa* to get ashore, *skam-lam* journey by land *Wts.*; **skam-san** *Ld.* meat perfectly dried.

སྐུར་ skar; this and the compounds *skar-ka* and *skar-tsad* v. under *ska-ba*; *skar-kün* etc. under *skar-ma*.

སྐུར་པ་ skar-ba *Cs.*: 'a penning of cattle, assortment, separation, to pen, to fold, to separate'. But as these significations seem to belong to the spelling *bkar-ba* and *dgar-ba*, it will be safer to confine the verb *skar-ba*, pf. *bskar*, imp. *skor*, to the following, 1. to hang up, **skar-tai-če*, *čár-la skár-če id.* *Ld.* (e. g. clothes). — 2. to weigh, and **skar** weight, **gau*

*iul gui skar** a little box weighing 9 rupees (about 4 ounces); **skár-ka* or *-ka** weight; **skar-tsád** measure, scale. *W.*, *C.* — 3. **skar-tág tán-čé** to inquire rigorously; to restrict, to bind down, to flog; **skar-läg** a rigorous inquiring, a flogging *W.*, also *C.*

སྐུར་མ་ skár-ma *Ssk.* སྐུར་མ་ 1. star, fixed star, *nyi zla yza skar* sun, moon, planets and stars; sometimes it is used generally: **skar-čén** a very large, uncommonly bright star, esp. Venus when appearing as evening- or morning-star; *nyin-moi skár-ma* a star seen in the daytime (a thing of very rare occurrence). — 2. constellation, asterism; *btsas-skár* constellation of nativity *Med*; *γyan-skár* propitious constellation (such are the *nak-šatras* no. 4 to 25 v. *rgyu-skár*).

Comp, *skár-kün* (the same word as *dkar-kün*, but of a different etymology) window. — *skar-kóns Cs.*: 'the angular distance between two stars or planets' (?) — *skar-liá* a weight ('5 points' on the steelyard for gold) = 1 *zo* or $\frac{1}{20}$ ounce; as money = $\frac{1}{2}$ rupee. — *skar-ču* 'star-water'; bathing under the constellation *skár-ma rib-či* (prob. *rewati*, the 28th *nakšatra*, is meant) in October is considered beneficial for every kind of complaint, because *Saṅs-rgyás smán-pai rgyál-po* (quasi 'Buddha Aesculapius', to whom the origin of the medical science is ascribed by Tibetan Buddhists), bathed in that season, and therefore Tibetans, though not particularly fond of washing and bathing in general, are said to follow this example pretty frequently. — *skar-mdá* (*Cs.*: 'ignis fatuus?') a shooting star, *ltuñ* or *sa-la dril* is coming down, *špans Mil. id.* — *skar-dpyád*, *-rtsis* astrology. — *skar-prán* a small star. — *skar-tsógs* the starry host. — *skar-dzin* 'star-catching', making one's self sure of a propitious constellation, e. g. for an intended journey, by a sham departure, conveying luggage or goods to the next village etc., but then

interrupting and postponing it to a more convenient time.

སྐལ་བ་ skál-ba Ssk. भाग, resp. sku-skál 1. **portion, share**; *bgo* - skál allotted portion; *zas*-skál portion of food, **ration**; *rai*-skál personal share; *nor*-skál or *syal-nór* Glr. hereditary portion, **inheritance**; *skál-ba* ma *čád*-par without being shortened of his portion *Mil.*; *ma mtón*-ba skál-ba ma *mčis*-pa dra it does not seem to fall to my lot to see my mother. — *skal*-čád dried up, withered *Sch.* (?) — 2. in a special sense: the portion of good or bad fortune that falls to a man's lot, as a consequence of his former actions, **lot, fate, destiny**, a. relatively: *skál-ba bzán*-po, *nán*-pa good, bad fortune; *tse dñi grogs*-s'al the matrimonial share of the present life, the connubial fate for which a person is predestinated Glr. (The Buddhist priests pretend to be able to calculate the *skál-ba* of any one after his death) b. in a positive and good sense, denoting either prosperity and blessing as a consequence of good actions, or those actions themselves as being pious and meritorious, so that *skal*-ldán means **happy, blessed** as well as **pious, devout**, and *skal*-méd **unhappy, irreligious, impious**. *skal*-ldán are all those who have devoted themselves to virtue and treasured up more or less good works, and who may expect to be promoted in proportion. The term **worthy**, therefore, though not quite correct as to the word itself, is still very appropriate as it regards the subject; even **venerable, holy** may be applied occasionally, cf. भगवत् and भगवान्. Also some single blessing or spiritual gift may be meant by *skál-ba* and so the Ommanipadmehūm is called the *čos*-skál, 'the religious treasure', of Tibet Glr.

སྐལ་ཀླ་ skás-ka B., C., skás-ka, skás-pa C., skrás-ka (pronounced *té-ka C., šrás-ka, šré-ka W.), even *skas*, *skad* **ladder**, generally consisting of the notched trunk of a tree; *rkyán*-skad C. 'single ladder', the same, compared with two or three of them joined together, to make a

sort of staircase with broader steps; **do-tá* C., *do*-šrás, *do*-šré* W. a flight of stone-steps; **gya*-šrás, *gya*-šré W., *gya*-ké* C. (*Schr.*) a regular **staircase** as in European houses; *gru*-skás Glr. prob.: flight of steps at the corner of a building; *gro*-skad Glr. fol. 7 appeared to be unknown to those that were consulted; *skas*-kyi *rim*-pa Cs. **steps**; **šra*-ldan, *šral*-dán* W. **spokes** of a ladder; *skas* *gram* Cs. the two **side-pieces** of a staircase or ladder; *skas* *dzug*-pa to apply a ladder *Schr.*, Cs.

སྐུ sku, Ssk. काय, sometimes मूर्ति 1. also *sku*-lus, *sku*-yzugs, resp. for *lus*: **body**; by being prefixed to the names of parts of the body and even of everything that has reference to the bodily existence of a person, it imparts to them the character of respectful terms: *sku*-stod, -smad the upper, lower, part of the body; *sku*-ša flesh; *sku*-mtsál (for *sku*-krag) blood Cs.; *sku*-mdóg colour of the skin, *sku*-ná age; *sku*-tselifetime, life; *sku*-kams state of health; *sku*-skál portion, share, *sku*-čás goods, stores *Mil.*, *sku*-bsód virtue, happiness *Tar.*; *sku*-skyés a present (given to or received from a respected personage); *sku*-bág image, statue Glr.; *sku*-mdun-pa (C.: **kun*-dym-pa*) or *-druñ*-pa attendant of a man of rank; **ku*-jar-wa* ('adherent', v. *byar*-ba) id. C.; *sku*-nye *Sch.* relation, kinsman; *sku*-yšegs-pa dying, death (of a king etc.) Glr.; *sku*-bstod praise *Sch.*; *sku*-šogs (acc. to Cs. instead of *sku* *yšogs* 'the side' = your presence) a title of honour, when we should say: your or his honour, your or his worship, in W. only for clerical dignitaries, in C. also for other persons of rank. Even buildings (monasteries etc.) are honoured by these respectful expressions: *sku*-dkar *γsol*-ba to 'administer' whitewash. — 2. in a special sense: the person of Buddha, whom philosophers represent in three forms of existence called *sku*-ysum त्रिकाय, viz.: *čos*-kyi *sku*, धर्मकाय, *loñs*-spyód-kyi *sku* संभोगकाय and *sprül*-pai *sku* निर्माणकाय. These three 'persons', however, have as little as *dkon*-mčog-ysum

any thing in common with the Christian Trinity, nor even with the Indian Trimūrti, for the first state, the 'body of law', the absolute body, is Buddha in the Nirvāṇa, the so-called first world of abstract existence i. e. non-existence, which is the ultimate aim and end of every existence and the ideal aspired to by every believing Buddhist; the second state, the 'body of happiness or glory' is Buddha in the perfection of a conscious and active life of bliss in the second world (heaven or Elysium), which state however is inferior to the first; the third, the 'body of transformation and incarnation', is Buddha in the third or visible world, as man on earth. Notwithstanding the altogether abstract character of *čós-sku*, as a philosophical conception, Buddhistic fancy is pleased to represent it as a visible image of Buddha, shining in the colours of the rainbow, or at least as a brilliant apparition of light, though impalpable and unapproachable; and this is not only a notion of the vulgar, but is acknowledged also in literature. More recent speculators have even added a *no-bo-nyid-kyi sku* superior to the three, viz. that which is **eternal** in the essence of a Buddha, even *čós-sku*, the absolute body, being described by these philosophers as transient. The unintelligible passage in Cs.'s dictionary, p. 305 b. might be corrected thus: 'adding to the former three as a fourth' etc. — To this signification belong the compounds *sku-rim*, resp. for *rim-gro* **reverence, respect**, particularly in the special sense of a solemn **sacrificial ceremony**, performed on public and private occasions, e. g. in cases of disease; *sku-rim byéd-pa* to perform such a ceremony. — *sku-rtén*, *sku-tsáb*, *sku-yzúgs*, *sku-drá* (W. **kun-dá**) **image of Buddha** etc. — 3. **image, statue**, of Buddha or other holy persons, *rsér-sku* a gold image, *rdó-sku* a stone image, *jim-sku* an image of clay, *bris-sku* a painted image, *bür-sku* a basso-relievo, *rkós-sku* an engraved, *blügs-* or *ldugs-sku* a molten, *tágs-sku* a woven image Cs. —

sku-büm 'mausoleum' or acc. to another etymology 'the 100 000 images', n. of the famous monastery Kumbúm east of the Kokonor (v. Travels of Huc and Gabet). — *sku ysuñ tugs* 1. (cf. *sku* no. 1) resp. f. *lus niag yid* the three spheres of a man's doings or sufferings, works, words and thoughts. — 2. the *rtén ysum*, the three representations of Buddha: the image of his person, the books containing his doctrine, the pyramid (*mčod-rtén*) as the symbol of his grace. — *sku-bia-rgyál-po* five deities of degenerated Buddhism *Schl.* 157.

མུ་རུ *skü-ru* a paddle-wheel, without a rim; མུ་རུ་ཀ་ *skü-ru-ka* such are the water-wheels of all the mills in the Himalaya *skü-ru-ka* the figure of a cross + ×. The latter is common in books as an abbreviation like our 'etc.', to save the repeated writing at full length of the same sentence, as refrains etc.

མུ་ཀ་ *skugs* the stake in a game or wager received by the winner. — *skugs-stón* Sch. id.?

མུ་པ་ *skui-ba* pf. *bskuis*, ft. *bskuñ* 1. to hide in the ground. — 2. to bury, to inter. — 3. to tie in a doubled or twisted position, e. g. a corpse before it is burnt, to cord on all sides. — *bskuis-sa* lurking-place, hiding-place *Mil.*

མུ་ *skud* sbst. v. *skud-pa*.

མུ་པ་ *skud-pa* I. sbst. **thread, yarn; wire**; མུ་པ་ *skud-pa yčod-pa* to cut off the thread, also fig. Cs. to divorce; *ras-skud* cotton thread, *lčags-skud* iron wire; *tson-skud* coloured thread; *skud-ró* the thread-ends of a seam; *skud-bris-mk'an* an embroiderer.

II. vb. pf. *bskus*, ft. *bsku*, imp. *skus*, col. *kü-wa* C. **skü-čē** W. to smear **tá-gir-la mar skü-čē** to butter the bread W., **dí-la nág-po ma sku** don't make that dirty W.; to besmear, to daub *snyin-po(-la)* *snüm-gyis* a wick with grease *Dzl.*; *sgó-la rtsi* to paint a door; *spós-kyis skud-pa* to anoint; *skud* ointment, **sra-skud** pomatum W.

སྐྱུང་པོ་ skūd-po 1. **brother-in-law** Cs. — 2. **father-in-law**.

སྐྱུང་བུ་ skūn-bu = kón-bu *Lex*.

སྐྱུང་པ་ skūm-pa pf. bskums, ft. bskum, imp. skum(s) **to contract, to draw in**, e.g. the leg.

སྐྱུང་པ་ skūr-pa, also skur-klán, skur-žús **abuse**, occasionally **blasphemy**; skur-debs-pa, byed-pa, smra-ba **to abuse**, viz.: persons to whom respect is due, esp. holy men or things, e.g. *śāg-sa-la* the venerable Dzl.; *dkon-mcóg ysum mi bdén-par ltá-ziñ skūr-pa* 'debspa **to blaspheme** by denying the 'Three Most Precious' *Thgy. sgro-skūr v. sgro*.

སྐྱུང་པ་ skūr-ba I. pf. skur, at the end of a sentence skūr-ro, sometimes for skūr-pa debs-pa Mil. —

II. pf. ft. & imp. bskur, pf. at the end of a sentence bskur-to 1. **to send, to transmit**, e.g. news, objects, also an army, but not a messenger; *mdün-du skūr-ba* to send on in advance, to have carried before, e.g. a banner; *skur ynañ mdzód-pa* resp.: to be pleased to send. — 2. **to give, hand over, deliver, consign, give in charge, commit**, e.g. an army to a general; *dbañ skūr-ba* to invest with power, **to authorize**, *ji dgá-bar gyid-du dbañ skūr cīg* give me power, permission, to do what I like Dzl.; *rgyál-por dbañ skūrba* to authorize somebody to be a ruler, to appoint, create, designate as king. The ceremony observed in such a case is a kind of anointing or baptism, pouring holy water on the crown of the head, *spyi-bonas dbañ skūr-ba*, and as supernatural powers are supposed to be active during this process, *dbañ skūr-ba* means also: **to bless, consecrate, endow** with miraculous power; esp. four mystical powers of meditation are imparted in this way.

སྐྱུང་པ་ skūl-ba pf. bskul, at the end of a sentence bskul-to, Ssk. **ཅད, to exhort, admonish, enjoin**, *mi žig las byéd-par* a person to do a thing; **to appoint**, *mi žig lās-la*, in the same sense; **to impose**,

mi žig-la las, work on somebody, — perh. a mere provincialism; *dei tsiḡ-gis bskūl-nas* induced by his words; *rnám-šes las dan nyon-móns-kyis bskūl-nas* the (departed) soul urged on, influenced, driven, by its former works and sins S.g.; *lha-srín mčod skul kyañ* though I tried to determine, to bring round, the gods and the evil spirits by sacrifices Pth.; *gliñ sogs drág-tu skūl-šin* flutes and other (instruments) calling, resounding, fortissimo and so animating the actors; **yid skūl-čé** W. **to remind, admonish**; **šan** (for *yčan*) **skūl-čé** **to rouse** by shaking. — *bskūl-ba* and more freq. *bskul-ma* exhortation, admonition; *bskūl-ma debs-pa*, C. also *skūl-rgyag-pa*, *skul-čag byéd-pa* Mil. nt. **to admonish, exhort**. — **skūl-kan* W. **overseer**.

སྐྱུ་ ske, vulg. skye, seld. skya, neck, throat, freq.; neck of a bottle Cs.; **skye tsir tán-čé*, **kyig-čé*, *sdám-čé** W. **to choke, strangle**, **skyé-la tág-pa tág-na sád-čé** id.; *ske rčód-pa*, *ytüb-pa*, *brég-pa* **to behead, slaughter**; *sker tām-pa* to seize by the throat, to worry Sch.; *sker dōgs-pa* to tie round the neck e. g. an amulet; *ske-kōr* necklace Schr.; *ske-čá* ornament for the neck, necklace Mil.; *ske-stōn* Med., Sch.: cavity of the throat; *ske-rmá* Sch.: a wound of the throat, a jugular gland that has opened.

སྐྱུ་ཅེ་ ske-tsé Wdn., Ssk. राजिका Sinapis ramosa, black mustard; mustard seed, a grain of m. s.

སྐྱུ་ཅེ་སྐྱུ་ skeg-tsós paint, rouge (for the face) Sch.

སྐྱུང་པ་ skéd-pa v. rkéd-pa.

སྐྱུང་པ་ ském-pa I. vb. pf. bskams, ft. bskam, imp. skom(s) **to make dry, lean, meagre**; **to dry up**; **exsiccate**. — II. adj., also *ském-po*, dry, dried up; meagre. — *skem-byéd* a demon that causes drought Lt. — *skem-nád* Bhar. consumption.

སྐྱུང་པ་ skó-ba, pf. (b)skos, ft. bsko, imp. skos 1. **to appoint, nominate, commission, charge** a person, *lās-su* with a work Dzl., much more freq.: *rgyál-por*,

dpón-du to be king, chief; *rgyál-sar skó-ba* to raise to the throne; *ma bskós-šin* without mandate, unbidden *Glr.* — 2. *lās-la bskós-pa* destined to the works i. e. destined to a man in consequence of his works; *néd-kyi las-bskós* my destiny, fate, lot *Mil.*

Note. The signification: to elect, to choose (*Cs.*, *Sch.*) cannot be proved and was expressly denied by Tibetans.

སྐུ་ཅེ་ sko-tsé 1. a kind of wild onion *Cs.* — 2. a mixture of the leaves of several kinds of leek, pounded, formed into balls and dried; when used, a small portion is broken off, fried in butter and then added to the food. This spice forms a lucrative article of commerce and is exported from *Ld.* to Cashmere and from *Lh.* to India.

སྐོག་པ་ skóg-pa v. kóg-pa.

སྐོན་ skon v. under *kon*.

སྐོན་བ་ skón-ba *pf.* *bskañs*, *ft.* *bskañ*, *imp.* *skon(s)* 1. to fulfil, e. g. a hope, a vow etc., **nyin** the desire *W.*; *ka skón-ba* to fill up what is open, to make up a deficiency *Zam.*, also *dgé-bai ka-skon* to fulfil perfectly the laws of virtue, *ka-skon*, *ka-bskañs*, *kas-skon* 1. appendix, supplement, *γsám-du ka-skon-du bñad* will be said, described, below in the appendix *Wñ.* 2. By Tibetan copyists of books a short prayer is called so, consisting of a stanza of 4 verses, which they are accustomed to write down or recite after having finished the copy of a work, in order to make amends for the mistakes they may have committed. — *tugs-dám bskañ-rdzas* a certain ceremony v. *Schl.* 260. — 2. v. *dpa*.

སྐོན་བ་ skón-pa I. *sbst.* v. *rkón-pa*. — II. *vb. pf. & ft. bskon* to dress, to clothe another person (*resp. γsól-ba*).

སྐོབ་ས་ skobs = *skabs* *Schr.*, *Sch.*

སྐོམ་ skom 1. thirst, *skóm-gyis γdñis-pa* tormented by thirst *Dzl.* — 2. *resp.*

žal-skóm, drink; *zas (dan) skom* food and drink. — 3. i. o. *skam* the dry land *Glr.*, provinc. — *skóm-pa* 1. to thirst, to be thirsty. 2. the thirst. 3. thirsty, *skóm-pa-dag ni skóm-pa dan brál-bar gyur* the thirsty will get rid of their thirst *S. O.* — *skom-dād (dad-pa = dod-pa)* thirst *Med.* — *skom-tsád* burning thirst *Mil.* — **skóm-ri** thirst *W.*

སྐོར་ skor (*cf. kor*) 1. circle, *mig-skor* eye-ball *W.*; *sba-skór* hoop of bamboo *Schr.* — 2. appurtenances, *yi-ge bri-bai skor* writing utensils, *táb-kyi skor* everything that belongs to the fire-place *C.* (perh. provinc.) — 3. section, division, e. g. of a book, similar to *leu*, chapter *Mil.*, *Tar.* — 4. repetition, *skor ldáb-pa* to repeat *Schr.* — 5. theme, subject, *gañ skór-la bri dug* what is the subject of this writing? Answer: *rtai skór-la* a horse *C.*; *de skór-la* on that account, therefore *Ld.* — 6. *skor*, *skór-zas* food presented to Lamas; laymen are deterred from laying their hands on it by the mysteriously menacing verse: *skór-zas zá-la læg-gi grám-pa dgos* he that eats Lama's food, wants iron jaws. — 7. v. *skór-ba* no. II.

སྐོར་བ་ skór-ba I. *vb. pf. & ft. bskor* 1. to surround, encircle, enclose, besiege *cca & d.*; also of inanimate objects: *dé-la skór-bai ri* the mountains surrounding it *Glr.*; *ri nágs-kyis bskór-ba Sambh.* a mountain surrounded by a forest. — 2. to go, move, ride round a thing; esp. the reverential ceremony of བརྒྱུད་ཐོག་ transferred from Brahmanism to Buddhism, which consists in going round a holy object with one's right side turned towards it — one of the most meritorious and indispensable religious duties in the eyes of a Buddhist; *čós-skor-la byon* they walked round in the religious direction, i. e. according to the precepts of Buddhism, *bón-skor-du soñ* in the Bon manner, i. e. the opposite direction *Mil.*; *pyag dan skór-ba byéd-pa*, as a specification of religious duties: to make salutations and circumambulations.

སྐྱེ་བ་ *skól-ba*

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སྐྱེ་བ་ *skyóg-pa*

3. to wander through, traverse, *rgyál-káms*, the countries, *Mil.* — 4. to return, go home *Sch.* — 5. to turn round, twist, *mii ltág-pa* a man's neck, i.e. to choke, to strangle him *Glr.*

Phrases: *mgo skór-ba*, *mgo skor byéd-pa* (*W.* **ò-èè**) to befool, delude, deceive a person, by intoxication or flattery *Glr.*, also by a flood of words. — **kā kór-wa C.*, *kór-èè** *W.* to make one alter his sentiments, to divert one from a plan etc. — **lan** or **dugs skór-èè** to take vengeance *W.* — **si kór-èè* (*v. rtsis*) *W.* to count, calculate. — *tsógs-kyi kórlo skór-ba* to arrange the objects of the *maṇḍal* (*q.v.*) in a circle *n.f.* — *skor lóg-pa*, *skor lóglā gró-ba* to go round the wrong way *Mil.*; **pé-ra kor-re-lóg tán-èè** to talk foolishly, to twaddle *W.* — **lag kór-èè** the putting a seal under a document which is done by several persons one after another *W.*

Comp. *skór-kañ Glr.*, prob. = *skórlam*. — *skor-rgyúgs* turning the enemy, getting into his rear *Mil.* — *skór-mkan*, *skór-pa* a turner *Cs.* — *skor-spyád*, *skor-šin* a turner's lathe *Cs.* — *skor-tig* a pair of compasses. — *skor-dbyúg* a sling, for throwing *Sch.* — *skor-lám* 1. the pathway round-about a monastery, used for the holy processions. 2. a veranda surrounding a house. 3. col. also: round-about way.

II. 1. the going, moving round, encircling etc. — 2. the way round a thing, = *skor-lám*, in the compounds: *nān-skor* the inner, *bār-skor* the middle, *pyi-skor* the outer roundway, *pyi-skor čen-po* the outermost. — *sā-skor* round-about way, by-way.

སྐྱེ་བ་ *skól-ba* pf. & ft. *bskol* to boil (*vb.* act., cf. *kól-ba*).

སྐྱེ་བ་ *skós-pa* 1. *v. skó-ba*. — 2. *Sch.*: 'to order', but this is *sgó-ba*.

ལྷ་ *skya* 1. oar *C.*, *Thgy.*; *skya-léb* id.; *skya-mjüg* rudder; *skya rgyáb-pa* to row *Schr.* — 2. spatula *Schr.* — 3. pot-ladle, *C.* — 4. wall of stone or clay, *bār-skyā*,

partition-wall, **bhār-kyā èā'-pa** to make a partition-wall *C.*

སྐྱེ་བ་ *skyā-ka*, *skyā-ga* *Lt.*, n. of a bird, *Cs.*: magpie.

སྐྱེ་བ་ *skyā-ba* I. *vb.* 1. pf. *bskyas*, ft. *bskyā* 1. *Lea.*: = *jó-ba* to change place, cf. *skyas*. — 2. to carry, convey to a place (a quantity of stones, wood, water etc.) *W.*, *v. skyéd-pa*. — 3. *Sch.* to swim (?)

II. *sbst.* 1. kettle *Sch.* — 2. prob. = *skya* 1.

སྐྱེ་བ་ *skya-bo*, *Ssk.* पाण्डुर and पाण्डु, whitish gray, yellowish-white; **skya čag-èè* to fry or toast a thing so that its whitish colour turns partially into brown *Ld.*; *mi skya* one clothed in light-gray, (not in red or yellow, as monks are), a layman; *sno-skyā* light-blue, *ljañ-skyā* light-green, and so of the other colours; therefore *ser-skyā* ought to denote light-yellow, but it is also used as an equivalent of कपिल, n. of a saint, (*Ser-skyai-groñ* = *Kapilavastu*, an ancient city in Oude, and Buddha's birth-place); originally: 'monkey-coloured', tawny, *lto-skyā* 'pale' i. e. poor, insipid, miserable food *Mil.nt.*

Comp. **kyā-ko-ré*, *kyā-fe-ré** pale, white *C.* — *skya-skyā* id. *Sch.* — *skya-nār*, पाटलि n. of a flower, *Bignonia graveolens*; *Skya-nār-gyi-bu* n. of a city of Old-India *Pāṭaliputra*, now *Patna*. — *skya-snār* acc. to *Stg.* the colour of the skin of the Indians, brown. — *skya-rbāb* *Cs.*: a kind of dropsy, *Sch.*: a grayish oedematic swelling; *skya-rbāb-skrāns* *Lea.* — **skya-mār** fresh (i. e. not melted) butter *W.* — **skya 'ód** *W.*, *skya-réns* morning-twilight, dawn. — *skya-lām* = *skyā-bo* *Thgy.*, *C.* — *skya-sēñ* 1. n. of a tree. 2. translation of *Pandū*, *skya-sēñ-gi bu* a *Pandava*. — *skya-sér* 1. *Sch.*: tawny, cf. *ser-skyā*. 2. 'white and yellow' viz.: men, lay-men and priests *Mil.nt.*

སྐྱེ་བ་ *skyā-ru-ra* n. of a drug *Med.*

སྐྱེ་བ་ *skyāg-pa* 1. = *rkyāg-pa*. — 2. pf. *bskyags*, ft. *bskyag*, imp. *skyog* to

spend, lay out, expend; *skyag-sgö* expenditure, *skyag-tö* account of expenses. — 3. *W.*: **skyag tñ-čē** to slaughter, to murder.

སྒྲུབ་ skyān-nül pavement, clay-floor, mud-floor *Lex.*, *Cs.*; *skan-nül byéd-pa* to pave, to plaster (*Sch.* also; to rub, polish).

སྒྲུབ་ skyabs (cf. *skyób-pa*) *Ssk.* གྲུབ་ protection, defence, help, assistance; *me-čū-la skyabs* is a protection against water and fire; *skyabs méd-do* I am (or: he is etc.) lost! *skyabs byéd-pa*, *skyabs-su gyúr-ba* cegp. to protect, help, save a person, frq. with *srog-gi* added; *skyabs-su gró-ba* eleg. *mčība*, *W.*: **skyab čöl-la yón-čē** to seek help, *mī* or *mī-la* of some body, *skyabs-grós* 1. the seeking of help, གྲུབ་ གམན 2. the formula *Saṃs-rgyās-kyi skyabs-su mčio*, *čos-kyi sky. mčio*, *dge-dün-gyi sky. mčio*, the Buddhistic creed or confession of faith.

Comp. *skyabs-mgón* helper, protector, deliverer; this is applied to certain highly esteemed and respected persons, mythological as well as living, *ni f.*; *Chr. Pr.* use it for Saviour, Redeemer, Christ. — *skyabs-grós* v. above. — *skyabs-ynás* 1. place of refuge, shelter; also of persons, = helper, frq; *mī-la skyabs-ynás byéd-pa Mil.* to take refuge to a person, to seek his assistance. 2. seld, for *skyabs-su ynás-pa client*, *ná-yi skyabs-ynás pō-mo-rnams* all my clients, men and women *Glr.* — *skyabs-sbyin* a gesture of the right hand, like that for giving benediction *Glr.* — *skyabs-yül* = *skyabs-ynás*. 1.

སྒྲུབ་གོག་ skyār-gog naked *Pur.*

སྒྲུབ་ skyār-po *Sch.*: snipe, wood-cock; *skyar-čün* *Sch.*: 'a large snipe' (??); *skyār-mo* *Sch.* heron; *skyar-léb* *Sch.* spoon-bill; *čū-skyar* *Cs.* duck, *Sch.*: bittern, but the རྒྱུ་ of the *Lex.*, 'a kind of goose' speaks in favour of *Cs.*

སྒྲུབ་ skyār-ba v. *skyór-ba*.

སྒྲུབ་ skyas a changing of abode; *skyas dēbs-pa* to change one's dwelling-place (cf. *skya-ba*), *skyas čén-po dēbs-pa* to die

སྒྲུབ་མ་ skyās-ma 1. v. *skyes*. — 2. *Sik.*: fern.

སྒྲུབ་ skyi *Cs.*: the outward side of a skin or hide (opp. to *ša*); *skyi rgyā-ba* to shiver, tremble with fear *Cs.* **Comp.**: *skyi-dkār* *Cs.* dressed leather; hide: — *skyi-lpags* *Sch.*: chamois, wash-leather. — *skyi-bün* *Mil.*? — *skyi-bün* prob. an itching of the skin *Mil.*? — *skyi-ša* 1. outward and inward side of a hide. 2. *Sch.*: the anus.

སྒྲུབ་ skyi-ba I. sbst. 1. a medicinal plant *Med.* — 2. also **kyi-u*, *pī-lin kyi-u*,* potato *C.*

II. vb. pf. *bskyis*, ft. *bskyi*, imp. *skysis* to borrow, esp. money or goods (cf. *rgyār-ba* and *skyin-pa*).

སྒྲུབ་ skyig-pa to hickup; *skyig-bu* the hickup *Med.*

སྒྲུབ་མེད་ skyiñ-sér *Mil.*, eagle, vulture.

སྒྲུབ་ skyid-pa vb., sbst., adj.: to be happy, happiness (*Ssk.* སྐྱིད་), happy; *skyid-do* (I, thou etc.) am, art etc. happy; *bdé-žin skyid-la* being happy and glad; *skyid-pai nyi-ma* sun of felicity, propitious day *Glr.*; *skyid-po* = *skyid-pa* adj., frq., *skyid-de-ba* id. *Tar.* 5, 19.

Comp. *skyid-glu* song of joy. — *skyid-mgo* beginning of happiness *Mil.* — *skyid-sdug* good and ill luck, happiness and misery; *skyid sdug ji byun kyañ* whatever may happen *Glr.*; *skyid sdug bsré-ba* to share pleasure and pain. — *skyid-čū* n. of the tributary of the Ya-ru-tsañ-po, on which Lhasa is situated.

སྒྲུབ་ skyiñ wild mountain goat, *Capra ibex*.

སྒྲུབ་གོད་ skyiñ-gór lizard *Lex.*, = *da-byid*.

སྒྲུབ་ཐང་ skyiñ-tāñ *Sch.*: hail, sleet.

སྒྲུབ་ skyiñ-pa, *W.* **skyin-po**, resp. *kar-skyiñ* a loan, a thing borrowed; money advanced without interest; *skyiñ-pa skyi-ba* to ask a loan; *ná-la di skyiñ-du tsal* he asked me to lend him this *Dzl.*; *skyiñ-pa lén-pa* *Cs.* to take on credit; *skyiñ-pa spród-pa*, *jal-ba* to pay back or return a loan *Cs.*; *nór-skyiñ* a loan of

སྒྲིབ་ skyibs

goods or money, *gós-skyin* of clothes. — *skyin-mi* Schr. debtor. — *skyin-tsáb* C.: the pledge for a loan; acc. to others, however, it just means the object lent or its equivalent when being returned.

སྒྲིབ་ skyibs everything giving shelter from above, an overhanging rock, a roof etc.: **čar skyib** shelter from rain; **dag-skyib** under a *pá-boñ* q. v. (*gyam* is much larger, *jüg-pa* deeper) W.; *bka-sky.* **प्रघान**, a covered terrace or small portico before a house.

སྒྲིབ་ skyil-ba, pf. & ft. *bskyil* 1. to bend, esp. the legs when sitting on the ground after Oriental fashion, also another's leg by a kick from behind; to bend the bow. — 2. to pen up, shut up, cattle, to dam up, a river, also: *ču rdzin-du skyil-ba* to collect water into a pond Glr., or *rdzin-bu sky.*; to dam up a pond (but not 'to dig it' Schr.); to keep back, retain, detain a person W.; **ka kyil-čē** to keep a person from doing something, to dissuade from W. — *skyil-krün*, also *skyil-mo-krün*, the posture of sitting cross-legged, *skyil-krün byéd-pa* (resp. *mdzad-pa*), *skyil-mo-krün-gis* (or *du*) *dug-pa* (resp. *bžugs-pa*) to assume such a posture; *séms-dpai skyil-krün* the usual manner of sitting, in which the feet are not seen, *rdo-rjei sky.* the posture in which the soles of the feet are seen turned upwards, *rdzogs-pai sky.* another posture requiring particular practice. (The spelling *dkyil-krün*, though frequent, is expressly rejected by grammarians.) — **skyil-din** W. a small hole filled with water. — **skil-ldir** W. handle, ring fixed to a thing, for carrying it, hanging it up etc.

སྒྲིབ་ skyu-gán Lex. w.e., Sch.: a gulp, draught.

སྒྲིབ་ skyü-ru a sour fruit Med.; *skyü-ru-ra* Med. (Lex.: **अम्ल** wood - sorrel) the same (?); in later times the word seems to have been used also for the olive, and *skyü-ru-šin* the olive tree, which in Sik. is called *ka-skyür-poi šin*.

སྒྲིབ་ skyür-ba

སྒྲིབ་ skyu-rim Cs.: 'condiment, sauce, pickle', acc. to others, at least in W., only the resp. word for *spags*: 1. sauce, gravy. 2. dish, mess.

སྒྲིབ་ skyüg-pa pf. *skyugs*. 1. to vomit, eject, e.g. blood, *skyüg-tu jüg-pa* to cause to vomit, *skyüg-pa drén-pa* to excite vomiting Tar.; *skyügs-pa* (partic. pf.), *nan-skyügs*, the vomit (it is the food of certain demons, and being boiled in it, is one of the punishments of hell). — 2 to lose colour, to stain.

Comp. *skyug-ldád* rumination, chewing the cud; Sch. also: eructation. — *skyüg-bro-ba* nausea, *skyüg-bro-bai nad* disease of nausea; *skyüg-bro-bas* from disgust; *skyug-bro* C. also impure with regard to religion, = W. **tsid-du**. — *skyug-smán* an emetic. — *skyüg-log-pa* Sch. to feel disgust.

སྒྲིབ་ skyün-ka, also *lèin-ka*, jack-daw (black, with a red bill); *skyün-kas zos* Lex. eaten or stolen by a jack-daw.

སྒྲིབ་ skyün-ba pf. *bskyuñs*, ft. *bskyuñ*, imp. *skyuñ(s)* Cs. to leave behind, to lay aside, e.g. a task Lex., pride S.g.

སྒྲིབ་ skyüd-pa 1. Cs.: to forget, leave off. 2. Sch.: to comminute; to swallow. (?)

སྒྲིབ་ skyür-ba I. adj. sour, sbst. acidity; more frq.: *skyür-po* C., -*mo* W. adj. sour, Ssk. **अम्ल**; *skyür jüg-pa* 1. to turn sour. 2. to suffer a substance to turn sour, v. *jüg-pa*. — *ka(-ša)-skyür-po* olive, *ka(ša)-skyür-poi šin* olive tree Sik. — *skyür-ku* Cs., *rai-skyür* Cs., *skyür-ru* (Sik.), *skür-mo* Lh. a sour liquid, vinegar. (Vinegar seems to be little known as yet in Tibet, and the above mentioned expressions may have been framed by different persons on different occasions, but are not in general use. The same may be said of Cs.'s *skyür-pa* and *skyür-rtsi* for acid in a chemical sense.)

II. vb. pf. & ft. *bskyür* 1. to throw, to cast, *jýir* out, *luuñ-zéd nám-mka-la bskyür-nas* having flung his mendicant's-bowl up into the air Dzl., *čur skyür-ba* to throw into the water, *rgyáb-tu* behind one's self = to

turn one's back upon a thing; to throw away, throw down, a stone, a corpse etc.; to eject, *lud-pa* phlegm; to throw off, a rider; to give up, abandon, a work; to forsake, a friend; to abort. — *skyür-ma* abortion *W.* (?) — *ču skyür, ryan-skyür* capital punishment in *C.*, when the delinquent, with a weight fastened to his neck, is thrown from a rock into a river.

སྐུས་ skyus? *Sch.*: *skyus tóg-pa* altogether; སྐུས་-su klóg-pa *Gramm.*: to pronounce jointly, viz. two consonants without a vowel between them.

སྐེ་ ske 1. v. *ske*. — 2. v. *skyed* and *skyé-ba*.

སྐེ་-ba skyé-ba I. vb. (འབྱུང་) pf. *skyes* 1. to be born; *ná-la* (seld. *las*) *bu skyés-pa yín* I have given birth to a son *Gl.*; *pó-skyes* a man, *mó skyes* a woman, female; *skye-rga-na-ŋi-bai sdug-bsiál* the evil of birth, old age, sickness and death (which constitute what in the opinion of the Buddhist is the greatest evil of all, that of existence); *tóg-ma skyés-nas, má-la skyés-nas B.*, **á-ma skyé-sa-na** *W.* from one's birth; *skye ŋi-* (or *ši-*) *méd pa* subject neither to birth nor to death, eternal; *skye-gag-méd-Thgy.*, *Lex.*, is said to mean the same. In the special sense of the doctrine of metempsychosis *skyé-ba* has often to be rendered by: to be re-born, *mi-ru* as man, *bur* as (somebody's) son. — *mi skyé-bai ŋós-la bzód-pa* v. *bzód-pa*. — *W.*: **skyé-čē** 1. as inf. to be born, reborn. 2. as sbst. the being born; birth. 3. as adj. being with child, pregnant; big with young, also **skýé-čē-ma**. — 2. to become, to begin to exist, arise, *nad kun mi skye, skyés-paan ŋi-bai pyir* ut ne morbus ullus nascatur, natus quoque sedetur *Med.*; *skye-ba dan ŋig-pa* to arise and pass away; frq. of thoughts, passions etc. (the person as well as the thing in the accus.): *kýeu kros-pai sems skyés-te* the youth — thoughts of wrath arising (in him). — 3. to grow (*nasci*) *lün-pa bru skyé-ba* valleys where corn grows; *ru mgó-la skye* a horn is growing on the head. — 4. to grow (*crescere*) *čer* or *čen-por skyé-*

ba to grow up, to grow tall; *ras kyañ lüs-kýi tsád-du skyés-so* the garment also grew in proportion to the growth of the body, or: with the body *Dzl.*; *rtül-pod-par skyés-so* he grew up a valiant man, became a valiant man; to bud, germinate, sprout, **sbáns-te skye čüg-ce** to accelerate the germinating of the seed by maceration *W.*; even = *ŋél-ba Dzl.* སྐེ་ ? — 5. some-

times = *skyá-ba* 2. unless in that case **kyé-čē** should be spelled *bskyás-čes W.*

II. sbst. (འབྱུང་) 1. the being born, the birth, *skyé-ba mto-ba, skye-mtó* or *mton* high birth; of high birth, noble, man, male; *skyé-ba dmá-ba, skye-dmá, -dmán* low birth; of low birth, ignoble, woman, *mi-lus tob kyañ skyé-ba dman* born a human being, it is true, but only a female *Mil.*; *skyes-dmán* col. **kyer mán** in *C.* the usual word for woman and wife, *ne kyer mén* my wife. — In the special Buddhistic sense: re-birth *mir skyé-ba bzén-pa* to take or assume re-birth as a human being; also period of re-birth = existence, life, *skyé-ba di-la* in this, my present, period of life; *skyé-ba bdun* seven periods of life; also manner of re-birth, v. *skye-ynás*; in a concrete sense: the re-born individual, *yüm-gyi skyé-ba yín* she is the re-birth of the queen dowager, the re-born q. d. — 2. the arising etc. — 3. the growing etc.

Comp. *skye-dgü* v. *skyé-bo*. — *skye-gró* = *groba* being (q.v.) — *skye-sgó* 1. entrance to re-birth, viz. to one of the six regions of birth, v. *gró-ba* II., *skye-sgó rčód-pa* to lock it up. 2. face, *légs-pa* a handsome, *žan-pa* an ugly face; also *ka-sgó skye-bras légs-pa* is said for: having a handsome exterior *C.* — *skye-mčéd* (ཡལ་ཏན་) the five (or six) seats, i. e. organs, of the senses (the sixth is *मनस्* the inner sense); the senses themselves; this conception, however, has been greatly altered and varied by the fanciful theories of medical and philosophical authors, cf. *Burn. I, 500. Was. (240).* — *skye-ynás* 1. birthplace; station or locality of a plant.

སྐེ་བོ་ *skyé-bo*

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སྐེད་པ་ *skyed-pa*

2. class or region of birth or re-birth, class of beings (v. *gró-ba*); *byol sôn-gi skye-ba* the being born as an animal. 3. manner of birth ཕལ་པ་, *skyé-ba bzi*, also རྒྱུ་ལོ་, the four kinds or ways of being born: *miñal-las* (or *nas*) out of a womb (so, acc. to Stg., elephants and some men are born), *sgo-ñd-las* out of an egg (birds, some *klu*, some men), *drod-yšér-las* out of heat and humidity (insects, some men etc.), *rdzús-te* in a supernatural way (so the *lha*, the Buddhas, when they spring from lotus-flowers; also the inhabitants of infernal regions, souls in the bardo and some men). — *skye-yzúgs* prob. = *byad-yzúgs* stature, figure. — *skyé-rábs* series of the births of a man, history of them, and esp. so of the births of Buddha, — so in the title of a work. — *skyé-šin* = *skyed-šin* Wdn.

སྐེ་བོ་ *skyé-bo* 1. being, (animans) *mi-la-sogs-pa skyé-bo* man and the other living beings Dzl. — 2. human being, man, gen. as a collective noun: mankind, *Krül-bcas skyé-bo* infatuated men Pth.; *skyé-bo mkás-pa yžán-rnams* other sensible people Tar.; *skyé-bo mán-poi yid-du ón-ba* universally beloved Dom.; *mi nag skyé-bo* laymen (on account of the dimness of their religious knowledge); *so-sói skyé-bo* ཐུག་པ་ (cf. Will.) the lower clergy, common monks Tar., but also simple laymen, if they are not quite without religious knowledge; *skyé-bo-çog*, (*skyeo-çog* Cs. is a less accurate pronunciation), *skyé-dgú*, or (less correctly) *rgu*, men, mankind; *skyé-dgui-bdág-mo* བླ་མ་མཁའ་མོ་ fem. pr. n., the aunt and first governess of Buddha Glr., Gyatch., also a name of *dpal-lhá-mo's* q.v.

སྐེ་ཚེ་ *skyé-tsé* = *ske-tsé* Lex., mustard.

སྐེ་རྒྱ་ *skyé-rágs* W. for *ska-rags* girdle.

སྐེ་ག་ *skyeg* Cs.: = *kég*, *kag* misfortune. But *rtsis-kyi skyeg* Lex. w.e.?

སྐེ་ག་ *skyegs* 1. n. of a bird: *çu-sky*. Lex. w.e., Sch.: coot, water-hen; *ri-skyégs* Lex. w.e., Cs.: a large singing-bird,

Sch.; grouse, heath-cock. — 2. *rgya-skyégs* shell-lac.

སྐེད་པ་ *skyen-ba* and *skyens-pa* to be ashamed, also *ka-skyen-ba*, B. and col. frq.

སྐེད་མིང་ལྗང་ *skyen-ser-luñ* also *skye-or skya-ser-luñ* Mil., cold wind.

སྐེད་ *skyed* and *skye*, 1. growth, increase, *skyed če-bar gyur-ba* to grow much; *yžan-gyi zla-skyed-pas dei žag-skyed če* his daily growth was greater than the growth of others in a month etc. Pth. — 2. progress, the getting on, improvement *skyed yon* progress comes, I am making progress Mil.; profit, gain *nad-la skyed med* (this) is of no use for that disease, of no benefit S.g. fol. 10. — 3. interest C., *dinul-skyed* of money, *bru-skyed* of corn C., *skyed-du yton-ba* to give on interest Cs.; *skyed póg-pa* Cs.: 'to be the full term of payment', more accurately: *skyed póg* I (you, he etc.) am struck or hit by the term of payment; *skyed-čan* yielding interest, profit Cs.

སྐེད་སྐྱོང་ *skyed-sgo* Mil.nt. prob. = *rgyal-sgo* principal door.

སྐེད་པ་ *skyed-pa* I. vb pf. *bskyed*, act. to *skye-ba*, in W. pronounced alike: **skye-çé** 1. to generate, procreate; seldom in a physical sense: *bskyed-pai yab ó yev-rhásas πατήρ* Pth., (opp. to *bltams-pai yum* Pth., for which however *skyed-ma* Cs. does not seem to be an appropriate substitute). — 2. to produce, form, cause (opp. to *med-par byed-pa* to destroy, annihilate) e. g. diseases, fear, roots of virtue, merit, *bsod-nams-kyi tsogs*, *sa-bon* (fig.) Dzl., *bras-bu* retribution; to reproduce, *zad-pa* what has been consumed Med.; to create certain thoughts or affections either in one's self or in others: *spró-ba bskyed-pas dei ía-má yan spró-ba çün-zad skyés-nas* by his own rejoicing also to his parents a little joy arising Dzl. 22. 5; *tams-çad-kyis brtsön-grús bskyed-do* they all created zeal, took great pains Dzl.; *çes bšam-pa bskyéd-nas* thus they thought. — 3. to cause to germinate or grow, *yir-bai çu-yis žin skyed*

dra just as the water of the ditch makes the fields green *Med.*; *sá-bon Dzl.* (v. before, but it may as well be referred to this signification); *γsos skyéd-pa* to bring up, to nurse up *Dzl.*; *skyed srín-ba* id. *Glr.* — 4. = *skyá-ba*, to bring on, carry, convey to a place *Pth.*

Comp. *skyed-mos-tsál* grove, park. — *skyed-rdzogs*, instead of *skyed-rím* and *rdzogs-rím*, उत्तरक्रम and सम्पन्नक्रम, two kinds or degrees of meditation. — *skyed-sín Cs.*: a planted tree (?) prob. a fruit-tree, *Dzl.*

II sbst. 1. the generating, producing etc. — 2. = *skyed*, e. g. *skyéd-pa lén-pa* to gain flesh, to thrive *C.* — 3. = *rkéd-pa*.

མྱེན་པ་ skyén-pa adj. 1. quick, swift *Lex.*, *kró-* or *sdañ-skyen-pa* quick to wrath *Stg.*; *byéd-skyen-pa* rash, hasty, precipitate *Glr.* — 2. nimble, dexterous *C.W.*; *pón-skyen-pa* dexterous in shooting, a skilful archer *Dzl.* (Besides: vb. to make haste, to strive; sbst. zeal, ardour; adj. strong *Cs.*, *Sch.*??)

མྱེས་པ་ skyém-pa resp. to be thirsty.

མྱེས་པ་ skyems resp. 1. thirst. — 2. drink, beverage, esp. beer, also *žal-skyéms* or *-skyoms*, *skyems drén-pa* to offer or set before an honoured person something to drink, *bžés-pa* to accept of it, to take it; *skyems-la γsol-rés byéd-pa* to drink beer in company *Glr.*; *γsegs-skyéms* a carousal on the departure of an honoured person; *γser-skyéms* beer together with grains of corn, as an offering to the gods for the good success of an enterprise, a journey etc., in religious dancing-festivals, *γser-skyéms-pa* sbst. the priest or dancer who offers it. — *skyems - čāñ* beer. — *skyems - ču* drinkable water. — **skyéms-đañ** *W.* (?) brandy. — *skyéms-tsúgs Sch.*: cup, dish. — *skyéms-siñ* small-beer.

མྱེར་པ་ skyér-pa *Lex.*: हरित curcuma, turmeric; in *W.* barberry.

མྱེར་དམན་ vulgo for *ske-dmān* woman *C.* (v. *skye-ba* II).

མྱེན་པ་ skyél-ba, pf. & ft. *bskyel*, imp. *skyol* 1. to conduct, accompany, resp. *γdan-skyél-ba*; *skyól-la šog* conduct him hither! *Pth.*; **skyél-la-la** (for **skyél-wa-la**) *son* he has gone to accompany (him) *W.* — *bsu-bskyál* going to meet, and accompanying on departing *Dzl.*, *γsegs-skyél byéd-pa* resp. to accompany an honoured person on departing, to see him off *Mil.* — 2. to convey, bring, take e. g. a child to a place, food to somebody, *Dzl.*, *C. W.* id.; to carry off, to take away *C.*: **siñ ma kyal čig** do not bring any more wood! more accurately **kyal šog** bring! **kyal son** take away! — 3. to send *B.* & *C.* e. g. clothes to somebody *Dzl.* — 4. to risk, to stake, *ran-srog Mil.* — 5. *C.*: to use, to employ **bá-lañ le jhé-pa-la** an ox for work; to spend, **le jhé-pa-la mi-tse** one's whole life in working, **lé-lo nāñ-na** in idleness. — 6. **ka kyél-wa** *C.* to kiss; *γnód-pa skyél-ba*, *B.* **kyal-wa** *C. W.* col., to do harm, to hurt, inflict an injury, to play one a trick; *mna skyél-ba B., C. W.*, to swear, take an oath; **lo kyél-če** *W.* to rely, depend upon, confide in. — *skyel-tuñ byéd-pa* = *γsegs-skyél byéd-pa*, (prop.: to accompany one to a short distance). — *skyel-bdār Lex.*, also col., present of the departing person to those that accompany him. — *skyel-ma* an escort, convoy; *skyél-mar yod* he is a guide (to me) *Mil.*; *skyél-ma žu* we ask for a safe-conduct *Glr.*; *dmag dañ bčús-pai skyél-ma* a military escort *Glr.*

མྱེས་ skyes, also *skyás-ma*, *skyós-ma*, *kyós-ma*, resp. *γnañ-skyés*, a present, *skyes skúr-ba* to give or send a present; *byon-skyés*, *pébs-skyes* a present given to or received from somebody on his arrival. — *skyas-čāñ* a present of beer, *skyes-kúr* of cakes, *skyes-nór* of merchandise or money; *skyes-lān* a present made in return *Cs.*

མྱེས་མྱེང་ skyes-sdón *Sik.* banana, plantain.

མྱེས་ནག་ skyes-nág, also *skye-nág C.* widower.

མྱེས་པ་ skyés-pa 1. pt. pf. of *skyé-ba*. — 2. sbst. man, male person, *skyés-pa*

མེས་བུ *skyés-bu*

༧

སྒྲོན་པ་ *skyód-pa*

dan bud-méd, men and women B. & C.; emphatically: *rgyál-po yèig-po skyés-pa yin* the king alone is a man Dzl.; husband Glr.; = *skyés-bu* a holy man?

མེས་བུ *skyés-bu*, Ssk. **पुरुष** man, people; *skyés-bu gan* whosoever; man opp. to the rest of nature Med.; one (French: *on*), *skyés-bu lag-pa brkyán-ba tsám-gyis* as quick as one stretches out his hand Dzl. — Though this word may also be applied to culprits and criminals (Pth.), it is chiefly used of **holy men**: *skyés-bu dām-pa* the saint; *dad-lān sky.* the believing, the faithful Glr.; *skyés-bu čen-po*, **महापुरुष** the great saint, in Buddhistic writings nearly identical with Buddha; *skyés-bu mčog* id. (For the 32 chief characteristics and the 80 subordinate marks distinguishing such a person refer to Köppen. I. 433. Burn. II. 553 ff. *Gyatch.* c. VII.)

མེས་མ་ *skyés-ma* 1. fem. of *skyés-pa*, she that has been born Mil. — 2. fern, = *skyās-ma* Sik.

སྒྲོལ་མ་ *skyo-nogs* Cs.: quarrel, *Lea.* = *Krug-lón.*

སྒྲོན་ *skyóba* 1. vb. to be weary, ccir: *bdag kyim-gyis skyó-ste* I being weary of living in the world Dzl.; in a more general sense: to be ill-humoured, grieved, vexed, to feel an aversion *Tar.* 12. 13; *skyo mi šes-par* or *skyo mi šes-pa tsām-du* without being tired, indefatigably; *nam skyo-na* when he was tired of it Dzl. — 2. sbst. weariness *tsol-tsol-nas skyó-ba yan skyé-bar dug* we are quite tired of that constant seeking Mil.; *yid yóns-su mi skyó-ba* indefatigableness, perseverance *Thgy.* — *skyó-mo* adj., **sems skyó-mo rag** I feel discontented, disheartened *Ld.*

Comp. *skyo-grógs* comforter, companion Glr., Mil. — *skyo-glū* Cs.: a mournful song. — *skyo-nāl*, *skyo-dūb* weariness, *skyo-nāl-méd-pai dad-pa* unwearied faith Mil. — *skyo-šās* disgust, aversion. — *skyo-sāns* recreation, *skyo-sāns-la gró-ba*, resp. *byon-pa* to take a walk or a ride, to promenade. — *skyo-bśun-pa* to be grieved *Sch.*

སྒྲོན་ *skyó-ma* 1. pap of parched meal and beer; any pap, paste or dough; *skyó-ma byūg-pa* to spread paste (upon a wound, as a salve) Med.; *ša-skyó* Med. ? (it may denote a paste of meat as well as one of mushrooms). — 2. blame, slander, *skyó-ma mán-la* when he slanders a great deal Mil.

སྒྲོག་མ་ *skyogs* 1. scoop, ladle. — **me-kyóg** coal-shovel C.; **zu-kyóg** melting-spoon, crucible C. W. — 3. drinking-cup, bowl, goblet. — *γser-skyogs*, *dñul-skyogs* gold, silver goblet. *žal-skyogs* C. B., **don-skyogs** W. resp.: drinking-cup. *krag-skyogs* bowl for drinking blood, a skull used for that purpose Pth.; **kyog-žab sal** may I ask your honour for the foot of your cup (viz the remnant of your drink)? W. — 3. *sra-b-skyogs* Cs.: the rein of a bridle. —

སྒྲོག་མ་ལྟ་བུ་ *skyogs-lto-bu* snail W. **ol-skyogs** id.

སྒྲོག་མ་པ་ *skyogs-pa* to turn, *mgrin-pa* the neck, = to look round, back, Mil., also = to turn away, aside C.

སྒྲོན་པ་ *skyon-ba*, pf. *bskyans*, ft. *bskyan*, imp. (*b*)*skyon(s)* Ssk. **पा, रक्ष** to guard; to keep, to tend, cattle; to defend, the religion; to save, preserve, the life, the body; support, to take care of, poor people, e.g. *drin bzān-pos* by benefits, favours. *tābs-kyis* by various means; to attend to; to be givento, *tugs-dām* meditation, *lag-lén* exercise; *rgyal-srid skyón-ba* to rule, govern a kingdom, *čos bzin-du* in conformity with the law of religion, justly. — *čos-skyón* 'protector, defender of religion', **धर्मपाल**, is used for a certain individual deity, or = *ji-g-rten-skyón*, or for a class of magicians in the monasteries of C., v. *Schl.* 157. *Kö.* II. 259. — *ji-g-rten-skyón*, **लोकपाल** 'guardian of the world'; there are four of them, identical with *rgyal-čen bzī* the four great spirit-kings, q.v. — *skyon-dāl* assistance C., **kyon-dhāl jhē-pa** to help. — *skyon-ma* = *brtān-ma* the goddess of the earth.

སྒྲོན་པ་ *skyód-pa* pf. & ft. *bskyod*, Ssk. **चम.** 1. to move, to agitate, *rlün-gis yül-ga*

skyod-na when the wind agitates the branches *Dzl.*; **to shake**; hence *Mi-skyód-pa*, Akshobhya, n. of the second Dhyanī-Buddha. — 2. *W.*: resp. **to go, to walk**, (= *ṛśégs-pa*, *byón-pa* *B. C.*) **nán-du skyod** step in, if you please! — 3. *W.*: **to go down, to set**, of the sun, moon etc., **to expire, to pass, to elapse**, of time.

སྐྱོན་ *skyon* ཐོབ་ 1. **fault, defect** (opp. to *yón-tan*), *skyon gañ yañ med* I have not to complain of anything, I do not want anything *Dzl.*; **damage, harm, disadvantage, misfortune**, *Krul-pa-la skyon ñi yod* what harm is there in erring? *Thgy.*; *C.*: **mi kyon, kyon me**, no harm, no matter (*W.* more freq.: **mi sto**); *ṛžán-gyi skyon tós-na dgá-ba* rejoicing in the calamities of others, malicious *Glr.*; *skyón-du mñón-bá* to consider it a loss *Glr.* — 2. **bodily defect, fault**, as lameness; **derangement, disorder** in the mixture of the humours *Med.* — 3. **spiritual defect, sin, vicious quality**, *rdžán-du smrá-bai skyon* the sin of lying *Dzl.*; *skyón-gyis ma gos* not defiled by sin; *lar skyon ċe* but that is very bad (of you) *Glr.*; *skyon byéd-pa* *Cs.* to commit a fault, *sél-ba* *Lex.* to remove, amend, correct a fault, *spán-ba* to leave off, to quit it; *mí-la skyon bébs-pa, dōgs-pa* (col. **tág-pa, tág-čē**) to charge one with a crime, to calumniate *Glr.*; *ṛžán-gyi skyon glén-ba, ṛjód-pa*, to name the faults of others, to speak ill of them, to slander *B., C., Schr.* also: to blame, criticise. — *skyón-čan* 1. **faulty, defective, incorrect**, e.g. *dag-yig* the spelling of a word. 2. **sinful, subject to vice**. — 4. **symb. num: 18**.

སྐྱོན་པ་ *skyón-pa* pf. (*b*)*skyon* to put astride upon a thing, (causative form to *žón-pa*), *mí žig rtá-la* (or *rtá-ru*) to cause a man to mount, to go on horseback: to fix something on a stick; *mí žig ṛsál-šin-la* to empale a man.

སྐྱུང་པ་ *skróg-pa*, pf. (*b*)*skyabs*, ft. *bskyab*, imp. *skyób(s)* *Ssk.* རྒྱུ་ལ་ to protect, defend, preserve, save freq., *ṛjigs-pa-las* from fear, *ṛjig-pa-las* from destruction; *bskyáb-pa* the

protecting power, the preserving cause *Mil.* (ni f.).

སྐྱུང་པ་ *skyobs help, assistance*, seldom for *skyabs*; *skyóbs-ma* *Thgy.* id.; **šrog-kyób** col. preservation of life, escape; also: he that saves another's life, helper.

སྐྱུང་པ་ *skyóm-pa*, pf. *bskyoms*, ft. *bskyom*, imp. *skyom(s)* *Cs.*: **to shake, agitate, stir up**. *Lex.* give: *ču skyóm-pa* and *snód skyom-pa*, to stir the water, to shake a vessel.

སྐྱུང་པ་ *skyor* = *kyor*, the hollow of the hand filled with a fluid, e.g. *ču-skyór* a handful of water.

སྐྱུང་པ་ *skyór-ba* I. vb. pf. & ft. *bskyar* 1. **to hold up, to prop**, — 2. **to paste**. — 2. **to repeat**, *bskyár-te btañ* it was repeatedly sent *Dzl.*; to repeat word for word what the teacher says, in order to learn it by heart *Mil.*; to say over again; to recite by heart (opp. to *sgróg-pa* to read); *glu de ṛjes skyór-nas ma bláns-na* if one does not sing the hymn afterwards repeatedly *Mil.*; **kyor jañ jhē-pa** *C.* to practise repeatedly.

II. **subst. enclosure, fence**.

སྐྱུང་པ་ *skyól-ba* sometimes for *skyél-ba*.

སྐྱུང་པ་ *skyós-ma* v. *skyes*.

སྐྱུང་པ་ *skra*, resp. *dbu-skrá* (*C.*: **ta*, *W.*: *šra**) the hair of the head, **šra-ló** *Ld.* id., used caressingly in speaking to children and women; *skra dan ká-spu* the hair of the head and of the beard; *skra bsgril ba* *Cs.*: plaited or curled hair; *skra nyag yēig* a single hair. — *skrá-čan* having long hair. — *skra-do-kér* the hair plaited together on the crown of the head, as Buddha and Hindu-women wear it. — *skra-mdūd* the bow of ribands at the end of the long plaits of the women in *Ld.* etc. — *skra-tsáb* *Cs.*: false hair, a peruke. — *skra-šen* *Sch.* thin hair.

སྐྱུང་པ་ *skrág-pa*, with instr., **to be terrified, frightened by, afraid** of something *ṛjigs-skrag-pa, dnáns-skr.* id. *B., C.*

མྱང་བ་ *skran-ba* pf. *skrañs*, to swell, **šrañs-son** it is swollen, a tumour, a bile, a weal has formed itself *W.*; *skrañs-po* *Sch.* a swelling, tumour; *skrañs-bür* *Sch.* an abscess not yet open.

མྱོ་ *skran* 1. *Ssk.* ལུས་ *Cs.*: a fleshy etc. excrescence in the abdomen, a concretion under the skin, in the bowels, womb etc., *Sch.* also: a swelling of the glands. Wise (Commentary on Hindoo Medicine) says, that very different diseases are comprised under the term *gúlma*, tumours of the pylorus, partial enlargements of the liver, diseases of the large intestines, fixed and moveable swellings; — perhaps also herniae, which I did not find mentioned elsewhere. — In *S. g.* I found *skran-nád* described as a consequence of great fatigue and want of breath, and *skran-yzer* as pain in consequence of suppressed winds. — 2. *rdo-skrán*, *bad-skrán*, two sorts of *steatite C.*

མྱུ་བ་ *skráb-pa* *Cs.*: 'to beat the ground with one's feet,' to stamp, tread, cf. *kráb-pa*; *Lex.*: *bró-skrab-pa*, to dance.

མྱུ་ཀྱ་ *skrás-ka* v. *skás-ka*.

མྱེ་བ་ *skri-ba* 1. *Cs.* to conduct (?) 2. *W.* **šri-čē** f. *dkri-ba*.

མྱེ་བ་ *skrú-ba* pf. *bskrus* ft. *bskru*, *Sch.*: to wait; the latter would suit well in a passage of *Mil.*, perh. also in *zás-la skru* of the *Lex.*; but *šin-skrus-pa* *Lex.* remains unexplained.

མྱུ་བ་ *skrún-pa* pf. & ft. *bskrun* to produce, fruits *Mil.*, a root of virtue (v. *rtsá-ba*) *Stg.*

མྱུ་མ་ *skrum* meat, resp. viz. when spoken of as the food of respected persons.

མྱོག་པ་ *skróg-pa* = *dkróg-pa*, perh. also f. *skrág-pa*. *Lex.* *qá-ru skróg-po* to beat the drum: *W.* **koṇṇ śróg-čē** to play on the guitar.

མྱོད་པ་ *skród-pa* pf. & ft. *bskrad* to expel, drive out, eject, out of the country *Dzl.*, *Mil.*; to deprive of cast; **śrād-de tañ čē** to expel a thief publicly out of the village *W.*

བྱ་... བྱ་...; words beginning with these letters will in most cases be found arranged under *rk..* and *sk..*

བྱས་རྒྱས་ *bskañ-rdzás* a sacrificial ceremony v. *Schl.* 360.

བྱས་བ་ *bská-ba*, *Ssk.* कषाय, astringent, as to taste, *Cs.* errone.: bitter.

བྱས་པ་བ་ *bskál-pa*, *Ssk.* कल्प, a kalpa, a fabulous period of time; the fantastical reveries of the Buddhists concerning this subject v. *Kō.* I. 266, also *Will.* under *kalpa*. *bskál-pa čén-po* the great kalpa; *bár-(gyi)* *bskal-pa* the intervening or middle 'kalpa'; *bsk. bzán-po* the happy, blessed period, viz. in which Buddhas appear; *bskál-pa nán-pa* the bad 'kalpa'; *bskal-mé* conflagration of the universe.

བྱུ་བ་ *bskú-ba* v. *skúd-pa* II vb.



ཁ་ 1. the letter *k'*, aspirated, like *c* in 'call'. — 2. numerical figure: two, *Ka-pa* the second volume.

ཁ་ I. additional syllable, = *ka*, but less frequent. —

II. in compounds instead of *ká-ba* bitter and *ká-ba* snow; for the latter signification it is in *W.* the only form existing.

III. i. o. *Kag part*, *Ka rnyis-su* into two parts (e. g. to cleave) *Stg.*; **ka-ghán**

one part; in a special sense: the sixth part of a rupee *C.*; *Ka-çig* part, **some, several**, frq.

IV. (also *Ssk.* ख) resp. *zal*, cf. *ká-po*

1. **mouth**, *kā kā* bitter mouth, bitter taste *Med.*; *kā dūl-po* (soft month), manageable, tractable, *kā gyōn-po* hard-mouthed, refractory; *kā sgyūr-ba* (= *kā-lo sgy.*) to govern, to rein the mouth (of a horse), to lead, guide, influence other persons *Glr.*, to turn off (a river) *Tar.*; *kā tēn-pa* (to pull the mouth) to stop a beast of draught *Tar.*; *kā byed-pa*, *W.*, **pé-čē** to open one's mouth, *ṣādāns-pa* to open it wide, *dzūm-pa*, *W.*, **čug-čē** to shut it; *kā brdāb-pa* (or *krāb-pa*?) **to smack**; **kā dab** (or **tab**) **zēr-wa** to produce a smacking, snapping sound, *col.*; *kā rég-pa* *c. dat.* to put one's mouth to a thing, in order to eat or drink it; *kā jūg-pa* *c. dat.* **to interfere**, to meddle with; *kā tál-ba* 1. *col.* = *kā jūg-pa*, 2. *Cs.*: **to promise**; *kā ytūgs-pa*, *kā ʔo ytūgs-pa*, *kā-la ʔo byéd-pa*, *kā sbyór-ba* *B.*, *C.*, **kā lán-čē** *W.*, **kā kyél-wa** *C.* **to kiss**; **kā kyé-čē** *W.*, **to inveigh**, to give ill language; *kā bsré-ba* to have intercourse, social connexion with one another, *viz.* in eating, drinking and smoking together, which is a matter of no little social consequence; *kā dzin byéd-pa* *c. genit.* to receive friendly, to be kind to, assist *Mil.*; *kā ṣtād-pa* *Glr.* 16. 3. was explained: to bring together personally, to confront, = *kā sprād-pa*; *kā būb-tu nyal-ba* to lie in that position; *kā bslān-ba* the contrary of the preceding; *kā ʔóg-tu bltās-te ši-ba* to be killed by a precipitous fall. Especially: the speaking mouth, *kā-nas*, *col.* also **kā-na**, **orally**, by word of mouth, *e. g.* to state, report, **kā-ne zēr-na** in the colloquial language *C.*; **kā dé-mo nyiñ sóg-po** *W.* hypocritical; *kā-la slā-te dón-la bka* easily spoken after, but difficult to be understood (*e. g.* a doctrine); **kā sór son** 'my (his etc.) mouth has run away', **nor son** 'has erred', the former denoting inconsiderate talk, the latter a lapsus linguae; *kās lén-pa*, *blān-ba* 1. 'to anticipate

with the mouth', to promise freq., with direct speech or term. inf., sometimes also with the term. of a subst. e. g. *brán-du kas blaís* he promised or engaged himself as a servant, — also: to presume, to arrogate *Mil.* 2. 'to accept, adopt with the mouth', to acknowledge, admit *Tar.*; *kas čé-ba B.*, *ka tát-ba Cs.*, to promise; *ka sná-ba, sná-pa* to blurt out, speak out inconsiderately *ka čám-pa, mtún-pa*, col. **túg-pa** to agree upon; *ka sdóm-pa, mnán-pa* to silence, *W.*; **ka kág-čé, kyil-čé** id.; *ka skyór-ba, slu-ba* to speak cunningly, to try to persuade etc.; *ka róg-pa*, more freq. **ka róg-(te) dug-pa, dad-pa*, to be silent; *ka pán-ba Tar.*, prob. = *ka kyam dbyug-pa C.* to divulge ill rumours; *ka lóg-pa* to reply, contradict; *ka gán dgar smrá-ba* (**gán tad, gán dran zér-čé** *W.*) to talk at random; *ka-(la) nyán-pa* to obey, *ka nyán-po* obedient (resp. *bka* i.o. *ka*); *ysál-ka* clear, intelligible language; *ka nán-du smrá-ba, W.*: **ka sóg-po zér-čé** to use ill language; also without **nán-pa** or **sóg-po*, *ka zér-čé** or **ka tón-wa** means the same. — 2. **mouth, opening, orifice**, of a vessel, cavern, pit etc., *ka yéod-pa, gěbs-pa* to cover, shut an opening; *ka byéd-pa* to open, is also used of a book, a letter etc. (for holy books *žal* is employed i.o. *ka*); *ka bye-ba* to open or unclose itself, to begin to appear, *ka bú-ba* id., of flowers; *ka búb-tu* the opening turned downward, *ka bsłán-du* turned upward; *ka-túg skón-ba* to fill to the brim; *ka skón-ba* to fill up a void, to make up a deficiency, *žan-nas* or *las* from elsewhere; *ka nan* the inward brim, *ka pyi* the outer edge *Gl.* — 3. **the front side, face**, *ka thor stón-pa* or *ltá-ba* to be directed southwards *Gl.* — 4. **surface**, *ka bri-ba*, to be diminished, of a fluid the surface of which is sinking; *ka pri-ba* to diminish, to make less, by taking away from the surface; **the outside**, *ka dkar ytiñ nag* outside white, inside black, fig. *Mil.*; in a special sense: **colour**, v. *ká-dóg*; therefore *ká-ru, ká-na, ká-la, kar* 1. **on, upon, above**, *šin-kar* upon the tree (e. g. he sits), up

the tree (he climbs) *Dzl.*; *ču Kar* on the water; *pyogs bži Ká-ru* all round *Gl.* 2. **on, at**, *ču Kar* on the river side, *mtso Kar pēbs* he came to the lake *Pth.* 3. **above, besides**, = *stén-du Mil.* 4. **towards, in the face of**, *mtson Kar sra* proof against thrust or blow *Mil.* 5. **at the time of, when**, *sléb-pai Kar*, *sléb Kar*, *byon Kar* when (he) arrived; *ré-bai Kar* in the hope of; — *Ká-nas* down from, away from, *rta Ká-nas jébs-pa* to alight from the horse *Gl.*; **Ká-na, Ká-ne, Ká-la** col. for *sgó-nas, *tábs-si Ká-na** by way of the opportunity, on occasion, **yun rin-gi Ká-ne** by little and little, gradually. — 5. **sharpness, edge**, of a knife etc., **Ka tóg-po son** the edge has become blunt, **log son** has become bad; **Ka mi dug** the edge is wanting; *mēi, čuī, rliūn-gi Ka nóm-pa* to suppress the sharpness of the fire, water, wind, to stop the flames, floods etc. (viz. by means of incantations) *Gl.*; **Ka tón-čē, pīn-čē** *W.* to grind, to sharpen; *Ka lén-pa* to become sharp *Sch.*

V. **yesterday, also: the day before yesterday**, *Kai nyin id.*, cf. *Ka-rtšan.*

Compounds. *Ka-dkri* (*C. *-ti*, *W. *-sri**) **neck-cloth**, sometimes worn as a protection against cold. — *Ká-skón, Kas-skón* **appendix**, of a book. — *Ka-skyur-po* **olive, olive-tree** *Sik.* — *Ka-Ka-sán* or *sūn* about two months ago *C.* — *Ka-Kébs* **cover, lid** *Sch.* — *Ka-Kór, Ka-Kyér* **border** *Sch.* — *Ka-Kral* *Cs.*: respect, regard, with respect to. — *Ka-Kór* the circumference of the mouth *Cs.* — *Ka-gán* (cf. *Ka III*) **quadrate, square**, *Ka-gán-ba* square *adj.*, *Ka-gán-ma* *id.*, e.g. pieces of cloth so shaped. — *Ka-gáb* *Sch.* **cover, lid**. — *Ka-gón* **snow-ball**. — *Ka-grú* corner of the mouth. — *Ka-mgál* v. *Ka-só*. — *Ka-rgán* *Mil.* privilege of old age n. f. — *Ka-rgód* *Sch.*: ill language; a slanderer. *Ka-rgyúg* *Gl.* acc. to the context: idle talk, unfounded assertion. — *Ka-rgyúd* or *-gyūn*, resp. *žal-rgyūn*, oral tradition, esp. certain mystical doctrines not allowed to be written down. — *Ka-bsgós* advice, = *Ká-ta*; commandment, cf. *bka-**

bsgós. — *Ka-miár* bitter and sweet. — *Ka-čig* (v. *Ka III*) **some**, — *Ka-yčān* clever talking, cf. *Ka sbyān-po* eloquent. (*Cs.*: fair words?) — *Ka-yčód* **cover, lid; cork**. — *Ka-bòl* *Sch.* idle talk, prattle. — *Ka-čág* *Mil.*, was explained: **abuse**, ill language. — *Ka-čād*, resp. *žal-čād* **agreement, convention, covenant**, **K. zūm-čē** *W.* to conclude a convention. — *Ka-čār* *Mil.* snow and rain; *Ka-ma-čār* both falling promiscuously, sleet. — *Ka-čīs* the appeasing of wild beasts etc. by witchcraft *Mil.* — *Ka-ču* 1. spittle *Cs.* 2. snow-water. — *Ka-čē* 1. a large mouth. 2. a person that has to command over much (cf. *Ka-drág, Ka-žān*). 3. n. of a mask in the religious plays. 4. n. of a country, Cashmere, v. below. — *Ka-čēms* **last will**, *Ka-čēms jóg-pa* to make a testament. — *Ka-čos* **hypocrisy**. — *Ka-mčū* 1. **lip**. 2. *Sch.*: word, voice (?) 3. **quarrel, dispute**. — *Ka-rjē* 1. great lord, mighty personage *Cs.* (P) 2. good luck, good fortune *Cs.*; but in *C.* it is only used for **fortune = goods, wealth**. — *Ka-nyūn* *Sch.* sparing of words, **laconic**. — *Ká-ta*, also *Ká-lta* **good advice, lesson**, *byéd-pa* or *jóg-pa* to give, *C. W.* — *Ka-tód-la* (or *-na*) *Ld.* = *Ka-tóg la*, **on, upon**. — *Ka-tón* *Cs.*: 'a reading or saying with a loud voice' (*Lex.* वचस्), better: **the saying by heart**, *klog-gam Ka-tón-du dón-nas* reading or saying by heart, *Ka-tón-du šēs-pa* to know by heart *Dzl.*; gen. in reference to religious texts. — *Ka-ýtām* *Cs.* **tradition**. — *Ka-stón* not yet having eaten anything. — *Ka-túg* *C.* to the brim. — *Ka-tóg-la* or *-na*, = *Ká-la*, **above, upon**, on the top or surface of, *Ka-tóg-tu* *id.*; *Ka-tóg-nas* down from. — *Ka-tór* *Sch.* pustules in the mouth. — *Ka-dig, Ka-ldig-mkan* *W.* stammerer. — *Ka-dóg*, also *Ka* (v. *Ka IV. 4.*) **colour** *skra mton-mtūn-gi Ka-dóg-tu gyūr-to* the hair became blue *Dzl.*; *Ka sgyur-ba* to change colour, *Ka gyur* the colour changes, cf. also *mdog*. — *Ka - drág* 1. **mighty**. 2. **haughty**. — *Ka-drañ* *W.* over-against, just before, opposite, straight on. — *Ka-šdāms*, = *Ká-ta, ydāms-Ka*, **advice** *W.* — *Ka-šār*

Cs.: 'one who speaks too fast', *Sch.*: 'too loud'. — *Ka-dig* cork, bung, stopple. — *Ka-nai* yesterday morning *C.* — *Ká-nar-dan* oblong. — *Ka-nin* last year. — *Ká-po* sometimes *f.* *Ka* 1. mouth, e.g. **Ká-po dül-mo** *W.*, **Ká dül-po* *C.*, tractable. 2. speech *Mil.* 3. bitter *C.* — *Ká-lpágs* lip, *gón-ma* upper, *óg-ma* lower lip; *W.*: **Kál-pag (s) pág-čé, dáb-čé** to smack. — *Ká-spu* hair of the beard, *skra dan* *Ká-spu* hair of the head and beard, *frq.* — *Ká-pó* boasting, *Ká-po-čé* id. — *Ká-pór* = *pór-pa*, a cup. — *Ká-pýis* napkin. — *Ká-ba* *v.* below. — *Ká-bád* the humidity of the air or the moisture of the earth caused by snow. — *Ká-búb* mouth or face being turned downwards. — *Ká-brág* *v.* below. — *Ká-rbád* Cs.: 'a boast, proud speech'; others: idle talk. — *Ká-sbyán* eloquence *Mil.*, *Ká-sbyán-po* eloquent, *cf.* *Ká-yèdn?* — *Ká-ma-čár* sleet, rain and snow. — *Ká-múr* bit (bridle) *Sch.* — *Ká-rtán*, *Ká-sán* 1. *B. C.* yesterday forenoon, *Ká-rtán-gi* *byis-pa* the boy that was here yesterday forenoon *Mil.* 2. *W.* (**kar-sán**) the day before yesterday; some days ago; **kar-sán za-nyi-ma** last sunday: **Ká-sán (s)tón-ka** last autumn. — *Ká-tsa* 1. bitter and acrid *Med.* 2. 'hot in the mouth' *a.* a very acrid sort of radish, e.g. horse-radish. *b.* aphthae, thrush, a disease of the mouth, incident to horses, cows, sheep. *c.* *Ká-tsá rín-ñe-ba* *Mil. nt.* daily warm food. — *Ká-tsúb* snow-storm. — *Ká-tsó* boasting, *Ká-tsó šin-tu čé-ba* a great swaggerer *Glr.* — *Ká-tsón* *v.* below. — *Ká-mtsúl* muzzle, mouth (of a dog etc.); the lower part of the human face *col.* — *Ká-tsóg* abuse? **Ká-tsóg čém-po** *C.* a great abuser, reviler. — *Ká-žán* the contrary of *Ká-drág*, low, unimportant, having no authority, *Ká-žán-pai sdug-bśiál* the misfortune of being of low birth *Mil.* — *Ká-žé* 1. 'mouth and mind', *Ká-žé mi mtsúns-pa* hypocrisy, hypocrite *C.* 2. 'mouth-mind', meaning the same as the phrase just mentioned: hypocrisy *Mil.*, *Ká-žé-méd-pa* unfeigned, sincere *Mil.* — *Ká-žén* breadth, expanse, e.g. of the heavens *Mil.* — *Ká-zás* food, victuals *B. C.* — *Ká-*

ya lit.: 'being one's partner or match as to speaking', also *Kai ya*, — gen.: partner; match; **ká-ya jhé-pa** *C.* to assist, **kō ke ya** (or **ka-ya*) *ñe mi tub** I am not his match, not able to compete with him; with regard to things: I am not equal to the task. — *Ká-ras* neck-cloth, *cf.* *Ká-dkri.* — *Ká-ru-tsa* alum *Méd.* — *Ká-rúd* snow-slip, avalanche. — *Ká-ró* taste in the mouth. — *Ká rog v. Ka* IV. 1. extr. — *Ká-lán* 'mouth-requital' 1. thanks-giving *Mil.* 2. reply, esp. angry reply. — 3. requital for food received *C.* — *Ká-leb* cover, lid. — *Ká-lo* 1. 'mouth leaves', *śnoi Ká-lo* *Mil.* the young, tender leaves of several wild herbs, used as vegetables. 2. *v.* below. — *Ká-sá* 1. *v. Ka-skyür-po.* — *Ká-sá šá-ba* *S.g.*, 'snow-deer', elk *Sch.*; shoe-leather from the skin of this animal is mentioned in *Mil.*, and is known in Tibet. In *Sik.* however the deer of the neighbouring Tarai is called *Ká-ša*, in other parts of the country the spotted deer, — *Ká-šágs* jest, joke, **Ká-šág táb-čé, tán-čé** *W.* to jest. — *Ká-šúgs-čan*, *-šéd-čan* *W.* eloquent. — *Ká-šés* Cs. some. — *Ká-šób* col. lies, falsehoods; obscene talk; idle talk. *Ká-bšád* talk, gossip *Mil.* — *Ká-sán* *v.* *Ká-rtán.* — *Ká-sin* several weeks ago *Cs.* — *Ká-só* mouth and teeth; similar: *Ká-mgál* mouth and jaw-bone, **Ká-só** or **Ká-gál čag yin** I shall break your chops *W.* — *Ká-sró?* *Ld.* **Ká-šró lám-čé** to fry (meat) in butter. — *Ká-slób*, = *Ká-tón*, learnt by heart, (used by children) *W.* — *Ká-lhág* remnant of a meal *Mil.*

ཁ Ka (*kwa?*) *v.* *Kwa-ta.*

ཁགའོ *Ká-ga-po* *Sch.*: difficult (?).

ཁུལ *Ká-čul* *W.* col. for *Ká-čé-yul*, Cashmere.

ཁེ *Ká-čé* Cashmere; amongst other things it produces much saffron, hence *Ká-čé-skyes* saffron; in Cashmere Buddhism was once flourishing (*v.* the legend relative to its being introduced there: Introduction du Bouddhisme dans le Kashmir

ཀ་ཏ་ *ká-ta*

ཀ

ཀག *kag*

par L. Feer Paris 1866), but afterwards it came under Mahometan rulers, and *ka-čé* denotes therefore now in *C.* a mussulman (cf. Huc & Gabet's journey); *ka-čéi dpé-ča* the koran *Schr.*; *ka-čéi grón-kan* an inn kept by a mussulman *Mil.*

ཀ་ཏ་ *ká-ta* (*kva-ta*?) *Ssk.* 1. crow. — 2. raven, = *bya-róg, pó-róg.* — 3. *ka-ta kṛá-bo* magpie.


ཀ་ཏ་ཤིང་ *ká-to-šin* is said to be = *ysál-šin*, a pointed stake used for the execution of criminals.

ཀ་ཏ་ག་ *ka-trán-ga, ka-tv.*, gen. pronounced *ka-tóm-ga* *Ssk.*, *Will.*: 'a club or staff with a skull at the top', the weapon of Siva, also carried by ascetics; Tibetans refer it also to the trident.

ཀ་བ་ག་མ་ *ka-btágs* handkerchief or scarf of salutation, a piece of veil-like and generally worthless silk-fabric, about as large as a small pocket-handkerchief, which in Tibet is given or sent, with or without other presents, to the person one intends to visit; cf. Huc's journey.

ཀ་ད་ *ka-dá*, v. *kan-da*.

ཀ་བ་ *ká-ba* I. col. *C.* **ká-po**, *W.* **kán-te**, *Bal.* **χo** bitter. — II. *W.* **ka** snow, *ká-ba dñi ltar ysál* bright as snow and shells *Pth.*; *ká-ba bab*, col. **ka yon** it snows; **ka pán-čé** *W.* to remove the snow (with a shovel); *ká-ba-can* snowy, and as a subst.: the snow-country, Tibet; *ká-ba-can-pai séms-can-rnams* the Tibetan beings *Glr.* — III. correspondently to the Arabian

word  the missionaries in *Lh.* have given to *ka-ba* the signification of coffee, which is otherwise unknown in Tibet.

ཀ་བ་ད་ *ka-bád* 1. the architectural ornament of a Tibetan house formed by the projecting ends of the beams which support the roof (not 'parapet' *Cs.*) — 2. v. *ka.*



ཀ་བ་ག་ *ka-brág* fork (not generally used in eating); any forked object.

ཀ་མ་ *ká-mo* *Cs.* enchantment, irresistible influence.

ཀ་མ་ར་ *ka-tsár* fringes, threads, such as the loose threads at the end of a web.

ཀ་མོན་ *ka-tsón* *Sch.* decision; but in the only passage where I met with this word, viz. *Dzl. 250* 13, this meaning is not applicable, but something like surface or width.

ཀ་མུར་ *ka-zúr* *Sch.* water-hen.

ཀ་མུར་པ་ *ka-zúr* (*Ssk.* , *Hindi* ) col. *ka-zúr-pa-ni* date, *ka-zur* shade-tree.

ཀ་མུར་པ་ *ka-yzé* 1. *W.*: rake (gardening). — 2. *Sp.*: a carrier's load, **ka-zé-pa** a cooly.

ཀ་མུར་པ་ *ka-yóg* a false charge, *C.*: **ma nyé-pe* *ka-yóg jhuñ** he was innocently accused.

ཀ་ར་ *ká-ra* 1. *W.* f. *ká-ra* sugar. — 2. *Sch.*: trough, manger.

ཀ་རི་ *ká-ri*, or *ká-rú*, v. *kál-ri*.

ཀ་རོག་ *ka-rog*, v. *ka rog-pa*, *ka* IV. 1. towards the end.

ཀ་ལ་ *ká-le* v. *kyá-le*.

ཀ་ལོ་ *ká-lo* 1. v. *ka* Comp. — 2. *Schr.* prow of a ship, others: helm; the word is very often used in the phrase: *ka-lo sgyur-ba*, esp. *gru-ryins-kyi*, to turn a ship, to steer, to lead, govern, rule, *ka-lo sgyur-mkas-pa* skilful in driving, *ka-lo-pa* a charioteer. — 3. *Cs.*: the glans penis.

ཀ་ཤ་ *ka-šya* n. of a mountainous country in the N.E. of India *Tar.* 21. 10.

ཀ་སུར་ *ka-súr* v. *ka-zur*.

ཀག་ *kag* 1. a task; charge, business, duty; responsibility; importance; *kag kúr-ba* to be charged with, *kag gél-ba* to lay upon; **kag tég-pa** or **kyág-pa** *C.* to warrant, become responsible; *dér tsó-ba yón-ba kag tég* I warrant you will get something to eat there *Mil.*; **kag -téq, kag-kyág** *C.* a bail; *kág-can* important. — 2. *W.*: part, *bèu-kág* the tenth part, tithe, **kag-nyi cò-té cád-čé** to cut in two; division, section (of a book); place, **kág nyi-la póg son** I have hurt myself in two places; **kag cíg-la rúb-čé** to press towards one point; in a more general sense: **kag cíg-la* 'i

sás-ka òs* finish this work at once! — *nyul-kág* province, district; *rgyal-kág* kingdom. — 3. *W.*: **kag** or **kág-ga* *tág-čé** to hang (by the neck).

ཀག་པོ་ *kág po* *C.* 1. difficult (*W.* **kág(s)-po**); hard (to bear), **kág-po* *jhui** it proved hard, **kág-po* *jhé-pa** to suffer want. — 2. bad, spoiled, rotten, **mar kág-po son** the butter has become rancid.

ཀག་ལ་ (?) *kág-la*, *Md.*: **kág-la mar** fresh butter, just made.

ཀན་ *kan* *C.*: vulg. f. *kon*, sometimes also in books.

ཀན་པ་ *kán-pa* house, *kán-pa-la* *W.* home, at home; in compounds also for a part of the house: room, story, floor etc., *steñ-*, *bár-*, *śóg-kan* upper story, middle story, ground-floor *Glr.*; *bár-ma*, *dkyil-ma* or *yzün-kan* means also the usual dwelling-room, opp. to *phugs* and *sgo* (v. *sgo*): *bzókán* workshop; *bán-kan* store-house, store-room; *sgókán* entrance, vestibule; *skór-kan* (*Glr.* 68, 9) seems to be a passage running round a building; **śóg-kan** *W.* the scooping-form or mould used in the manufacture of paper; **tsás-kan** bed (garden).

kan-glá house-rent. — *kan-čün* house or room reserved for decrepit parents; *kan-čün-pa* inhabitant of such; *yan-kan-čün-pa* such a person of the second degree, (if, during his life, his son enters into the same right). — *kan-stón* an empty house, which is thought a fit place for sorcery and necromancy. — *kái-bu* 1. little house, cottage. 2. room, *mya-nán-gyi* *K.* room of mourning *Dzl.* — *kan-mig* room. — *kan-rtsá* foundation of a house *Sch.* — *kan-žabs* flooring of a room. — *kan-bzán* residence, chiefly of gods. — *kan-rül* *Sch.* a house in ruins.

ཀན་བུ་ *kán-bu* *Pth.* n. of a (fabulous) country.

ཀན་ *kad* 1. litter, barrow. — 2. like, as, = *ltar* *Glr.* — 3. = *kod*, *kad-snyáms* v. *kod-snyóms*.

ཀན་པ་ *kad-pa*, 1. the same as *kód-pa* to stick fast, to be seized, stopped, impeded, v. *kad-pa*; hence also *ma-kád* =

ma-kág as soon as: *dbugs čad ma-kád-du* as soon as the breathing ceases *Thgr.*; **de ma-kád** instantly, directly, *bu skyes-ma-kád* *čig* *Glr.* a child born just now. — 2. to approach, draw near, with *la*, *nub-la kád-pai tse* when the evening drew near *Pth.*; frq. with the perfect-root of a verb: *dbugs čad-la kád-pai dus* when the ceasing of the breath approaches *Thgr.*; *zin-la kád yód-pa-la* as we were just about to seize him; *kád-du* postpos. c.a.: *rtiñ-pa kád-du* as far as the heel *Mil.*; *kád-kyis* adv. by degrees *Mil.*; *kád-la*, *kád-du* id. *Tar.*

ཀན་པ་ *kán-pa*, also *kén-pa* 1. sbst. *Schr.*: wormwood, probably a mistake for *kám-pa*. — 2. vb. to add (arithm.) *Wdk.*

ཀན་ད་ *kán-da*, more correctly *kán-ḍa*, also spelled *ká-dá*, *Ssk*, treacle or molasses partially dried, candy; *dé-la kán-da* *bčos-pa* the candy made of it *Med.*; *skyer-kan-da* candied *skyer-pa*.

ཀན་མ་ས་ *kan-mán* (corrupted from *kadman*?) modest *Lh.*

ཀབ་ *kab* 1. court, residence of a prince, *rgyál-poi káb-kyi mi-rnams* courtiers. — 2. wife, spouse, *kab čén-ma* the first wife (in rank); *dé-la kab śós-pa ma rnyéd-nas* as there was not found a wife worthy of him *Glr.*; *di nyis kai káb-tu byün-ba rmis-so* I dreamt that these two would become my wives *Glr.*; *káb-tu bzés-pa* to take for a wife, to marry. (*Schr.* has even a verb: *čün-mar káb-pa*.) — 3. needle, *kab-rtse* point of a needle, *kab-rál*(?) *Sch.* needle-case, *kab-mig* eye of a needle, *káb-mig-tu sküd-pa* *žug-pa* or *rgyid-pa* to thread a needle; *pra-káb* a small needle, *šbom-káb*, *mo-káb* *Dzl.*, *ta káb* *W.*, *blo-káb* *W.*, *kab-rül* *W.* a large, thick needle, packing-needle; *kab-spü* bristle *Sik.*; *kab-lén* (*rdo*) loadstone, magnet.

ཀབ་ཏ་ཀ་ *kab-tá-ka* col. knapsack, pouch.

ཀབ་ལ་ *káb-le* (or *las*?) *W.* difficult.

ཀབ་ས་ *Kabs* n. of a disease *Med.*

ཁམ་ *Kam*

ཁ

ཁར་གོང་ *Kar-gôn*

ཁམ་ *Kam* 1. a bit, a small piece of anything, *Kam-čui* a small bit, *Kam-gân*, *Kam yčig* a mouthful, *Kam-tśád-du yčód-pa* to cut 'in the size of bits' *Dzl.* (infernal punishment); *Kam-zán* a mouthful of food *Mil.*; *zas kam yčig* id. — 3. *W.*, *C.* **appetite**, **zá-čé-la kam yon** *W.* I get an appetite for eating; **kam dig son** *W.* I have no appetite; *Kam-lóg* want of appetite, **nausea**, aversion (*Cs.* also: hatred); **kam-lóg-pa** inclined to nausea, easily sickened *C.*; **kam-lóg-kañ** *W.* id.; **kam-kám čò dug, nyñ kám-kám čò dug** (with *la*) *W.* he has a desire, a longing for, perh. only provincial pronunciation for *rkám-pa*.

ཁམ་ཁམ་ *Kam-kám* high and low *Schr.* (?)

ཁམ་དྲ་ *Kam-dár* walnut *Sch.*

ཁམ་དྲ་ *Kám-pa* 1. fox-coloured, sorrel, brownish. — 2. porcelain-clay, china-clay. — 3. *Tanacetum tomentosum*, a very aromatic plant, frequent on high mountains.

ཁམ་ཕྱར་ *Kam-pór* a cup made of dough, used as a lamp in sacrificing.

ཁམ་བིར་ *Kam-bir* (perh the *Ar.-Hd.* خَمِير leaven) thick bread-cakes leavened with butter-milk *Ld.*

ཁམ་བུ་ *Kám-bu* 1. apricot *B.*, *C.*, *Kám-bui tsi-gu* the stone of an apricot; *Kam-bu-már* the oil pressed out of apricot-stones, smelling and tasting of bitter almonds *Med.*; *mñā-ris kám-bu* dried apricots, v. *pá-tiñ*. — 2. peach *Sik.* — 3. v. *Kam*.

ཁམ་གཡག་ *Kam-gyág* *Sch.* cherries, morels; these not being known in Tibet, the word must be either of Khotan or Chinese origin, or else the signification of 'stones of apricots' is to be adopted, as given in *Wts.*

ཁམས་ *Kams* (*Ssk.* धातु) 1. physical constitution of the body, **state of health**, *Kams bdé ba* healthy constitution, good health; *rje-btsün-gyi kams bde lags-sam?* is your Reverence well? asks a layman, and the Lama answers: *ña šin-tu*

bde; kyed kams bde-am? I am quite well: are you well? *Mil.*; *W.* more frq.: **kam-zán-po**, *C.* also *Kam sán* good health; *kams-rmyá* *Med.*, acc. to *Cs.* **nausea**, feeling sick; *kams-sós* *Sch.*: rest, comfort, health, prob. more accurately: recreation, recovery, restoration (of health), so: *kams sós-par gyur* *Mil.*; sometimes it seems to be a synonym of *lus*, body, *kams dñh-pa bśñ-ba* to recreate the exhausted body *Mil.nt.* fig.: *γnod-sens-méd-pai kams šas čé* the peaceable disposition predominates *Stg.* — 2. (synon. of *yul*) **empire, realm, territory, domain**; *yul-kams* empire, in a geographical and political sense, e.g. *Nepaul Glr.*; *rgyal-kams* 1. for *rgyal-poi kams* kingdom, *ka-ba-čan-gyi rgyal-kams* the kingdom of Tibet. 2. for *rgyal-bai kams* the empire of Buddha, the world; *rgyal-kams grim-pa* to roam over the kingdoms, the countries *Mil.*; **region, dominion**, *bar-sññ-gyi kams* the aerial regions, where the *lha* live *Pth.*; in physiology: *mlris-pai kams* the dominion of bile *Med.*; *kams ysum* the three worlds acc. to Buddhistic speculation, viz. the earth with the six heavens of the gods, as the 'region of desire', *dód-pai kams*; above this is the 'region of form', *γzugs-kyi kams*, and ultimately follows the 'region of formlessness', *γzugs-med-pai kams*. — 3. **element** (syn. *byñ-ba*), *kams drug* the six elements of some philosophical systems, consisting, besides the four elements familiar to us, also of *nám-mkha* and *rnam-šes*, the ether and the substance of the mind. In chronology, in naming the single years of the cycle, five elements are assumed, which (according to Chinese theory) are wood, fire, earth, iron, water. — 4. p.n. **Khams**, Great Tibet, the parts between Ü and China; *smad-mdo-kams-sgön ysum* the low-land, the three provinces Do, Kham, and Gong, cf. *mñā-ris*; *kams-pa* a man from Khams.

ཁར་རྩང་ *Kar-rstāñ* v. *kā-rtśāñ*.

ཁར་གོང་ *Kar-gôn* **steatite, soapstone**, *Sch.*, prob. = *dkar-gon*.

ཁར་རྒྱུད་ *Kar-rkyân* v. *Ka-rkyân*.

ཁར་རྩྭ་ *Kar-rtśân* v. *Ka-rtśân*.

ཁར་པ་ཤི་ or ཁ་པ་པ་ན་ *karsa-pa-ni* or *ka-sar-pa-na* n. of a deity *Glr.*; *Tar.* p. 110 gives a (rather absurd) legend concerning the origin of the name.

ཁལ་ *Kal* 1. (cf. *sgal*) **burden, load**, *Kal* *kyér-ba* to carry a burden; *Kál-gyi stén-du* on the top of the luggage *Glr.*; *Kal gél-ba* to load a burden, to put a load upon, *Kal bogs-pa* to take off the burden, to unload; **load, freight**; as a fixed quantity, *lūg-kal* a sheep-load, *bón-kal* load of an ass; *brui kal* a load of corn. — 2. **bushel**, a dry measure = 20 bre; therefore = a score or 20 things of the same kind; in *W.* **Kal-jëig* frq. for *nyí-śu*, also with respect to persons; *jàór-kal* a 'measuring-score', 20 bre, actually measured, as is usual with corn; *lēgs-kal* a 'weighing-score', the weight of 20 points on the steel-yard (*rgya-ma*), in weighing wood, hay, butter etc.

ཁལ་ཁ་ *Kál-ka* n. of a Mongol tribe, *Khal-ka*.

ཁལ་ཁོལ་ *Kal-köl* **stunned, insensible** *Thgy.*

ཁལ་ཅག་ *Kal-čag* the best sort of wool for manufacturing shawls, coming from Jang-thang.

ཁལ་པ་ *Kál-pa* 1. **wether**, castrated ram. — 2. **sow-thistle**, *Sonchus*.

ཁལ་མ་ *Kál-ma* **beast of burden, sumpter-mule** *B., C.* *kál-ma-rnams bzán-la skyél-ba* to drive beasts of burden to the pasture, to turn them on grass-land *Glr.*; *Schr.*; **mi kal nyis-kyi la** *C.* payment for carriers and beasts of burden; though in *W.* it might be understood as: payment for twice twenty men.

ཁལ་རི་, ཁལ་རུ་ *Kál-ri, Kál-rú*, also *Ka-ri, Ka-rú* twenty bushels.

ཁས་ *Kas* instr. of *ka*; *Kas-lén-pa* etc. v. *ka*, 4; *kas-skón* = *ká-skón*, q.v.; *kas-stón* with an empty stomach; *Kas-dmân, kas-zân*, **weak, poor**.

ཁི་ *Ki* numerical figure: 32.

ཁུ་ *Kiu* *C.*: **kyü** a cutting-out knife.

ཁུ་ 1. numerical figure: 62. — 2. for *Kú-lu* (?) *Lil*.

ཁུ་གུ་ *Kú-gu* *Cs.* '1. uncle. 2. an address' (?)

ཁུ་ཏུ་ *Kú-tu* a hut, cottage, constructed of branches *Lh.*

ཁུ་ལུ་ *Kú-lu* p.n. **Kunawar**, also Bissáhar, country on the upper Sutledj, bordering on Tibet, and inhabited in the northern part by Tibetans. Here are situated *Ka-nám*, a monastery with a considerable collection of Tibetan books, and *Poo*, a missionary station of the Church of the United Brethren, founded 1865.

ཁུ་པ་ *Kú-ba* 1. **fluid, liquid**, also (but less frq.) *Ku-čü*; *Uwün-bzéd bkris-pai Kú-ba*, the fluid in which a beggar's bowl has been washed *Tar.*; *kris-ku* dish-wash, swill *Tar.*; *brás-ku* *Cs.*: rice-soup, *Schr.*: rice-water; *šin-ku, rtsá-ku* the sap of trees, of plants *Cs.*; *śá-ku* broth, gravy; *már-ku* melted butter. — 2. **semen virile**, *Ku-ba byin-pa* emitte semen; *Ku-krág* the mixture of the semen with the uterine blood, by which process, acc. to Indian physiology, the fetus is formed, *Med., Ssk.* **संज्ञेद.**

ཁུ་བོ་ *Kú-bo* **uncle**, on the father's side *B.* and *C.*; *ja-kú* father and uncle; *ku-dbón* and *Ku-tsán* uncle and nephew. But owing to polyandry, the degrees of kindred lose their precision, in as far as all the brothers that have become the husbands of one wife may be called 'father' by the children.

ཁུ་བྱུག་ *Ku-byüg* *B.*, also *Ku-gyüg* and *yug*. **cuckoo**, called *byá-yi ryál-po* and described as a sweetly singing bird, whence prob. *Cs.* has conjectured nightingale, which however is scarcely known in Tibet. — *Ku-byug-rtsá* n. of a medicinal herb.

ཁུ་མག་ *Ku-mág* *Lh.* purse, money-bag, col. for *Kug-ma*.

ཁུ་ཚུར་ *Ku-tsür* *Cs.* the clinched hand, **fist**, *Ku-tsür snün-pa* (*Sch.* also *rgyáb-pa*) to strike with the fist. This signifi-

ཁུ *ku-yu*

ཁ

ཁར *kur*

cation, however, seemed not to be known to the Lamas consulted, who interpreted the word: a religious gesture, the forefinger being raised, and the others drawn back. Some native dictionaries have མུཌི fist, others སྦྲུཅ half-closed fist.

ཁུ *ku-yu*, in *C.* also **a-yü**, hornless, having no horns, used of cattle *Sch.*

ཁུ *kü-bu* 1. the short woolly hair of the yak. — 2. *Lh.*: venereal disease, syphilis.

ཁུ *kü-le Sch.*: steel-yard and its weight; but *Dzl. W.*, 17 the word refers to an ordinary pair of scales and denotes that **scale** of the two which contains the weights.

ཁུ ཁུ *kug, kugs* corner, concave angle, nook; of rivers, lakes etc.: creek, bay, gulf, cove, also ཅུ-*kug*; *kug-tu* within a recess, on the farther side of a cavity.

ཁུ *kug-ta* (or *rta*), *a-li-kug-ta*, a kind of swallow *Cs.*; the lights (lungs) of this bird are used as a remedy against pulmonary diseases, *Med.*

ཁུ *kug-rná* and *kug-sná* fog, mist, haze, during a calm, esp. in spring-time.

ཁུ *kug-pa* I subst. 1. *Cs.*: "part of a long period of time" (?) — 2. a certain part of the body *Med.* — II. vb. 1. also *kugs-pa*, to call = *gug-pa Mil.* (cf. also *gyan*). — 2. to find; get, earn; nor *kugs-pa-an* *srid* there is a possibility that we may yet replenish our cash *Mil. nt.*; *gyid kugs-pa* to get sleep; *srañ ysum kugs*, it drew i.e. weighed three ounces.

ཁུ *kug-ma* pouch, little bag, *me-lags-kug-ma* tinder-pouch *Mil.*; *dnul-kug* money-bag, purse; **rdzön-kug** *Pur.* knapsack; *rtsám-kug*, resp. *ñib-kug*, little bag for flour; *nü-kug* sucking-bag, for babies.

ཁུ *kün* hole, pit, hollow, cavity, originally used only of dark holes and cavities; *sna-kün* nostril, *rna-kün* the ear-hole, *mčan-kün* arm-hole, arm-pit; *brag-kün* cleft in a rock, cavern; *byi-kün* mouse-hole; *čab-kün* a sink; *bsö-kün* peep-hole; *mda-kün*

loop-hole; in *C.* **i-kün*, *mig-kün*, *te-kün** are used of any hole in walls, clothes etc., caused by decay or daily wear. *gyor-kün* a sink, gutter; *kün-dregs* soot of an oven or chimney *Sch.*; *kün-pa*, *kün-po Cs.* a large hole, *kün-bu* a small hole, e.g. *spui kün-bu* pore, passage of perspiration *Dzl.*

ཁུ *küns* 1. the original meaning perh. is mine, pit *Cs.* — 2. origin, source (fig.), *gyoi küns smubs*, he stopped the source of the deceit *Ld.-Glr. Schl.* 13, b. *küns-čan*, and prob. of similar meaning *küns-btsün*, of noble descent, or when applied to statements etc.: well founded; *Cs.* also fine, excellent; *küns-méd*, *küns nán-pa* having no 'origin', mean, pitiful, ill founded; in the last sense it seems to be used of historical accounts, *Tar.* 43, 5, and more esp. of religious records *Pth.*, *Glr.*; *ytam-küns Tar.* 66, 18, prob.: historical source, record, document; in *Pth.* facetiously: *ytam-küns čan yin* the source of that speech is beer.

ཁུ *kud* coat-lap, or any cloth serving in an emergency as a vessel; **kü' ze** hold forth the lap of your coat, words frequently used to beggars, to whom the alms, chiefly consisting in flour, are poured into that receptacle, *C.*

ཁུ *kud-pa* pocket, pouch *Sch.*

ཁུ *kud-ma* side, edge *Cs.*; *kud-du* aside, apart, secretly; *kud-du jog-pa* to put, to lay aside.

ཁུ *kün-ti*, or **Kyen-ti**, is stated to be used in *Pur.* for he, she.

ཁུ *kün-pa* to grunt (*Sch.*: to groan).

ཁུ *kün-bu Glr.* 97, 12?

ཁུ (ས) *kum(s)* v. *gum-pa*; *küms-pa*, crooked.

ཁུ *kums Sch.*: so it is said; *Mil.*: *lótsta-bai snyán-pa rgyán-nas kums* might be rendered: the interpreter's renown was proclaimed from afar; the word, however, is of rare occurrence.

ཁུ *kur* 1. burden, load, for men, more fully: *mi-kur*; *kür-skyed-pas tsó-ba žig*

one that lives by carrying loads *Tar.* — 2. rarely **porter**, carrier of a load; *kür-po* **load, burden**; *kür-bu*, col. **kür-ru** prop. a small load; a load in general; *kür-pa* carrier, cooly; *kür-rtsá*, *kür-lám* cooly-station, a day's journey, gen. 10 to 12 English miles; *kür-rtsá-pa* a station-cooly.

ཁུ་བ་, འཁུ་བ་ *kür-ba*, *kür-ba* 1. sbst. Cs.: **bread, food**, *Sch.* also forage, fodder. It is, however, not the common word for bread, but only for certain sorts, such as *bra-kür*, bread of buckwheat, *rtsabs-kür* q.v., and more particularly it is applied to cakes and pastry-work baked in fat or oil. — 2. vb. v. *kür-ba*.

ཁུ་མ་, ཁུ་མང(ས)་ *kür-ma*, *kür-mán(s)* **dandelion** *C.*, used as a pot-herb and medicinal plant; as the former it is also called *kür-tsód*.

ཁུ་ཚོས་ *kür-tsós* *C.* and *B.* **cheek**, the ruddy part of the face below the eyes (cf. *grám-pa*); **kür-tsóg* *W.*

ཁུ་ *kül* 1. *Sch.*: "the soft **down** of furs", abbreviation of *kü-lu*; *kül-mal* small basket for wool *Ts.* — 2. **ravine** *Kun.* — 3. **district, province, domain**; *lhá-sa kül* all that belongs to Lhasa *Georgi Alph.*, **dei kül-la dug** is subject to him *C.*

ཁུ་མ་ *kül-ma* the bottom, or the side of a thing *Cs.*

ཁི་ *ke* numeral, ninety-two, 92.

ཁི་, ཁྱི་ *ke*, *Kye* (*Sch.*: *ke-ma*) 1. **profit, gain**; *ke-spógs* *B.* and *C.*, **ke-béd** *W.* id.; *ke-tson byéd-pa* **to trade**, to traffic *Pth.*; *šés-kyi ke* gain, advantage obtained by knowledge and attainments; *ke-pa tradesman*, dealer; *tsón-dus kè-pa* trader in a market *Mil.*; *ke-nyén* *Sch.*; profit and loss, risk; *ke-sgrub-pa* *Cs.*, **kye-béd tób-čé** *W.*, to make profit, to gain, *ke bgyab-pa*, to make a good bargain *Sch.*; **ke-ru do-wa** *C.* to abate, to go down in price; **ké-čan*, *ke-me**, profitable, unprofitable; **kyé-mo** *W.* cheap. — 2. **tetter, herpes, ringworm** (eruption of the skin) *Sch.*

ཁྱེས་ *Kegs* v. *Kegs.*

ཁྱེས་པ་ *kéns-pa* 1. partic. of *kéns-pa*, filled, replete with. — 2. adj. puffed up, **proud, haughty, arrogant**; sbst. pride etc.; *kéns-séms*, *kéns-drégs* pride. *kéns-po* *Med.* with reference to food: producing flatulence.

ཁྱེན་པ་ *kén-pa* 1. *Schr.* worm-wood, prob. erron. for *kám-pa*. — 2. *Sch.*: to lean, to repose on, erron. for *bkán-pa*.

ཁྱེས་པ་ *Kébs*, col., *W.*: **Kyeb**, *Cs.*: *kébs-ma* **covering, coverlet**: **kébs sán-pa**, to take the covering off *C.*; *čár-kébs* a covering against rain, rain-cloak; *stén-kébs*, *lcóg-kébs*, table-cloth *Cs.*; *tód-kébs* *Lt.* cap, hood; *ydün-kébs*, a certain beam or board above the capital of a pillar; *ydón-kébs*, veil, cloth to cover the head; **dün-kyeb** *W.* apron; **pañ-kéb** *C.* napkin, apron.

ཁྱེན་ *kem* v. *kyem*.

ཁྱེན་གྱི་པ་ *kér-ggyag-pa*, **to defraud; to usurp** *Sch.*

ཁྱེན་པ་ *kél-ba* prob. for *kél-ba*, **to load upon**; *blo kél-ba* is said to be used in *C.* for *blo skyél-ba* *W.*, v. *skyél-ba* no. 6.

ཁྱེན་པ་ *Kes-nyén* the day before yesterday *Sch.*

ཁྱེན་པ་ *kés-pa* *C.* **to hit**, *tsáms-la* (or *mtsáms-la?*) to hit the right thing, the exact point or line; *ynád-la* to strike the vital parts, to hit mortally, fatally.

ཁོ་ *ko* 1. numeral, 122. — 2. *Bal.* (**χ'ο**) for *ka-ba*, bitter.

ཁོ་ *ko* pers. pron. of the third person, **he, she, it**, but almost exclusively in col. language. In ancient writings it occurs but rarely, being either omitted or supplied by *de*, but in later works that come nearer to the present language, it is to be found the more frequently. *Koi* his, her; **kó-pa*, *kó-wa** plur. **they**, *W.* and *C.* v. *Georgi Alph.*, in an edict; **kó-čag*, *kó-tso** id. *C.*; **kó-wa nyi** *W.*, both of them: *Korán* 1. he himself. 2. he, = **ko** col.; with partic.: *ko dá-či snon la son-ba de*, *Mil.*, he that just went on in advance, preceded in front.

Note. The word prob. has been originally a sbst., denoting essence, substance

ཁོ་ཏི *kō-ti*

ཁ

ཁོང་པ་ *kōn-pa*

(like *nó-bo*); *mā-ko*, *γzi-ko*, *rgyū-ko* are said to be used in *C.* for: the essential, the most important part of a thing, the main point, and the noun substantive may possibly have changed into a substantive pronoun, in a similar manner, as *ña*, I, is connected with *nó-bo*; cf. also *kó-na*, *kó-bo*.

ཁོ་ཏི *kō-ti* *C.* (Chinese?) tea-kettle.

ཁོ་ཏག་གཅིང་པ་ *kō-tág γèd-pa* *c.* termin. to despair of *Mil.*; to resign, to acquiesce in, to reconcile one's self to; also *sems kō-tág γèd pa Pth.*

ཁོ་ན་ *kó-na* adj. and adv. 1. just, exactly, the very, *rgyál-pos dod-pa kó-na yin* that is just what has been wished for by the king *Dsl. 17. snā-ma kó-na bzin-du* just as before; *di kó-na yin-par ñes* he is evidently the very same (man) *Mil.*; *srin-bu kó-na drā-ba* just like a worm *Thgy.*; *tsul de kó-nas* by the very same process *Tar. 13, 12*; *de kó-na nyid-du gyur ñig* just so may it happen! (at the conclusion of a prayer) *Glr.*; but *de-kó-na-nyid*, as a philosophical term, is also the translation of the *Ssk. tattva*, essentiality, truth, implying to the Buddhist nothing but *vacuity*, the *Nirvāna Trig. 20.* — 2. only, solely, exclusively, *skād-ñig kó-na*, only for a moment *Dzl. 342, 12. dod kó-nas brél na*, if taken up merely with lust: *séms-ñan kó-na bdé-bar dód-tsa-na* as he intended only the welfare of beings *Thgy.*; *Tar.*

ཁོ་བོ་ *kó-bo* mas., *kó-mo* fem. pers. pron. 1st. person, I, pl. *kó-bo-ñag* we, indiscriminately as to the rank of persons, *B.* and *C.*; *mi kó-boi rnam-ñes* the soul of me the man, i.e. my human soul *Mil.*; also pleon. *kó-bo ña*.

ཁོ་བོ་མ་ *kó-bóm*, the Tibetan name for *Khatmandu*, the capital of *Nepaul Glr.*, *Mil.*; sometimes also called *klui ño-brán*, prob. on account of the mineral treasures supposed to abound in that country.

ཁོ་མ་ *kō-ma*, perh. misprinted for *Kom knap-sack, wallet Mil.*, or else a secondary form of that word.

ཁོ་ལྟ་ *kō-γyū*, occurs only in **kō-yü skór-ñe* (perh. col. for *Kor-γyūl*) *W.* to thrash, which is done by driving a number of oxen fastened together round a pole that stands in the middle of the thrashing-floor.

ཁོ་ར་ *kō-ra*, *Cs.* also *kór-sa*, circumference; circumjacent space; also fence, surrounding wall; *kō-ra kor-yüg-tu*, (*kor-*) *Kor-yüg-tu*, in a circle, in circumference, frq. in measuring; also round about, all round, e.g. to flow, to encompass; *Kor-yüg kün-tu* in the whole circuit, round about.

ཁོ་ལག་ *kō-lág* 1. *Cs.*: bigness, robustness (Lex. *ཕྱིར་གཏུག་*), *kō-lág-yāns-pa* big, prominent limbs; *Sch.*: *kō-lág ñe-ba* a large space. — 2. *Lh.*: dumpling, made of *rtsām-pa* and beer; *Ld.*: *pap* of *rtsām-pa* and tea, called *spags* in *C.*

ཁོ་ག་ *kog* 1. frq. for *kōn(-pa)*, the interior, inside; v. also *kóg-pa* and *kóg-ma*. — 2. for *kogs*, *ñogs* q.v. — 3. for *gég-s-pa*.

ཁོ་ག་པ་ *kóg-pa*, sometimes *kóg-ma*, *kog*, the trunk of the body, *ñā-kóg* the body of an animal cut up for food; **ñā-kóg ñāl-ñe*, *ñig-ce** to cut up a carcass; **kóg-tu*, *kog nān-du** within the body.

ཁོ་ག་མ་ *kóg-ma* *C.* pot, earthen vessel = *prü*; *kog-ñen* large pot.

ཁོ་ག་ས་ *kogs* cough *Med.*, *kógs-pa* to cough.

ཁོ་ན་ *kōñ*, rarely *kōn-pa*, pers. pron. 3d. person, he, she; like *kō* it is of far less frequency in the earlier literature than in the later; at present it is in *W.* used as the respectful word for he, but in *C.*, acc. to Lewin, as plur., = they; *kōn-gi* his, her; pl. *kōn-rnams*, *kōn-ñag*, *kōn-tso*, *kōn-ñag-rnams*; *kōn-rān* and *kōn-nyid* he himself; *rgyál-po kōn-rān yin dgōns-nas* the king supposing that he himself was meant *Glr.*

ཁོ་ང་པ་ *kōn-pa* 1. prov. for *kōn-pa*. — 2. the inside, inward parts, prov. *kóg-pa* (*Cs.* also: the veins); *kōn-du*, *kōn-na*, *kōn-nas* adv. and postp. in, within, from

within, out of; *Kōn-du* (also *Kōis-su*) *čud-pa* or *tsūd-pa*, with or without *sems* (resp. *tugs*) being prefixed 1. **impressed on, fixed** in the mind, thoroughly understood, known. 2. very restless, **uneasy, sorry, anxious** in one's mind; — *Kōn-du sdū-ba* to impress on the memory, to learn (by heart) *Glr.*; *Kōn-nas snyin pyün-ba ltar* as if their heart was torn out, *Pth.*; *snyin kōi rūs-pai dkyil-nas yśol-ba btab* he prayed from his inmost heart *Thgy.*; *Kōn-nas śes-pa*, *smrā-ba* to know by heart, to say, recite by heart *Cs.* **Kōg-la yid-du med** *W.* I have no recollection of it; *Kōn-pai dród-la pan* it helps against internal heat *Med.*; *Kōn-par sön-bai dug bžin-no* it is like a poison that has entered into the internal parts (or the veins) *Thgy.*; **Kōg-pankan-pa**, a bad character *W.*, **Kōg-pa čen-mo** *W.* generosity, magnanimity (?) —

Comp. *Kōi-krag*, the blood contained in the veins *Cs.* — *Kōn-kro (-ba)* **wrath, anger**; *Kōn-kro spōn-ba Mil.* to put away, subdue anger, **zā-ba** *C.* to 'conceive' anger, take a dislike; *Kōn-mi-kro-ba* quiet, calm, mild *Pth.* — **Kog-čüg** col. uneasiness, sorrow, anxiety; **Kog-čüg jhe-pa** *C.*, **čó-čē** *W.* to be uneasy, anxious. — *Kōn-gán* full, filled up in the inside, **solid**, *Kōn-stōn* hollow, tubular. — **Kog-tēn*, *Kog-dēn**, *W.* grudge, ill-will, hatred. — *Kōn-tsil* **suēt**. — **Kōn-lóg** *W.* cholera. — **Kog-šin** *W.* 1. the core of a tree, heart-wood. 2. **tenon**. — **Kog-šugs** a groan, sigh *W.*, **Kog-šugs tán-čē** to sigh, to groan. — **Kog-šubs-la sil-čē** *W.* to read low, softly, whisperingly; **Kog-sil tán-čē** *W.* to read noiselessly, so as not to be heard. — *Kōn-(γ)sen* inner caverns, not opening to the daylight; (those of the *Rirab* are the habitations of the *Lha-ma-yin* or *Asura*).

ཁོས་ *Kōis* 1. sbst. (*Kōis-ma Cs.?*) the middle, the midst; *gañs-Kōis-na* in the midst of alpine snows *Mil.*; respecting time: *žag bdün-gyi Kōis-su* within, during, seven days *Pth.*, *Tar.*; respecting money: *de nyid-kyi Kōis-na rñas-so*, (this) is contained,

included in that (sum) *Tar.* ३३, 15; *Kōis-su ytōgs-pa Lex.*, *Cs.*: annexed to, united, incorporated with. — 2. adj. **crooked**; *W.*: **Kōis ča dug** it is bent, curved, e.g. paper by heat, the limbs by the gout; **Kōis-kan** *W.*, **Kōi-ril** *C.* crippled.

ཁོ་ *Kod* I. v. *Kód-pa* and *gód-pa*. — II. inst. of *Kod*.

ཁོ་པ་ *Kon-pa* anger, grudge, resentment; *Kon dzin-pa*, *Kōn-du dzin-pa* to hate, **Kōn-la kúr-čē** *W.* id.; **Kon-güg-ste dád-čē** *W.* ("to sit waiting with hatred") id.; **Kon-bér** *W.*, the sting, the burning of anger or hatred in the soul.

ཁོ་ *Kob* 1. fat, heavy, clumsy *Sch.* — 2. sometimes for *Kob*. — 3. v. *pebs-pa*.

ཁོ་ས་ *Kom* wallet, leather trunk *C.*, *Cs.*: felt or skin bag; *yzims-Kóm Cs.* id. (prob. resp.); *Kem-bóg Cs.* a cloak-bag; more accurately: the cloth in which the trunk is wrapped and carried by the porter.

ཁོ་ས་པ་ *Kóm-pa* *Schr.*; to be able, esp. to be enabled to do a thing by the absence of external impediments; *Kóm-pa min Cs.*, **Kóm-čē mi rag** *W.* I have no time, I cannot do it now; *sdod mi Kom* I cannot sit and wait now *Pth.*; *mid mi Kóm-par* without your having time to swallow it down *Dzl.* १०, 17. *mi-Kóm-pa brgyad*, the eight obstacles to happiness, caused by the re-birth in places or situations unfavourable to conversion *Trig.* no. 66. Acc. to *Schr.* the word is also used in that special sense: to be able to carry on a law-suit, to which there are likewise eight obstacles.

ཁོ་ས་ལྷུག་ *Kor-mo-yüg Sch.*, *Kor-yüg*, *Kór-sa* v. *Kó-ra*; *Kor-yüg-tu* continually, incessantly *Mil.*

ཁོ་བ་ *Kol Cs.* = *Kól-bu*; *Kól-du pyün-ba*, abridgment, epitome *Cs.*

ཁོ་བ་པ་ *Kól-pa* 1. *Cs.* boiled. — 2. *Sch.* boiling, bubbling, *zañs kól-pa* a bubbling kettle *Dzl.*

ཁོ་བ་པོ་ *Kól-po*, also *Kól-brán*, servant, man-servant, *Kól-por rñes-su bzün-ba* to

take, to hire for a servant *Pth.*; frq. fig. *séms-kyi kól-por yda* (the body) is a servant of the mind *Mil.*; *jig-rtén srid-pai kól-po* a servant of the world i.e. of mam-mon *Mil.*

ཁོ་བུ *kól-bu* a small piece, *kól-bu nyün-bru tsam zig kyañ ma lus Pth.* not so much as a grain of mustard seed is left.

ཁོ་མ་ *kól-ma* 1. *Cs.* 'anything boiled'; perh. more accurately: anything boiling, *ču kól-ma boiling* water; *düg-mtso kól-ma* a boiling lake of poison. — 2. *Sch.*: an outlet for the smoke in a roof.

ཁོ་མོ་ *kól-mo* 1. maid-servant *B.* — 2. a coarse sort of blanket usually given to slaves *Schr.* — 3. mowed corn, a swath *C.*

ཁོས་ *kos* v. *gés-pa*.

ཁོས་པ་ *kós-pa* wished for, wanted *Sch.*

ཁྱལ་ *kyá-le* *Cs.*, **ká-le** *W.*, as much as fills the hollow of the hand, a handful, e.g. of water.

ཁྱུ་པ་ *kyág-pa* to lift, v. *kyog-pa*.

ཁྱུ་མ་པ་ *kyág(s)-pa* 1. frozen; ice. — 2. the frost, cold, *kyág-tog-kar* on the ice *Glr.*; *kyág-pa kyág-pai bód-yul* 'Tibet frozen up with frost' *Pth.*; **kyág-la jar* (v. *byór-ba*) **soñ** *W.* it has stuck fast by freezing. — **kyag-žu-ko-kó** *Ts.* mud caused by a thaw, snow-water. — **kyág-sran-čan** *W.* hardened against the cold. — *kyag-rúm, kyag-róm* ice, pieces of ice, floating blocks of ice (also *čab-róm*); cf. *kyag-pa*.

ཁྱུ་ *kyád* 1. difference, distinction *B., C., W.* **gan tán-na kyád med** *W.* it is no matter which you give me; *ná-dañ-prad-pa dāñ Kyád-méd-do* it is quite the same as if they came to myself; *séms-la Kyád byuñ* a difference of opinion arose. — *Kyád-čos* mark of distinction. — 2. something excellent, superior, *bzoi kyád, bzo-kyád* an excellent work of art *Glr.*; *bsgrúb-pai kyád yon* prob.: it shall be instantly performed in the very best manner *Pth.* — *kyád-nór* the principal or chief wealth

Cs. — *kyád-dön* the principal sense *Sch.* — 3. syllable employed to form abstract nouns. A transition to such formations appears in the following sentence: *dkar-nag-čos-kyi čé-kyád blta Mil.* we wish to examine the difference of greatness or worth of the white and the black religion; so also whenever a certain measure is given, and in general, when such abstract nouns are used in a relative sense, as: *mto-kyád height, zab-kyád depth, jnyug-kyád wealth.* — 4. part, division, the same as *kyád-par* 2; **sa-kyád** *W.* place, corresponding exactly to **sa-ča** *C.*

Derivatives. **kye'-tsar-čen** = *nó-mtsar-čan* wonderful *C.* — *kyád-du* adv. especially, particularly, *kyád-du jgags-pa* particularly (uncommonly) lofty, sublime *Glr.* *kyád-par* adv. = *kyád-du* *Glr.* 50, 7, and more frq. sbst.: 1. difference, dissimilarity *B.* and *C.*, *na dāñ kyod ynyis kyád-par-če* I and you — that is a great difference *Glr.*; *de dāñ kyád-par-ma-mčis-pai rten* an image not differing from this *Glr.*; *min-gi kyád-par yin* it is (only) a difference of name *Glr.* — 2. sort, kind, *brás-bui kyád-par kun* all sorts of fruit; *ri-dvags-kyi kyád-par zig* a particular kind of game; perh. also: division, part, *yul-gyi kyád-par* province *Tar.* 2. 14. — 3. = *kyád* 2. something of superior qualities, an excellent man *Tar.* 2. 7. *kyád-par-čan* superior, excellent, capital, *blá-ma kyád-par-čan* *čig Mil.* an excellent spiritual teacher; *kyád-par-du* adv. particularly, chiefly, especially. Rather obscure as to its literal sense, but of frq. use is the phrase *kyád-du ysód-pa, ysád-pa*, c. accus. but also dat., to despise, e.g. *dmá-la* an inferior, *rgyu-brás* the doctrine of retribution, *nyon-móns-pa* trouble etc.

ཁྱུ་པ་ *kyáb* v. *kyáb-pa*.

ཁྱུ་པ་ *kyáb-pa* to fill, penetrate; to embrace, comprise, c. accus., also dat., *mi-jtsán-bas kyáb-pai sa-pyógs* a place full of dirt *Thgy.*; *brám-pa mán-pos* full of, quite covered with pustules, pocks *Med.*; *mkris-*

pas filled, impregnated with bile *Med.*; *lus sems dga-bdēs Kyáb-par gyúr-nas* body and soul (filled with) full of joy *Glr.*; *bar kyáb-pa* to fill up an intermediate space; to make (a country etc.) full of light, religion, happiness, frq.; *tams-čád-la drin-gyis* to embrace all creatures with benevolence; *kün-la Kyab-pa* in grammar: capable of being joined to any word, comprising all of them, *Glr.*; *Kyab-čé-ba* comprehensive; used also in the way of censure: everywhere and nowhere, to be met with everywhere *Mil.*; *Kyab-ydál* or *rdöl* comprehensive, extensive. — *Kyab* seems also to be a subst. in *Kyab-čé-ba*, and still more so in *rgya bod yons Kyáb-tu grágs-pa-la* according to what is spoken in the whole compass of India and Tibet *Tar.* 87.

བྱམ་པ་ *Kyab-jug Vishnu*, a Brahmanical divinity, appearing, like Brahma and Shiva, also in Buddhist legends, yet principally known in his quality as *ya-sgra-yčan-dzin* (Ráhula), conqueror of the demon that threatens to devour sun and moon; hence *kyab-jug-yzér Med.*, **Kyab-jug-gi nad** *W.*, **ra-hu-le ne** *C.*, epilepsy.

ཁྱམས་ *Kyams Cs., Sch. yard, court-yard, Cs.* also gallery. It is, like *tsoms*, a space that is to be found in many Tibetan houses, and may be compared to the compluvium of the Romans, being open in the middle, and on the sides generally enclosed by verandas. *Kyams* may therefore be called court-yard, when it is on the same level with the ground, (so also perh. *Tar.* 89, 4, reading *Kyams-su* for *Kyams-su*); but in the upper stories such a construction is unknown in European architecture. *Kyams-stód* the upper court-yard, *Kyams-smád* the lower one; *Kyams-tóns Cs.*: 'impluvium'.

ཁྱམས་ *Kyams Cs.*: p. n. = *Kams*, v. *Kams* 3.

ཁྱམས་པ་, ཁྱམ་པ་, ཁྱམ་པ་ *Kyáms-pa, Kyár-pa, Kyál-pa* v. *Kyáms-pa*, etc.

ཁྱི་ *Kyi dog, Kyi rmug B. and C.*; the dog bites, *W.*: barks; **so tab** *W.*: bites;

tam *W.* lays hold of; *Kyi bós-nas ma brdun* proverb: if you call the dog, then you must not beat him *Glr.* — *Kyi rkañ-rynis Sch.* 'a bastard dog, a cur' (?) — *Kyi-skád* the barking. — *Kyi-kán dog-kennel*, — *Kyi-gu* a puppy. — *Kyi-rgán* an old dog. — *Kyi-rnó* the itch of dogs. — *Kyi-dám* 'dog's seal', a mark burnt in; stigma *C., W.* — *Kyi-dug* poison of hydrophobia *Sch.* — *Kyi-mdúd-pa* the pairing of dogs *Sch.* — *Kyi-pul dog-kennel, dog-house.* — **Kyi-pal-jór** *W.* Blitum virgatum. — *Kyi-spyán W.* jackal. — *Kyi-pó* a male dog. — *Kyi-brú Sch.* a vicious, biting dog. — *Kyi-sbrán* dog's fly. — *Kyi-mo* a female dog, bitch. — *Kyi-smýon* canine madness, hydrophobia *C., W.*; also mad dog = *Kyi smýon-pa.* — *Kyi-rdzi* dog-keeper. — *Kyi-ržón* trough for dogs and other animals, manger. — *Kyi-sig* flea.

ཁྱི་གུ་ *Kyi-gu* 1. v. *Kyi.* — 2. *W.* bud (of leaves and branches, not of blossoms), eye (of a plant).

ཁྱི་ར་ *Kyi-ra* chase, hunting, esp. of single huntsmen, not of a party; stable-stand, cf. *lins*; **Kyi-ra-la čá-čé** *W.* to go a hunting, **Kyi-ra čo-čé, gyáb-čé, gyug-čé** id.; **Kyi-ra-la čá-kán** hunter, sportsman; *Kyi-ra-ba B. and C.*, **Kyi-ra-pa** *W.* huntsman.

ཁྱི་རོན་ *Kyi-rón* p.n., v. *skyid-grón.*

ཁྱི་ལ་འ་རི་ *Kyi-la-wa-ri* a sort of treacle made of *sen-ldeñ Wdn.*

ཁྱི་གྱི་ *Kyig* v. *Kyig-pa.*

ཁྱི་ *Kyid* breadth of the hand with the thumb extended, a span.

ཁྱི་མ་ *Kyim* (*Ssk. गृह*) 1. house, not as a building, but as a dwelling-place of man, a home. Even when in *Sik.* they speak of **šin-Kyim, nyug-Kyim** a house of wood, of bamboo, the idea of habitation, dwelling-place predominates in these expressions. *Kyim-na* at home, *Kyim-du* home (to go home); *Kyim dan* *Kyim-na* house for house, each in his house *Tar.* 151. 22; *Kyim spó-ba* to remove to another place; *Kyim skyón-ba* to have a house-

hold, to gain a livelihood; *kyim-gyi so-tsis* household, housekeeping, farming; *kyim-gyi rig-pa* knowledge, experience in house-keeping and farming; *kyim-med-pa* homeless, without a home; therefore esp. as opp. to the life of a homeless and unmarried priest: *kyim-gyi byā-ba* or *las*, 1. domestic business, 2. lay-life, worldly life; cf. also many of the compounds. *kyim-la ōn-ba*, *ytōn-ba* to get married, to be given in marriage, respecting the female part *Gl.*, *Mil.* — 2. the signs of the Zodiac, which is called *kyim-gyi kōr-lo*, viz. *lūg ram*, *ylan bull*, *kriḡ-pa* (pairing) twins, *kārkata* (*Ssk.*) crab, *sēn-ge* lion, *bū-mo* virgin, *srañ* balance, *sdig* (-*pa*) scorpion, *γzu* (bow) archer, *ču-srin* (sea-monster) capricorn, *būm-pa* water-bearer, *nya* fishes. To these 12 signs however the corresponding Tibetan figures are not १ to १२, but ० to ११, as seems to be the usage in astronomical science. There is moreover a division into 27 'lunar mansions' much in use; v. *rgyu-skār*. — 3. double-hour, the time of two hours; or the twelfth part of the time of the apparent daily rotation of the heavens and consequently also of the zodiac, or, as we should say, the time of the passing of a sign of the zodiac through the meridian. — 4. *Cs.*: halo, or circle round the sun or moon. — 5. Symbolic numeral: 12.

Comp. and deriv. *kyim-tāb(s)* husband, frq.; also wife; *kyim-tāb-la ytōn-ba* to give in marriage, to give away a woman for a wife; *kyim-tāb-mo* wife, housewife, *Cs.* — *kyim-bdāg* master of the house, husband; owner of a house, citizen; *kyim-bdāg-ma* fem. — *kyim-pa* 1. layman, 2. *Cs.*: surrounded by a halo (*kyim* 4); *kyim-pai pyōgs-su sbyin-pa* given away to laymen *Dzl.*; *kyim-par dug* or *γnas* he lives as a layman; *pyis kyim-pai tsul-can-gyi rnāl-byor-pa* a devout man, who lives outwardly like a layman *Mil.* — *kyim-pa-pa* a houseowner, peasant, farmer, husband; *kyim-pa-ma* housewife. — *Kyim bya* domestic fowl, cock, hen, poultry *W.*, *C.* —

kyim-mi family of a house, household *Cs.* — *kyim-tsān* id. — *kyim-tser* *Gl.* 51, 10, usually *kyim-mtsēs*, *kyim-mtsēs-pa*, fem. *kyim-mtsēs-ma* neighbour. — *kyim-zāg*, *kyim-zlā*, *kyim-lō* 'a zodiacal day, month, year' (?) *Cs.* — *kyim-sa* earth, dust, dirt (in a house), sweepings *W.*, **kyim-sa dū-če*, *spūn-če* to sweep (a floor), to sweep together.

ཁྱིམ་ན་ *kyim-nya* *Sch.*: whale (if at all correct, it must be taken as mythological signification, no Tibetan having ever known of the existence of real whales).

ཁྱུ་ *Kyu*, *Kyū-bo* *Cs.*, *Kyū-mo* *Pth.* flock, herd, *lūg-kyu* a flock of sheep, *mdzō-mo-kyu* a herd of bastard cows, *γnāg-kyu* of horned cattle; *kyu skōn-ba* to keep, tend a flock or herd; company, band, gang, troop, *mi-kyu* *Cs.* a company of men, *bū-mo-kyu* a bevy of girls, *dmag-kyū* a troop of soldiers; *kyū-nas būd-pa* to exclude from the company *Pth.*, *C.*; *kyu-snā drēn-pa* to go before, to take the lead of a troop, a flock *Mil.*; *kyu-mčōg* bell-wether; also the most distinguished amongst a number of men, the first, chief, head *Pth.*, *kyu-mčōg-ma* fem.; *kyu tsāgs-pa* vb.n., *Sch.* to collect, to gather in flocks.

ཁྱུ་ *Kyu* *Sch.* 'ell', prob. incor. for *kru*.

ཁྱུ་བྱམ་ *Kyu-byūg* acc. to *Lex.* = *ku-hū*.

ཁྱུག་ *Kyug* v. *kyūg-pa*.

ཁྱུང་ *Kyūn* (*Sch.* also *kyūn-mo*) the Garuda bird, a mythical bird, chief of the feathered race. *kyūn-sog-can* = *pyag-rdōr*.

ཁྱུང་པྱུང་ *Kyūn-dpyad* a small round basket of reed *Cs.*; *kyūn-ril* is said to be in *C.* a large cylindrical basket, the same as *kun-dīm* *Ld.*, v. *rkōn-pa*.

ཁྱུང་མྱར་ *Kyūn-sdēr* ('Garuda claw') *Med.*, *Cs.*: n. of a medicinal root, pseudo-zedoary; *kyūn-rgōd* *Med.* id (?).

ཁྱུང་ *Kyud* v. *kyūd-pa*.

ཁྱུང་མོ་ *Kyūd-mo* rim of a vessel *Sch.*

ཁྱུར་མིད་པ་ *kyur-mid-pa* to swallow *Med.*;
 ཁྱུར་མིད་དུ་སོན་སྟེ་ *kyur-mid-du sön-ste* suffering
 himself to be swallowed (from the story
 of an Indian idol) *Pth.*

BN *kynos* wall-side *Ts.* (?)

ᐅ. *k̄ye* 1. for *k̄yeu* *Mil.* — 2. for *k̄e* q.v.;
k̄yé-mo v. *k̄e*.

ཁྱི་མ་ *kyé-ma* n. of a disease *Med.*

ᐅᐅ *k̄yeru* (diminutive of *k̄yó-bo?*) 1. male child, infant boy. 2. youth, adolescent *B.*

55 *Kyed* pers. pron. 2nd. person, **thou**, and particularly in the plur. **you**, in *B. eleg.*, in addressing superiors, but also used by superiors in speaking to inferiors, and even contemptuously: *Kyed ltá-bui má-rabs* such vulgar, mean people, as ye are *Dzl.* — *Kyéd-kyi* thy, your. — *Kyéd-rán* (*kyed-nyid* seems to be little used) thou thyself, you yourself; plur. particularly expressed: *Kyéd-çag*, *Kyéd-rnams*, *Kyed-tso*; *dge-tsul Kyéd nyiis* you two Getsuls *Gl.*; *Kyed ysum-po* you three (a mother speaking to her sons) *Gl.*; *Kyéd-çag* you, when speaking to one person *Gl.*, = *nyid-çag*.

ᐅᑦ *k̄yed* 1. = *k̄yid* W. 2. v. *kyéd-pa*.

ཁྱེད་ནི་ *kyén-ti* *Pur.* he, she, v. *kún-ti.*

ਭਿਬਨ *k̄yeb̄s* v. *k̄eb̄s*.

𑌒 *kyem* (Sch. also *kem*) a shovel, W.:
 kyem dan pán-dè to shovel away,
 to remove with a shovel; *kyém-gyi dáb-*
ma the blade of a shovel, *yú-ba* the handle
 of it Cs. — *gru-kyém*, *ču-kyém* W. oar,
lèags-kyém spade; *me - kyém* fire-shovel;
wa-kyém a scoop, hollow gutter-shaped
 shovel Cs.; *kyém-bu* spoon Cs.

𐌲𐌿𐌺 *k̥yer* v. *k̥yé-ba*; *k̥yér-so* v. *k̥yer-so*.

♫ *kyo* B. frq., also *kyō-pō* Pth. 1. **man** (seldom). 2. **husband**, *kyō byéd-pa* ('to act a husband' cf. *byed-pa* I. 1) to take a wife; *kyōd nai kyo mi byéd-na* if you do not marry me Dzl. — *kyō-méd* **single, unmarried**. — *kyō-mo* wife Cs. — *kyō-šug* husband and wife, married couple; *kyō-*

śūg jnyis grōgs-nas soñ these two married people went together; *k̄yo-śūg mdza-barnams* a loving couple; *k̄yim-bdag k̄yo-śūg jnyis* the citizen with his wife; *jsér-lha k̄yo-śūg jnyis* about the same as: Mr. and Mrs. Serlha; *k̄yo-śūg-tu sdū-ba* to join a couple in marriage *Dzl.*

ཁྱོ་ག་ *Kyó-ga* 1. man emphatically, as:
skyés-bu na hór-pa yan kyó-ga yin
 we Turks are men, too; **hero**, *kyó-ga-pa*
 id. — 3. **heroic deed, exploit**.
 ཁྱོད་པོ་ *Kyóg-po* **crooked, curved, bent; Cs.**
 also **cunning**.

ཁྱོག་ཏོན་ *kyog-tón* (v. *kyó-ga* and *tón*) W.
young man, youth.

प्रिणस *kyogs* litter, bier *Pth.*, palanquin *Cs.*
also scaffold (?) *Cs.*

ཁྱོད་ *kyon* v. *kyón-ba*.

ཁྱོད *Kyod* pers. pron. 2nd. person sing. and plur., **thou, you**; *Kyod-kyi* thy, thine, your; if plurality is to be especially expressed, it is done by adding *ñag*: *Kyód-ñag* *Mil.*; occasionally also *Kyód-rnams*, cf. *Kyed*; *Kyod-rán* 1. thou thyself, you yourself. 2. thou, you (*W. *Kyo-rán**).

ႤႬ *Kyon* size, extension, width, circumference, area, height e.g. of Dzambu ling *Dzł.*, of the Sumeru *Głr.*, of the lunar mansions or the zodiac *Głr.*; *Kyon-yáns-pa* a wide extent, *Kyon-yáns sa-ỳi* all the wide world (earth); *Kyon-sdóm* Cs. 1. narrow-extent. 2. sum, contents. — *Kyon-nas* thoroughly, *Kyón-nas mi sdig-čan* thoroughly a sinner; *Kyón-nas med* not at all *C.*

ཁྱོལ་ཁྱོལ་ *kyom-k'yóm* 1. oblique, awry, irregularly shaped.—2. v. *k'yóm-pa*.

ཁྱོ་ལྟོ་ (Cs. *k̄yór-pa*) as much as fills
the hollow of the hand, a **handful**,
cf. *skyor*; *k̄yor gan*, *k̄yor re* one handful,
k̄yor do two handfuls.

ཁྱོད་ཀྱི་མཉམ་པ་ *kyól-ba* v. *kyól-ba*; *kyós-ma* C. =
skyós-ma, *skyás-ma*.

Kra 1. a small bird of prey, **sparrowhawk, falcon**, used for hunting, also *bya-kra*; *kra-zür* Sch.: a species of eagles; *kra-pa* falconer. — 2. v. the following article.

ཁྲ་བོ་ *krá-bo* perh. also *krá-mo* **piebald**, two-coloured, (not many-coloured, which is *bkrá-ba*); *rgya-stág-krá-bo* the streaked Indian tiger *Mil.*; **fa-fá** *C.* id.; **fa-wo-pi-wo*, *fa-si-pi-si** *W.* id. (spelling uncertain); *nag-krá* black-spotted, so that black is the predominating colour of the whole; *dmár-krá* red-spotted, red being the predominating colour. — The significations of the various compounds of *krá* have all a reference to the peculiar effect produced on the eye by the blending of two or more colours together, especially when seen from a distance; so: *krá-čam-mé* *Gl.* is said of a rainbow-tinted meteor, *krá-lam-mé* *Mil.*, (or *lham-mé*,) of a similar phenomenon, *krá-čém-čém* *Pth.* of a flight of birds; **ṭa-čám-se*, **ṭa-čém-mé*, **ṭa-čém-se** *C.*, **čam-ṭa-ṭa-iñ-nē** *Ld.*, **ṭa-sig-ge*, **ṭa-čig-ge*, **ṭa-róg-ge** *C.*, — all these seem to be of nearly the same import. — These compounds have also assumed the character of an adverb, signifying, **together, altogether**, *krá-mé-ré* *Mil.* id.

ཁྲ་མ་ *krá-ma* 1. *Cs.* **register, index.** — 2. *C.* **judicial decree.** — 3. a species of grain, acc. to *Wdn.* = *mg-yogs-nás* a kind of barley growing and ripening within 60 days; v. *nas*.

ཁྲ་ག *krag* (in *Bal.* still pronounced **krag** elsewhere **ṭag**), *Cs.*: resp. *sku-mtsal*, **blood**; **ñal-ṭag*, **žan-ṭag** *W.* vulg. blood discharged by menstruation, from which, acc. to some authorities, **pañ-ṭag** blood of the childbed is to be distinguished; *γzuñ-krág* healthy, nourishing blood *Cs.*; *nad-krág* bad blood *Cs.*: *krag-dón-pa*, *W.* **tón-čé**, to bleed a person; *γtár-ba* id.; *krag γčód-pa* to stop, to stanch the blood; *krag čád-pa* vb. n. to cease to bleed, cessation of bleeding; **nyin-ṭag kól-la rag** *W.* I feel my blood boiling, e.g. from ascending a steep hill; *krag dzág-pa* menstruation (the plain undisguised expression): *krag čág-pa* clotted blood, gore *Cs.*; *krag-sas-čé-ba* plethoric *Med.*

Comp. *krag-škrugs* *Sch.*: agitation, flutter, orgasm of the blood. — *krág-čan*

bloody, e.g. *ral-gri.* — *krag-γčód* n. of a medicinal herb *Med.*, *krag-čags-rtá* a 'blood-bred' horse, i.e. a real horse, opp. to a metaphysical one *Mil.* — *krag-čün* a class of terrifying deities *Thgr.* — **ṭag-fui-bu** *W.* **leech.** — *krag-γžen* *W.* rheumatic pain (?) — *krag-ró* clotted blood (?) *Med.* — *krag-liñ* a clot of blood. — *krag-šór* hemorrhage, bloody flux (?) *Med.*

ཁྲ་ཀྱིག་ *krag-krig* one hundred thousand million, an indefinitely large number *Cs.*; acc. to *Lex.* = **འཕུ་** one million. cf. *dkrigs-pa*.

ཁྲ་ཀྱུག་ *krag-krüg* *Cs.* **complicate, confused**; *Zam.*: like a troop of fighting men, or like the loose leaves of a book, when out of order.

ཁྲ་ཀྱོག་ *krag-króg* *Lt.*?

ཁྲ་ཁྱི་ *krāñ* v. *mkrāñ*.

ཁྲ་དཔ་ *krád-pa* *Cs.* stretched out; *krád-por sdód-pa* to sit (with the legs) stretched out (?). *krád-por skyé-ba* *Wdn.* a botanical term applied to the leaves of plants.

ཁྲ་བ་ *krab* shield, buckler; coat of mail, scales *Sch.*; acc. to oral communication the word in the first instance denotes **scale** (scale of a fish), and secondly **coat of mail**; consequently *kráb-čan* 1. scaled, scaly. 2. mailed, armed with a coat of mail; *krád-mkan* armourer *Gl.*

ཁྲ་བ་བྲ་ *krab-kráb* 1. a weeper, one that sheds tears on every occasion *Sch.* — 2. *Mil.* 92, 4?

ཁྲ་མ་ཁ་ *krám-ka* a cut, a notch (in wood), lines cut into wood so as to cross one another, as an ornament; *krám-šin* a club-like implement, carved in the manner just mentioned, representing the attribute of a god. *nyag-krám* a notch.

ཁྲ་མ་པ་ *krám-pa* I. *C.*: a liar, *shu-bar byéd-pai* *krám-pa* *Pth.*; *krám-ma* fem. *Cs.*; *ka-krám* a lie *Mil.*; *krám-sens-čan* lying, mendacious *Mil.* — II *W.*: 1. **lively, brisk, quick**, like boys, kids etc. (the contrary of *γlén-pa* slow, indolent, apathetic); **ṭám-pa čö** *W.* a wish of good speed, ad-

dressed to one going on a journey, such as: good success! may all go well! — 2. **modest**, attentive to the wishes of others.

ཀླ་ *kral* (*Lex.* དཔུ རྒྱུ་ punishment) 1. **punishment**, chastisement for sins, **visitation**; in this sense the word is said to be used still, but much more frq. it signifies 2. **tax**, **tribute**, **duty**, service to be performed to a higher master; *kral sdü-ba* to collect taxes, *jal-ba*, *skór-ba* to pay taxes, *bkál-ba* to impose taxes; *diül-kral* money-tax, *tax* to be paid in money, *brü-kral* corn-tax, *tribute* paid in corn, *til-mär-kral* *tax*, *tribute* to be paid in sesame-oil.

ཁྲི་ *kri* (*Cs.* *kri-ma*), *kri-krag*, *kri-tso* **ten thousand**, a myriad, *kri pyed dan nyis* 15 000; *nyi-kri* 20 000; *bzi-kri* 40 000; *brgyad-kri* *bzi-stón* 84 000, a number frq. occurring in legends.

ཁྲི་ *kri*, also *kriu*, seldom *kri-bo*, resp. *bzügs-kri*, **seat**, **chair**; **throne**; **couch**; **frame**, sawing-jack, trestle etc.; **gya-ti** an Indian (Anglo-Indian, European) chair; *čos-kri* a professorial chair, pulpit *Pth.*, reading-desk, table for books, school-table; **nyé-ti** (*v.* *nyé-ba*) a contrivance to rest the head on when sleeping on the ground *W.* *nyäl-kri*, resp. *zim-kri*, bed-stead; *sén-ge-kri* throne; *kri-la bskó-ba* to raise on the throne; *kri-la köd-pa* to preside, to hold the chair. — As the Tibetans generally sit on the bare ground, or on mats, or carpets, chairs are rather articles of luxury.

Comp. and deriv. *kri-ydügs po.* the sun. — *kri-pa Cs.* a chairman; one sitting on a throne. — *kri-phon* 1. *Cs.*: the height of a chair, a high chair. — 2. *mčöd-rtén-gyi kri-phon* the same as *ban-rim*. — *krimin* or *món Pth.*, *Tar.*, **prison**, **dungeon**. — **ti-sün*, *tiu-sün**, the common, plain word for chair.

ཁྲི་ལ་ *kri-le-ba* **fear** *C.* (?)

ཁྲི་ཁྲི་ *kriḡ-kriḡ* 1. so *kriḡ-kriḡ byéd-pa* to gnash, grind the teeth *Mil.*; *gzugs-po* to shiver, shake with cold, terror, rage *Mil.* — 2. *col.* for *tig-tig*.

ཁྲི་མ་ *kriḡs* plentiful, abundant *Sch.*; *za-čog kriḡs-se* silk-fabrics, silks, in abundance *Mil.*; *kriḡs-se gañ* quite full *Sch.*; *kriḡs-se byéd-pa* to treat, to entertain plentifully *Sch.*

ཁྲི་, འཁྲི་ *krid*, *krīd*, **instruction**, **teaching**; *krid déb-sa* to give instruction, to instruct, *krid-pas-čog* I am willing to give you instruction, you may have lessons with me *Mil.*; *krid bsád-pa* to give instruction, to make admonitory speeches, to give parenetical lectures; *krid zób-po* thorough instruction; *slu-krid* instruction to an evil purpose, seduction, *v.* *slu-ba*; *sna-krid Lex.* guide, leader. — *krid-mkan* *col.* teacher. — *krid-prug* scholar, pupil. — *krid-pa v.* *krid-pa*.

ཁྲི་མ་ *krim* 1. **right**, not in the abstract sense in which the word is generally understood with us, but in more or less concrete applications, such as administration of justice, law, judgment, sometimes also implying **custom**, **usage**, **duty**. Accordingly *rgyál-po*, or *btsün-po* *krim-méd* means an unjust king, an unprincipled priest or ecclesiastic; *krim bžin-du*, *krim dan mtun-par* conscientiously, justly; in conformity with custom, duty, law; *čos-krim* religious right, coming nearest to our abstract right; when, for instance, in *Gl.* king Sron-btsan-sgam-po says: *rgyál-krim čos-krim-su bsgyur* I have changed the right of a king into that of religion, he means to say: I have subjected my own absolute will to the higher principle of universal right. A somewhat different sense conveys *Gl.* 97, 4: *čos-krim jig-pai gros byas* they conspired to extirpate the religious principle of administration. — 2. **law**, *dgé-ba* *bču dan ldan-pai krim* a general law, founded upon the ten virtues *Gl.*; *des čos-krim dan rgyál-krim nyis ytan-la pab*, he regulated the spiritual and secular law *Gl.* 97, 1.; *bka-krim* resp. law, as a collection of precepts, **decree**, **commandment**; *krim ča-ba* to enact a law, to publish a decree, frq.; *krim sgrög-pa* to pro-

claim an edict; *mtó-ba křims-kyis ynon* he limited the power of the nobility by laws *Glr.*, *křims-yig* code of law *C.*; *křims* also a single **precept, rule, commandment** *Dzl.*; *Burn.* I, 630. — 3. **administration of justice**, *čós-kyi křims* the ecclesiastical, *dpón-gyi křims* the secular civil, exercised by the *křims-dpon*; *lugs ynyis-kyi křims* a twofold jurisdiction, a combination of the ecclesiastical and secular administration of justice (as it existed among the Jews); *křims srñn-ba* to observe, to act according to right, custom, duty; also to exercise jurisdiction, to govern, to reign; to bridle, to keep in check *Glr.* 95. 9.; *křims byéd-pa* id. *ni f.* — *tsul-křims* a spiritual precept or duty; also a frequent man's name. — 4. **action, lawsuit**, *W.* also **řim-řags** or only **řags*; *gan zig řim-si ři-la** *W.* for the sake of some law-suit, **řim tán-čē** to sit in judgment, to try, to hear causes; **řim čō-pa** *C.* = **řim tán-čē** *W.*, means also to pass sentence, to punish, **řim dag-po tán-wa** to inflict a heavy punishment; *mi-la křims-bcad pōg* he incurs, suffers punishment *Pth.*; **řim zū-čē** *W.* to go to law, to commence an action; **řim zū-kan** *W.* plaintiff; **řim tán-kan** *W.* magistrate, judge; *křims-dpon B., C., W.*, superior judge, chief-justice; **řim-kyi dag-po** *C. id.*; *křims-yyōg* apparitor, beadle *Cs.*; *křims-pa* lawyer, advocate *Cs.* (seems to be little used); *křims-kan* court, court of justice, tribunal; *křims-ra* id.; place of execution. — 5. **use, custom, usage** — that power to which people in general show the readiest obedience, and which in every sphere of life forms the greatest obstacle to reforms and improvements.

ཁྲིལ་ *kril* v. *kril*.

ཁྲིས་ *křis* ? *křis-řags* **peace**, v. *řags*.

ཁུ (ཁུ་མ་ *Cs.*) **cubit**, a measure of eighteen inches, from the elbow to the extremity of the middle finger. The average height of a man is assumed to be four cubits, that of a short man three. —

křu řál-ba to measure with a cubit measure *Cs.*

ཁུ་བ་ *křu-ba* sometimes for *křu-ba*.

ཁུ་ཡེར་ *křu-yez* a kind of **stew-pan** *Sch.*

ཁུ་སྤོག་ *křu-slōg* a pit filled with corn (?) *Sch.*; in *Mil.* *křu-slōg-pa* stands for digging, breaking up the soil, gardening.

ཁུ་ཁུ་ *křuñ-křuñ* (*Ssk.* कौच) **crane**, *Gras cinerea*.

ཁུ་ *křun* **height, length, extension** *Lex., Cs.*

ཁུ་ལ་ *křul* 1. *křul yton-ba* to let fall, to drop (several things at intervals), *mči-ma* tears *Mil.* — 2. **da-řul** *W.* **intercalary month**.

ཁུ་ཤོ་ *křul-po* *C.* 1. **cheerful, merry**. — 2. **fornicator**.

ཁུ་མ་ *křul-ma* 1. *W.* **kū-wa řul-ma** crooked handle, **crank** (spelling uncertain). — 2. *C.* a **whore**.

ཁུ་ཁུ་ *křum-křum*, *Sch.*: *křum-křum byéd-pa*, *Lt.*: *křum-křum brdñn-ba* to pound in a mortar.

ཁུ་མ་སྤོག་ *křums-stōd*, and *-smād*, two *Nakshatras*, v. *rgyu-skār* २८.

ཁུ་ *křus* 1. pf. of *křu-ba*. — 2. **sbst. bath, washing, ablution**; *křus-ku*, water for bathing, washing or rinsing; dish-water; *křus byéd-pa* to bathe, to use baths *Dzl.*; *křus-la grō-ba* to go to bathe *Dzl.*; *křus řsól-ba* resp. to take a bath *Glr.*, also to administer a bath to another (cf. *řsól-ba*) *Glr.*, *Pth.*; esp. as a religious ceremony, consisting in the sprinkling with water, and performed, when a new-born infant receives a name, when a person enters into a religious order, or in diseases and on various other occasions (cf. *Schl. Buddh.* p. 239, where the word is spelled *bkrus*). Therefore 3. **baptism**, and *křus řsól-ba* to baptize *Chr. R.* and *P.* — *křus-kyi rdziñ*, pond, pool for bathing; *křus-kāñ* bathing-room or house; *křus-sdér* basin, washing-bowl *Sch.*; *křus-bum* sacred watering-pot; *křus-řzōñ* bathing-tub *Sch.*; *křus-řšér* bathing-water *Sch.*, but in *Lt.* this word re-

lates to a certain medical procedure or method of curing.

ཁྲེ *kre* (Ssk. प्रियङ्गु) millet, *kre-čün* Mur-wa-beer Sik., v. Hook. *Himal. Journ.*

ཁྲེ་ཙེ *kre-tsé* Chinese vermicelli *C.* (**ʔ e-tse**).

ཁྲེགས་པ་ *krégs-pa* v. *mkrégs-pa*.

ཁྲེ་ལྔ་ *krél*, resp. *tugs-krél* 1. **shame, shame-facedness, bashfulness, modesty**; **ʔ el káb-čə** *W.* v. *gébs-pa*. — 2. **piety**, esp. *W.* — 3. ***C.* disgust, aversion.**

Comp. and deriv. — *krél-gád* a scornful laughter. — *krél-čan* *Cs.* bashful, timid; *W.* **pious, faithful, conscientious.** — *krél-ltás*, *krél-ltos*, dread of wicked actions; *krél-ydon* (lit. a face capable of shame) id. — **ʔ él-dad-čan*, **ʔ él-dod-čan** *W.* fond of making others ashamed. — *krél-lđán* = *krél-čan*. — *krél-ba* vb. to make or to be ashamed, **ʔ el son** he was ashamed, **ʔ él-čə mi yon** *W.* he is not put to shame; *C.* also: to get into a passion; sbst. shame, *krél-ba dan nó-tsa-ba med* he has no shame nor dread *Dzl.*, **ʔ él-wa yod** *W.* it is a shame. — *krél-méd* (-*pa*), *W.* **krél-méd* (-*kan*) shameless, insolent. — **ʔ él-ḡ** object of disgust, *C.* — *krél-yod* **chastity, modesty, decency**, *krél-yod-pa* chaste etc., *krél-yod-par byéd-pa* to behave chastely etc. — *krél-sór* = *krél-méd*.

ཁྲེས་པོ་ *krés-po* *Thgy.* load, burden, = *kur*.

ཁྲོ་ 1. a kind of **bronze**, of about the same quality and worth as *kar-ba*, but inferior to *ti*, q.v.; *kró-ču* liquid, melted bronze; *kró-čus sdóm-pa* to fill up joints, grooves etc. with melted bronze, to solder *Glr.* — 2. **kettle** *Schr.*

ཁྲོ་པ་ *kró-pa* *W.* for *kród*.

ཁྲོ་པ་ 1. **anger, wrath**, (cf. *kró-ba* vb.) frq; *kón-kró-ba* inward anger *Thgy.* — 2. **angry, wrathful** *Cs.*; *kró-bar byéd-pa*, *gyúr-ba* to be, to grow angry *Cs.*; *kró-bo*, fem. *kró-mo* angry, fierce, ferocious, e.g. *yčän-yčän* a ferocious beast; esp. applied to the 54 (or 60) deities of anger

and terror (ཐེར་བ་), e.g. *kró-ba-čén-po* = *yšin-rje* the ruler of hades; **ʔ o-tüm-po** furious with rage, raging with anger *C.*; *kró-ṅnyér* distortion of the face by anger; *kró-ba-ma*, *kró-ba-čan* she whose face is wrinkled with anger, n. of a goddess *Glr.* 17, 12. — **ʔ o-ʔ á** *W.* **dissatisfaction, grumbling.** — *kró-món* *Sch.* prison (perh. *krimón*). — *kró-žál* an angry, frowning countenance *Glr.*

ཁྲོག་ *króg* ? — *króg brgyáb-pa* to drink hastily, to gulp down *Glr.*; *króg-króg* plump! the sound caused by something falling heavily on the ground *W.* — *króg-smán* the raw, unprepared substance of a medicine *Sch.*

ཁྲོག་པོ་ *króg-po* botanical term, used of leaves standing round the stem scattered or alternately.

ཁྲོང་ལྔ་ *krón-né* **upright, straight, erect**, (cf. *krón*.) *Glr.*, *Mil.*

ཁྲོང་པོ་ *krón-po*, **tón-po** *Ts.* **close-fisted, stingy.**

ཁྲོང་པོ་ (པ་) *kród* (-*pa*), *W.* **tó* (-*pa*)* **crowd, assemblage, mass, multitude**; *mi-*

kród a troop, crowd of men, *ri-kród* an assemblage (mass) of mountains; *rtsa-kród* a heap, stack, rick of hay; *nags-kród* a dense forest, *mun-kród* thick darkness; *dur-kród* cemetery where the corpses are cut into pieces for the birds of prey; *dei kród-du lha-yčig jóg-pas* placing the princess among their (the girls') company *Glr.*; in *W.* **tó-pai nán-na** and **nán-du** c. genit. is the usual expression for **among**.

ཁྲོན་ *krón* **claw, fang**; *krón-kyis rkó-bai* sde the class of the gallinaceous birds *S.g.*

ཁྲོན་པ་ *krón-pa* 1. **well, spring.** — 2. *Lh.*: a wooden **water kennel**; *krón-bu* a little well; also n. of a medicinal herb, a purgative against bilious complaints *Med.* *krón-rágs* enclosure of a well *Sch.*

ཁྲོམ་ *krom* 1. **market-place, market-street, bazar**; *krom skór-ba* to wander, to ride round the market *Glr.*, to ramble through; *yšan-siágs króm-du klog* secret spells (magic formulas) are read in the market (a crime and sacrilege in the eyes

of a Buddhist). — 2. **crowd of people**, multitude of persons; *króm-čen* a great crowd; *tsógs-pai króm-rnams* the assembled crowd *Pth.*; *po-króm* a multitude of men; *rgyal-króm* prob. an assembly, a gathering of kings *Mil.*; *króm dmar-nág kyil-ba* a motley crowd, throng of people *Pth.*

Comp. — *króm-čen (po)* *Thgr.* chief market-place, principal street *Cs.* — *króm-dpon* overseer, police-officer who is charged with the supervision of the market. — *króm-skor-ma* harlot, strumpet *Cs.*

ཁྲོམ་པོ་ *króm-po* *Glr.*, n. of a province (?), *króm-po-pa* an inhabitant of it.

ཁྲོམ་མེ་ *króm-mé* sparkling, glittering, *zil-pa* *króm-mé* a sparkling dew-drop *Pth.*

ཁྲོམས་ *Kroms* v. *grém-pa*.

ཁྲོ་ 1. v. *król-ba* and *gról-ba*. — 2. **a sound**; *król-gyis soñ* *Glr.* (the ring) slid sounding (across the azure-floor); *król-dón* is said to denote a large hand-bell, and *król-lóg* the same as *krog-króg* *W.* — Cf. *król-ba*. — 3. kettle (?) v. *lèags*.

ཁྲོ་ཁྲོ་ *król-król* adj. 1. **bright, shining**, = *król-po*. — 2. *król-król byéd-pa* *Glr.*, **miḡ ṭol-lé ṭol-lé tá-wa** *C.* to stare, *la*, at.

ཁྲོ་ཅ་ *król-ča* the act of forgiving, pardon *Sch.*

ཁྲོ་པོ་ *król-po* 1. **sparkling, glistening, dazzling**, e.g. water when the sun shines upon it; **od ṭol-po** *W.* brightness, splendour. — 2. **distinct, intelligible**, *(s)*pé-ra ṭol-po zer mi še(s)* *W.* he cannot speak distinctly.

ཁྲོ་མོ་ *król-mo* *W.* brittle, fragile, opp. to *myén-po*.

ཁྲོ་མཁའ་ *król-tságs* *Lea.*, *Cs.* a sieve.

ཁྲོ་ས་ *krós-pa* v. *kró-ba*.

མཁའ་ *mkan*, an affix to substantives and verbal roots, denoting 1. one who knows a thing thoroughly, making a trade or profession of it, *sá-mkan* one who knows the country, the road, a guide, a pilot (*Dzl.*

227, 7); *lám-mkan* id. *Mil.*; *ñin-mkan*, worker in wood, carpenter, joiner etc. — 2. affixed to a verbal root, it is often (at least in later literature) equivalent to the periphrastic participle, signifying: he who in any special case performs an action; so *dógs-mkan* *Glr.*, one who is binding, fastening; also with an objective case: *ñai bú-mo dód-mkan* *Glr.* such as are courting my daughter; *bsád-mkan* the man having killed, the murderer. — 3. In colloquial language, esp. in *W.*, it has on account of its more significant form entirely displaced the proper participle termination in *pa*: **diñ-ma kyer-kan-ni mi** *W.* the men carrying the beam; contrary to its original signification, it is even used in a passive sense: **sád-kan-ni lug** *W.* the slaughtered sheep.

མཁའ་པོ་ *mkan-po* (*Ssk.* འཕགས་པ་, བཞུགས་པ་) a clerical teacher, **professor**, doctor of divinity, principal of a great monastery, **abbot**, who, as such, is endowed with the *mkan-rgyüd*, or spiritual gifts, handed down from Buddha himself by transmission, viz. *dbañ*, *luñ*, *kríd*; next to him comes the *slób-dpon*, or professor in ordinary. *mkan-po tón-mi sámbo-ta* *Dr.* Thon-mi Sambhota; *mkan-mo* **mistress, instructress** *Cs.*; *mkan-bu* **pupil, scholar** *Tar.*; *mkan-čen* a great Doctor, a head-master; *mkan-slób* for *mkan-po dai slób-dpon*, e.g. *blá-ma mkan-slób-kyi bka* the words of the Lamas, abbots and masters; also for *mkan-po dai slób-ma* *Glr.* 100, 4. — *mkan-rabs* the series or succession of the abbots in the great monasteries *Cs.* — *mkan-rim* the respective prospects of being elected abbot, as depending on the different ranks of the expectant individuals.

མཁའ་ *mka* (*Ssk.* མ་) 1. **heaven, heavens**, gen. *nam-mka*; *mka-la* in the heavens, *mka-la pür-ba*, *rgyü-ba*, *ldin-ba* to fly, wander, soar, in the air. — 2. **ether**, as the fifth element. — 3. symb. num.: **cipher, naught**.

Comp. — *mka-klön*, *mka-kyáb*, *mka-dbyñis* the whole compass or extent of the

heavens *Cs.* — *mka-gró-ma*, in *Mil.* gen. *mka-pro-ma*, *Ssk.* **डाकिनी**, fabulous beings of more modern legends, 'wise' women of supernatural powers, sometimes represented like angels, at other times like fairies or witches. — *mka-mnyám* *Lex.* like the heavens, infinite. — *mka-ldin* the sky-soarer, the bird Garuda, v. *Kyün*. — *mka-spyód* wanderings through heaven *Tar.* 112, 4, also: enjoyment of heaven, enjoying or inhabiting heaven; *mka-spyód-du yšégs-pa* to go to heaven, to die *Mil.* **མཁར་ mkar** 1. resp. *sku-mkár*. *Glr.*, castle, nobleman's seat or mansion, manor-house, frq.; **citadel, fort** *Pth.*; **house** in general *Mil.* — 2. termin. case of *mka*.

Comp. — *mkar-dpón* governor of a castle, commander of a fortress. — *mkar-lás* *C.* and *B.*, the work of constructing a castle, of raising an edifice; **kár-lén** *W.* id. — *mkar-srún* the guard or garrison of a castle, fortress *Cs.* —

མཁར་པ་ mkár-ba 1. (also *kár-ba*) *B.* and *C.*, **staff, stick**; *mkar-yril* **staff** of the mendicant friars, the upper part of which is hung with jingling rings; *pyag-mkár* resp. for *mkár-ba*. — 2. **bronze, bell-metal**, v. *kár-ba*.

མཁའ་མ་ mkál-ma **kidney, reins**, *mkál mdog* 'kidney-colour, dark red' *Cs.*

མཁས་པ་ mkás-pa *Ssk.* **पटु**, (originally like **σοφός**) **skilled**; **skilful**, in mechanical work, and so it is frq. used in col. language; further in a more general sense: *smán-pa mkás-pa* a skilful, clever physician; **experienced, learned, prudent, shrewd, wise**; c. accus. or dat., in a thing; *so-tsis-la* in farming, *čos* in religion; *slób-ma skyón-ba-la mkás-pa* an able tutor, pedagogue *Mil.*; *mkás-btsun-bzán* prop. denotes the qualities of a right priest: learned, conscientious, good, but sometimes it indicates only the position in society, the clerical rank, so esp. *mkás-btsun* learned clerics, reverends *Glr.*, *mkás-po* or *-pa* a learned man, a scholar, *siñon-gyi mkás-po-rnams* learned men of former times; *mkás-grúb* id., *rgya-gár-gyi mkás-grúb-rnams*

Indian scholars; it is also used like our 'most wise', 'very learned', and similar expressions in a pompous address *Glr.*; *mkas-mčóg* profound scholar *Zam.* I never found the word applied to inanimate things in the sense of 'wisely contrived', and the correctness of *Cs.*: *tabz mkás-pos* 'by wise means' may be questioned.

མཁུན་པ་ mkün-pa *Sch.* v. *kün-pa*.

མཁུར་ཚོས་ mkur-tsós v. *kur-tsós*.

མཁོ་བ་ mkó-ba **desirable**, to be wished for, *mkó-bai yo-byád*, in *C.* also **ko-jhe**, desirable things, requisits, wants, desiderata; **hindu-tén-gyi mi-la kó-we tson-zóg** articles of commerce, goods, commodities, such as they are called for in Hindostan; *nyé-bar mkó-ba* indispensable, most necessary. Cf. *kó*.

མཁོས་པ་ mkos-pab *Lex.* v. *kos*.

མཁྱུད་པ་ mkhyüd-pa *Cs.*: to keep, to hold, to embrace, = *kyüd-pa*; *dpe-mkyüd* *Lex.* w.e.; *Cs.*: unwillingness to lend books, *dpe-mkyüd-čan* unwilling to lend books, *dpe-mkyüd byed-pa* to be unwilling to lend books; *mkhyüd-spyád* a sort of bag or vessel for carrying something (?); sorcery, witchcraft *Sch.*

མཁྱེན་པ་ mkhyen-pa, resp. for *šés-pa*, *rig-pa*, *gó-ba*, to know, *yab-yüm-gyis mkhyén-par mdzód-čig* my esteemed parents may know *Dzl.*; to know, one man from another, *rgyál-po mkhyén-tam* does the king, does your majesty know the . . . ? (the king himself will answer: *nas šés-so*) *Dzl.* It is frq. used of the supernatural perception of Buddha and the saints, *bsám-pa dag-par mkhyén-pas* as he (the Bodhi-sattwa) perceived the sentiments (of his scholar) to be sincere *Dzl.*; *mkhyén-par gyúr-to* perceived, found out, discovered; to understand, *mkhyen sön-ñam* did you understand it? *mkhyen-rgyá-čan* possessed of much understanding, very learned *Mil.*; *mkhyén-ldan-yáns-pa* profoundly learned; *mkhyen-brtsé* *Glr.* prob.: omniscient-merciful; *tams-čad-mkyén* all-knowing, a later epi-

thet of Buddha: *ye-mkyén*, *mñon-mkyén* = *ye-sés*, *mñon-sés*. — *tugs-mkyén* is known to me only as a sbst. abstr.: the knowing, knowledge, prophetic sight, *rje-btsün-gyis tugs-mkyén-gyis rzig-spa lags-sam* has your reverence seen by your prophetic sight? *Mil.*; acc. to *Cs.*, however, *sku-mkyén*, *rsun-mkyén* and *tugs-mkyén* are identical in meaning with *mkyen-mkyén*, a form of entreaty which, as a Lama told me, properly has the sense: you know yourself best what is good for me! In accordance to this explanation we find in *Mil.* after an entreaty: *blá-ma kyed mkyen-mkyen*. It is gen. added without any connecting word, like our **pray**, or **please**, but sometimes it is construed with the inf.: *mdzád-pa(r) mkyen-mkyén*, please to do.

མཁྲའ་(བ་) *mkrañ(-ba)*, also *krañ* **hard, solid, compact**; *srá-mkrañ-can gyur-méd Thgy.* **firm, hearty, sound**, of a strong and robust constitution. — *mkrañ-pa* denotes the fourth stage of the development of the foetus *Thgy.*

མཁྲིག་མ་ *mkrig-ma* the wrist of the hand.

མཁྲིག་མ་བ་ **figs-pa** col. *W.* (also *Bunan*) for:

མཁྲིས་པ་ *mkris-pa* *B.* and *C.* (*Ssk.* **पित्त**) **bile, gall**. — 1. the vesicle of the gall, the gall-bladder, as part of the intestines. — 2. generally: the substance of the bile, the bilious fluid, which acc. to Indo-Tibetan philosophy is connected with the element of fire, and which, conformably to its functions, is divided into five species, of which physiology gives the oddest details. — *mkris-nád* bilious disease; *mkris-tsád* prob. bilious fever; *grán-mkris* a feverish shivering, a chill.

མཁྲིས་མ་ *mkris-ma* *Lex.* w.e., perh. = *kris*.

མཁྲིག་མ་བ་ *mkriḡs-pa*, *W.* **!ág-mo** (*Ssk.* **सार**) **hard, firm**, e.g. snow; **go-!ág-dan** *W.* **obstinate, stiffnecked, stubborn**.

འཁྲུབ་ *kān-ba* (not: to put a fault or crime on another *Cs.*, but:) **to hurt or offend, to annoy, to vex**, *tsúr-la* *kān*

we cause vexation to ourselves (by mind-ing too much the affairs of others); *kān animosity*, *kān mān* there occur many collisions, quarrels *Mil.*, *dpon-slob re kān byun* there arise mutual differences, animosities, between masters and scholars *Mil.*
འཁྲུབ་ *kād-pa* esp. *W.* 1. **to sit, to sit firm**, *rtai kā-ru* on the back of a horse. — 2. **to remain sitting, to stick fast**, to be stopped, kept back, e.g. of a bird, *myiis*, in a snare; *rkān-pa kād-de gyél-ba* to get entangled with the foot so as to fall; *sgo kād dug* the door sticks. Cf. also *kad-pa* and *bkad-pa*.

འཁྲུམ་པ་ *kām-pa* 1. **to faint away, to swoon**. — 2. *Sch.* also: to take into one's mouth.

འཁྲུབ་པ་ *kār-ba* I. sbst. 1. **staff** v. *mkār-ba*. — 2. **bronze, bell-metal**, *kār-(bai) ču* molten, liquid bronze, *kār-bai mé-loñ* a metallic mirror; *kār-rñá* **gong**, used in India and China instead of bells; *Cs.*: a drum of bronze; yet it is rather a large bronze disk, producing, when struck, a very loud sound like that of a bell. — *kār-γžón* a dish or basin of metal; *kār-zāns* a metallic kettle. — II. vb., in *C.* the same as *kād-pa*. — 2. in *W.* intrs. to *dgar-ba*.

འཁྲུབ་འཁྲུབ་ *kār-ku-ba* to resist *Sch.*

འཁྲུམ་པ་ *kāl-ba*, pf. and fut. (imp. *kol?*), *W.* **kāl-čə** 1. *B.*, *C.*, *W.*: **to spin**, *bal*, wool, *skūd-pa* a thread, *srád-bu* yarn. — 2. *W.* **to send, to forward**, things.

འཁྲུབ་ *kū-ba* to offend, insult, *Bhar.* (*Lex.* = **द्रोह** injury); *ku-kriḡ*, acc. to the context, denotes certain passions that disturb the tranquillity of the mind, such as malignity and covetousness; *kān-ba* is synon. — *Cs.*'s 'to emulate, contemn, hate, long for', and *Sch.*'s 'pride' I am not able to verify.

འཁྲུམ་པ་ *kün-pa* to groan, to fetch a deep sigh, not so much as a sign of pain or sorrow, but rather as a mere physical deep and hollow sound *Med.*; *kün-sgras kān-pa* *kens* he filled the house with

groanings *Pth.*; *sddn-bai dgrā-la yyag ltar kūn* he groans (grunts, bellows) like a yak against a fierce enemy *Mil.*

ཁུམ་པ་ *kūm-pa* pf. *kūms* (cf. *skūm-pa*) **to shrink**, to be contracted, e.g. of the limbs, by gout; **yür-ra rain-zin kūm-če yin** *W.* the ditch will get narrower of itself; *kūms-pa* shrunk, shrivelled, contracted; fig. reduced, restricted, deprived of power.

ཁུམས་པ་ *kūms-pa* *Lex.* and *Cs.* to comprehend, understand; *Sch.* also: to practise, to impress on the mind.

ཁུར་བ་ *kūr-ba* 1. sbst. = *kūr-ba*, **pastry**.

II. vb., pf and fut. *kūr*, rarely *bkur* (v. *bkūr-ba*) 1. **to carry, convey**, *kūr(-ru)* *kūr-ba* to carry a load; *mi tég-par kūr-ba Med.* to carry too heavy loads, prop to carry what one cannot carry; **kūr sog** *C.*, **kūr kyon** *W.* bring! fetch! **kūr son** *C.*, **kūr kyér** *W.* take away! carry off! *kūr-du tógs-te* taking up in order to carry, taking on one's back *Dzl.*; **lág-par kūr-če** *W.* to hold in one's hand. — 2. **to carry away or off**, *ro kūr-ba Pth.*, to carry away a corpse; **to take along with**, in *W.* even: **to pocket**, **sém-la kūr-če** *W.* to take to heart; **á-ne kūr-če** to take a wife, to marry. — *kūr-tag* carrying-girth, rope or strap *Thgy.* Cf. *kūr*, *kūr-ba* etc.

ཁུར་ཚོས་ *kūr-tsós* v. *kūr-tsós*.

ཁུལ་བ་ *kūl-ba* **to subdue, to subject** *Cs.*; *Sch.* also: to be uneasy about. *Lex.*: *yyóg-tu kūl-ba*; v. also *kul* 3. *Zam.*; *kral kūl-ba* perh. to force a tax, a rate, on a person.

ཁེགས་པ་ *kégs-pa* pf. *kégs* **to hinder, stop, shut off, debar**, *lam* the way *Mil.*; *ji-ltar bkag ran ma kégs-pas Mil.*, although they prohibited, tried to proh. him), he was not prohibited; *rgyál-bai pyág-gis kyan mi kégs-pa Mil.* not being hindered even by Buddha's power.

ཁེས་པ་ *kéns-pa*, pf. *kéns*, **to be full**, *čus kéns yod-pa Glr.*; *blo-grós ma kéns-te* his mind not being satiated *Tar.* 135, 13.

ཁེབ་པ་ *kéb-pa* pf. *kébs*, **to cover, to spread over**, *yoñs-su kébs-té* being covered all over *Stg.*; *ku tams-čad kébs-te* over the whole face *Stg.*; **to overshadow** *Dzl.* 53, 17.

ཁེལ་བ་ *kél-ba* pf. *kél* 1. **to put on, to load, to pack on**, = *gél-ba*; *bču-tóg kél-na* when the ten stories or lofts shall have been put on *Mil.nt.* 2. **to spin**, = *kál-ba C.*, *Glr.*

ཁོབ་ *kō-ba* (vb. to *mkō-ba*), **to wish, to want**, to think useful, serviceable, necessary, to have occasion for *Mil.*; *kō-ste on* he will be able to make use of it *Mil.*; **kōa mi kō** or **kō-če med** *W.* I do not want it, I do not like it; *kō-bjéd* fit for use, **useful**.

ཁོགས་པ་ *kōgs-pa* weak from old age, **decrepit, decayed**; *rgan* or *rgas-kōgs* id.; *sno-kōg*, *skya-kōg* (sic) *Thgy.* with a complexion blue or pale from old age.

ཁོན་བ་ *kōn-ba* (cf. *sgōn-ba*) **to contract** one's limbs, to sit in a cowering position, **to squat; to hide one's self**; *dpa kōn-ba* to become discouraged, disheartened *Thgy.*

ཁོད་, ཁོང་ *kōd, kōd* 1. **surface, superficialities**; *sai kōd snyōms-pa* to remove inequalities of the surface, to level, to plane, *kōd-snyoms-pa* levelled, made even, plain; also fig.: *bār-gyi kōd snyoms* gaps were filled up, i.e. distinctions of rank, wealth etc. were done away with, not in consequence of a revolution, but as an act of kindness, forced upon the people by a despotic government. — 2. **a mill-stone**, **yá-kō** the upper stone, **má-kō** the nether stone *C.*

ཁོད་པ་ *kōd-pa* **to sit down, to sit**; *bar-snān-la*, suspended in the air, floating, soaring, frq. of gods and saints in legends; *rgyal-srid-la* to have been raised to the throne *Tar.*; **to live, to dwell** *Dzl.*; gen. used like a passive to *gōd-pa* **to be put, placed, established** (in virtue, in a doctrine, = to be converted to); *glegs-bām-du* to be put down in writing, to be recorded *Tar.* Cf. *kād-pa*.

འཕྲིན་པ་ *kón-pa* (*Lex.* have a pf. *bkon*)

1. c.c. *dan*, to bear a grudge or ill-will against a person, to be dissatisfied with a thing; *kón-nas* when they (the states) were at war with one another (opp. to *mtún-nas* in peaceful relations) *Glr.*; *kón-med-par* honestly, without insidious intentions, e.g. in negotiations *Glr.*; *čos dan kón-pa* to wish to keep aloof from religion, or to have done with religion; in a special sense: to be tired of the clerical profession *Glr.*; *kón-žugs-pa*, *kón-du dzin-pa* = *kón-pa*; *kón res byéd-pa* *Sch.* to quarrel, prob. more accurately, to have a spite against each other. — *kón-po dissension, discord* *Sch.* Cf. *kón-pa*. — 2. C. = *kar-ba* II.

འཕྲིན་ *kób* *Sch.* barbarous, rough, rude, gen. combined with *mta*, *mta-kób*, with or without *yul*, barbarous border-country. So the Tibetans always designate their own country, in comparison with India, the holy land of Buddhism, as being *mta-kób ka-ba-dan*. The rarely occurring *yan-kób* seems to indicate a still more distant and barbarous country.

འཕྲིན་པ་ *kóbs-pa* to be startled, agitated, alarmed, in one *Lex.* however, it is explained by *kyáb-pa*.

འཕྲིན་ *kór* 1. circle, circumference; the persons or objects encircling, surrounding (a certain point or place); *lté-ba dan dei kór-rnams* the navel and the circumjacent parts *Med.*; **de-kór-la** *W.* thereabout; *nye-kór* v. *nye*; more esp. retinue, attendants, *kór dan bčas-pa* (མཉམ་པ་) with attendants, suite: *kór rnám-pa bži Tar.* frq., the attendants of Buddha's hearers, divided into four classes (viz. in the earliest times: *dge-slón*, *dge-slón-ma*, *dge-smyén*, and *dge-smyén-ma*; at a later period: *nyan-tós*, *ran-sans-rgyás*, *byañ-čub-séms-dpa*, and *so-sói skyé-bo-rnams* q.v.) *kór dgra-bčóm-pas bskór-te* surrounded by the retinue of the Arhants (v. *dgra-bčóm-pa*); *kór-du bsdus-so* he gathered them round himself as his retinue *Dzl.*; also fig.: the train of thoughts, reminiscences

etc., which the soul, when passing into a new body, cannot take along with it *Thgy.*; it is also used for a single servant or attendant (*Cs.* has *kór-po* or *kór-pa* male attendant, and *kór-ma* female attendant), *kór yčig Mil.*; *kór ynyis* two attendants *Glr.*, hence *kór-rnams* sometimes for domestics, household servants; but if *kór* with a numeral is preceded by *řtsó-bo*, or a similar noun, this preceding word is acc. to the Tibetan mode of speaking included in the number given, so that *řtsó-bo kór lia* should be translated: the master and four attendants (not five). — 2. instead of *kór-ba*, or *kór-lo*, esp. in compound words; *lo-kór* = *lo-skór* a cycle, comprising a space of twelve years.

Comp. *kór-mkhan* attendants *Glr.* — *kór-báns* subjects *Cs.* — *kór-pyóg* = *kór* retinue, servants etc. — **dhuñ-kór** C. waiting man, valet de chamber, = *sku-mdün-pa* which is the respectful word for it. — *nan-kór* household servants, domestics. — **kór-gyág** *W.* latch. — *kór-dás* v. sub *kór-ba* II.

འཕྲིན་པ་ *kór-ba* I. vb. (cf. *skór-ba*), to turn round, to turn about, to go round in a circle; *kór-gin yod* he is walking (running, flying etc.) round the . . . *Glr.*; esp. of the successive transmigrations of metempsychosis, v. II; *ngo kór* my head turns, I am getting dizzy, confused; also I am duped, cheated, imposed on, *kyéd-kyi ka-sbyán-gyis ned ngo mi kór* we are not to be taken in by the volubility of your tongue *Mil.*; to pass away, to grow full, to be completed, *lo-dús kór-ba-na* when one year was past *Glr.*; *srás-kyis lo kór-te* when the prince had completed one year, was one year old; *da bú-lon kór** *W.* now the debt is entirely paid off, cleared; **kór mi tub** it cannot be paid off; **mi kór**, the sum is not full, not sufficient to cover the debt; to walk about, roam, ramble *W.*; to return from a journey, to come home; **rán-la kór-ba** to come or fall back (on the head of the author, originator); to come together, to contract, to gather, e.g.

clouds, frq. water, **koi ká-ñu kor** W. it makes his mouth water; *dgrá-bo kor* Mil. enemies are collecting (we create ourselves enemies); also impersonally: **Kor son** it has become cloudy; *ñnam kor* the sky is getting overcast, clouded; therefore even to arise, to be produced, formed, *zil-pa kor* dew is produced, *gyá, rüst*, even: *lus-la sras kor* a child has been formed, produced, in the womb *Pth.* —

II. sbst. 1. the turning round or about etc.; more particularly 2. the orb or round of transmigration within the six classes of physical beings. Though the Buddhist has not a more ardent wish, than to be finally released from the repeated wanderings of the soul, yet he believes so firmly in these migrations, that he will rather follow the doctrines of his philosophers, and doubt the reality of the perception of his senses, than think it possible, that the whole theory of the *kór-ba* with all its consequences should be nothing but a product of human imagination. — *kór-bar kór-ba* to turn round, to wander about in the orb of transmigration; *kór-bai btsón-ra, dam, mtso* the dungeon, the swamp, the sea of the *kór-ba*; *kór-ba-las dás-pa* to escape from the *kór-ba*, = to enter into the Nirwana *kór - das* 1. abbreviation of the foregoing. 2. for *kór-ba dan das-pa* the stay in the *kór-ba* and the escape from it; *kor das ñnyis-su ñas ma mton* I have not seen that there is a difference between these two *Mil.*

འཁོར་ལུག་ *Kor-yüg* a wall, rampart *Cs.*, v. *kó-ra*.

འཁོར་གཡམ་ *Kór-gyá* C. latch.

འཁོར་འོ་ *Kór-lo* (*Ssk. चक्र, मण्डल*) 1. circle, *tsogs-kyi kór-lo* offerings arranged in a circle, v. *tsogs: kór-lo bri-ba* to describe a circle *Tar.* More frq.: 2. a circular body, a disk, roll, wheel, any modification of the cylinder, *bèu-ysum-kór-lo* the column on the *mčod-rten* consisting apparently of thirteen circular disks; *kór-lo brtsib-brgyád* the wheel with eight spokes, a frq. attribute of deities; *rdza-mkân-gyi*

kór-lo potter's wheel; *čós-kyi kór-lo* praying-cylinder, cf. below; also a complication of wheels, wheel-work, engine, *prül-gyi kór(-lo)* 'magic wheel', a phantastic attribute of gods, but also any real machine of a more ingenious construction, e.g. sugar-press *Stg.*, electrical machine etc.; *čü-tsod-kór-lo* a clock; *šin-rta-kór-lo* waggon, carriage, also cart-wheel. — Figuratively: *bdé-ba dan sdug-bśnāl-gyi kór-lo*, vicissitude of fortune; *düs-kyi kór-lo* (कालचक्र) acc. to *Cs.*'s Chronological Table (*Cs.*'s *Gram.* p. 181) a later philosophical system, contained esp. in the *rtasarggyüd, Mūlatantra*, in which the Adibuddha doctrine, prophecies, chronology etc. are propounded. It was introduced into Tibet about 1000 p. Chr.; cf. also *Schl.* 45. — *kór-lo sgyür-ba*, or *skór-ba*, with *čós-kyi*, to turn the wheel of doctrine, = to preach, to teach religion, (vulgo understood only of the turning of the praying-cylinder); **čč-kyi kór-lo lén-mor bē-pa** C. to devote one's self to the preaching of religion. On the other hand: *kór-lo sgyür-bai rgyál-po* (चक्रवर्तिन) *Will.*: 'a ruler, the wheels of whose chariot roll everywhere without obstruction, emperor, sovereign of the world, the ruler of a *čakra*, or country extending from sea to sea'. In this Indian explanation two different etymologies are given, the former of which is undoubtedly the original one. Buddhism and the Tibetan language have added a third signification, 'praying-wheel'; modern scholars a fourth, that of the 'orb' or round of transmigration or metempsychosis: hence the confusion attaching to the import of this word.

འཁོར་འོག་ **Kór-lóg** is said to be used in col. language instead of *ká-lo* 3. W.

འཁོར་ས་ *Kór-sa* = *skór-lam* v. *skór-ba* I. extr.; *kór-sa bār-pa, čen-po* *Glr.*

འཁོར་གསུམ་ *Kór-ysum*, lit. three circles, *Ssk. trimaṇḍala*; *Sch.*: 'every thing that belongs to archery'; more correctly: arrow, knife, and spear.

འཁོལ་བ་ *kól-ba* I. pf. *kól*, cf. *skól-ba*, to boil, to be boiling, *ču kól* the water is boiling; *kól yug-pa* to make boil, to set to the fire for boiling, = *skól-ba*; to ferment (dough), to effervesce, to sparkle (beer) *W.* — II. pf. *bkól*, imp. *kól* 1. to oblige a person to be a servant or bondman, to use as a servant; in full: *bran-du*, also *gyóg-tu*, *kól-ba*; therefore *bran-kól*, *kól-po* servant, man-servant: *bkól-spyód-kyi sdug-bsñal* the calamity of servitude, current expression for designating the lot of animals; *yzán-dag-gis dbán-med-par bkól-ba* to be enslaved by others, to be compelled to do slave-work *Thgy.*; *dgé-bai lás-la bkól-ba* to make a person minister to works of virtue. — 2. to save, to spare, to enjoy with moderation *Cs.*, *zur-du . . . bkól-ba Lex.*; *Sch.*: saved, laid up, put by. — 3. *Sch.*: to become insensible, to be asleep, to get benumbed, in reference to the limbs; seems to be used in *Med.*

འཁོས་ *kós* 1. *C.* also *kós-ka* (cognate to *kó-ba*), worth, value, importance *Cs.*; *kós-can* important, mighty, of great influence, *kós-méd* the opposite of it. — 2. *kós-su-pab-pa* clyster *Sch.*; one *Lex.* has *mkós-páb*, w.e.

འཁྱུག་(ས་) *kyág(s)-pa* 1. to freeze (of water, earth, provisions); to coagulate, congeal (melted fat etc.). — 2. to feel cold, *kyágs-na gós gyon* if you feel cold, put on clothes *Glr.*, **kyag jhun** *C.*, **kyágs-sa rag** *W.* I feel cold; *kyágs-gri* a feeling cold, a shivering (cf. *ltógs-gri*) *Mil.*; **kyágs-ša** *W.* id., the cold fit of the ague. — *kyags-rüm*, *kyags-róm* ice *Glr.*; *kyags-lhám* snow-shoe *Sch.*

འཁྱུར་བ་ *kyám-pa* to run about, to wander, e.g. *čá-med yül-du* in an unknown country *Glr.*; *kór-bar* in the orb or round of transmigration, v. *kór-ba*; *kyám-ste nor mī bdóg-pa zig* one who lives as a vagabond *Dzl.*; *dé-dag-ni rnám-par kyám-pao* they are mistaken, on the wrong track *Wdh.*; *kyám-du yug-pa* to cause to ramble or rove about, to scatter; *kyáms-pa* strayed, lost, wandering, vagrant; erroneous, erring

Tar. 153, 15. — *kyám-kyi* a vagrant dog. — *kyáms-po* 1. a vagabond. — 2. n. of a disease *Med.* — 3. erroneous *Tar.* — *ču kyám-pa* inundation, flood *Ma.*

འཁྱུར་བ་ *kyár-ba* to err, to go astray, to deviate from, **yan kyár-la ma ča** *Ld.* do not step out of your rank! do not absent yourself! *kyar dogs yod* one should be afraid of going astray *Thgy.*; *dpe kyár-po* a defective simile; *tsig kyár-po* an inadequate designation. — In *Tar.* 48, 4 *dpe kyár-po* is translated 'epitome' by *Schf.*, but the whole passage is somewhat obscure.

འཁྱུལ་བ་ *kyál-ba* = *kyal-ka* q.v.

འཁྱི་བ་ *kyi-ba* *Sch.*, prob. an incorrect reading for *kyil-ba*.

འཁྱིག་པ་ *kyig-pa*, pf. *bkyigs*, fut. *bkyig*, to bind (a prisoner, a bundle of straw etc.); **kye** (v. *ske*) **kyig-pa** *C.* to strangle, suffocate.

འཁྱིགས་པ་ **kyigs-pa* to comprise, encompass *Pth.*, v. *pán-pa*.

འཁྱིད་པ་ *kyid-pa*, *Sch.*: *mig kyid-pa* to turn or roll one's eyes.

འཁྱིམས་པ་ *kyims-pa* 1. to be encircled with a halo, as the sun and moon sometimes are *Cs.*; *og-kyims Lex.* = *འཁྱིམ་པ་* halo; also *ja-ód kyims* a rainbow-coloured halo appears *Pth.* — 2. **na-bín** or **mug-pa kyims*, *dud-pa kyims**, fog, smoke, comes floating on.

འཁྱིར་བ་ **kyir-ba* to turn round in a circular course *Cs.*, *Lex.*: *ydugs kyir-ba* to turn a parasol round (?).

འཁྱིལ་བ་ *kyil-ba* vb. n. 1. to wind, to twist; *duñ pyás-su kyil-ba* a triton or trumpet-shell, wound to the right, and then considered particularly valuable, these shells generally being wound to the left; of the hair: *gyén-la kyil-ba* wound or twisted (on the crown of the head) *Glr.*; *ro-smád brül-du kyil-ba* the lower part of the body being wound into a serpent (the usual manner of representing the 'klu'); *ód-du kyil-zin*, the body enveloping itself in light *Mil.*; to roll: *nya pser-mig kyil-*

ba yod the fish rolls its golden eye *Mil.*; to whirl, to eddy, to move round rapidly, of the water, so prob. *Dzl.* 33, 13; 220, 2; *krom dmar-nág kyil-ba* the motley crowd in a whirling motion *Pth.*; to hang or flow down in folds, of a tent or a curtain *Gl.* 33, 12. — 2. **to flow** (whirling) **together**, used of rivulets and brooks overflowing so as to form small lakes *Mil.*; of persons: to meet, to flock or crowd together, *mi mán-po dé-ru kyil-bar gyúr-te Pth.*; **kyil-ču*,* and **ču-kyil** col. puddle.

འཁུ་བ་ *Kyü-ba*, pf. *kyus* **to run** *Lex.*

འཁུག་པ་ *Kyüg-pa*, pf. *kyug* 1. **Cs.: to run**; *kyug-po* a runner; *kyüg-yig* running hand, current hand-writing, as is used in the writing of letters etc.; *kyüg-po kyü-ba Lex.* is explained by *Sch.*: to run away hastily. The signification of running, however, seems to be obsolete, whilst the usual meaning is: 2. **to dart** or **sweep rapidly along**, frq. used of a flash of lightning, also of the rapid motion of a fish in the water *Mil.*; of spectral apparitions *Mil.*; of acute rheumatic pains; of the light: to flash, to shoot rays of light, *kra-kyug-kyüg-pa* to gleam, to sparkle with light, to shine in various colours *Pth.*; *ser-kyüg-ge-ba* glittering in yellow lustre *Mil.*; to glitter, to shine, of the rainbow; to shine through, of the veins through the cuticle etc. — **kyüg-sar-dán** *W.* hasty, hurrying, careless.

འཁུད་པ་ *Kyüd-pa* 1. **to embrace** frq., *ngül-nas kyüd-pa* to clasp round the neck, **to hug**; to encompass by spanning *Pth.* and elsewhere, cf. *kyigs-pa*. — 2. **to glide** in or into (as serpents), *mñal-du kyüg-pa* of the soul in the new conception, like the synonym *kril-ba*, for *jug-pa*. — 3. **to be able**, **nád-pa mál-sa-ná lán-na*,* (instead of *lan-bar*) **mi kyud** the sick man is not able to rise from his bed. — *blos mi kyüd-pa byéd-pa Thgy.* (not clear).

འཁུར་བ་ *Kyür-ba* *Cs.*: to be separated, divorced; *Lex.*: *bskür-bas kyür-ba*,

therefore prob. the vb. n. to *skyür-ba*, to be deserted, cast off.

འབྲིང་བ་ *Kyéñ-ba* seems to be = *géns-pa C. col.*

འབྲིད་པ་ *Kyéd-pa* (1. cf. *gyed-pa*) *Cs.* **to be distributed**, e.g. food, *Dzl.* — 2. *C.* and *W.* **to be sufficient**, to suffice, to be enough, to hold out, **mi kyed** there is not enough. — 3. *C.* to gain (a law-suit), **to be acquitted**. — 4. *pyir kyéd-pa* to bow without uncovering one's head, as a less humble way of saluting *Mil.nt.*

འབྲིལ་བ་ *Kyér-ba* pf. *kyer* (Northern *Ld.* **Kyers**), at the end of a sentence *Kyér-ro Tar.* and others, (*Cs. kyer-to?*), nearly the same as *kür-ba*; (the ལྟེན of the *Lex.*: to lead, to guide, does not fully agree with the sense in which it is generally used) — 1. **to carry away**, **to take away**; *čus* to be carried or swept away by water; fig.: *lé-los* to be overcome, carried away by idleness *Mil.*; *ldé-mig kyer* take the key with you! — 2. **to carry**, **to bring**, in a more general sense, *C.* and *B.*: *kyer šog* bring! *kyer šon* carry off! take away! (in a like manner as *kür-ba*); *des ču blán-nas kyer šon-bai lám-ka-na* he having fetched water, being on his way to bring it *Pth.*; *kyer-la šog* bring me (word), let me know (the result of your investigation) *Mil.* — *Kyér-so* 1. **appearance**, esp. a neat, handsome appearance of persons or things. 2. **advantage**, **superiority**, **pleasantness**, *Mil., C.*

འབྲིལ་བ་ *Kyel-ba Ld.* **to hit**, **to strike**.

འབྲིག་པ་ *Kyóg-pa*, pf. *kyag*, imp. *kyog*, **to lift**, **lift up**, = *tógs-pa*, *tégs-pa Glr.*; **to carry**, **bring**, **sól-jha kyog** bring in the tea *C.*, cf. sub *Kag*.

(འབྲིག་པ་) *Kyóg-po* or *kyóg-po* **crooked**, **bent**; *kyóg-poi ri-mo* a crooked figure, a curve, flourish, crescent etc.; *nyas pár kyog tsur kyog byás-šin* the fish winding its body, writhing *Pth.*; *kyog-dan*, *kyog-kyóg* tortuous; *kyog-bsád* a crooked, out of the way construction or explanation. — *kyog stón-pa* to fly into a passion (?) *Sch.*

(འཁྱིལ་པ་) *kyogs* or *kyogs* palanquin, sedan-chair, litter *Pth.*; *kyogs-dpyān* id.; a lath or pole for carrying burdens *Sch.*

འཁྱིལ་པ་ *kyōn-ba* pf. and imp. *kyōn* to bring *W.*

འཁྱིལ་པ་ *kyōm-pa* pf. *kyōms* 1. to rock, to wave, of a ship *Schr.*, of the water *Sch.* (not quite clear); **kyom-kyom do-ba** *C.* to reel, stagger, **čān-ghā kyom-pa dug** he is staggering under the influence of beer; to be dizzy *Med.*; *mtso-kyōm* dizziness, vertigo, ni. f.; *lug-glād ngo-kōr kyōm-pa* yso the brain of a sheep cures the swimming of the head (vertigo) *Med.*

འཁྱིལ་པ་ *kyōr-ba* 1. to miss, fail, not to hit *Cs.* — 2. to reel, stagger, from intoxication. — 3. to warp, of wood.

འཁྱིལ་པ་ *kyōl-ba*, pf. *kyol*, cf. *skyēl-ba*, to be carried, to be brought (somewhere) *Pth.*; with *gnōd-pa* to be done, inflicted *Mil.*; to arrive at, come to, reach, *sku-tsé mtā-ru* the end of life.

འཁྱིལ་པ་, (འཁྱིལ་པ་) *kyōs-pa* (*pyōs-pa*) *Sch.*, *kyōs-ma* *Mil.*, a present, gift, = *kyōs-ma*, *skyās-ma*.

འཁྱིལ་པ་ *krā-ba* I. vb., pf. prob. *kras* to lean to, to incline towards *Cs.*; *krā-sa* a support to lean against, a prop, back (of a chair) *Lex.* — II. adj. hard, = *krān-ba*, *mkrān-ba* *Sch.*

འཁྱིལ་པ་ *krāb-pa*, pf. *bkrab* (?), cf. also *skrāb-pa*, 1. to strike, to beat, in repeated strokes, as in swimming and rowing; to thrust, stamp, thump, tread heavily, *bro krāb-pa* to dance in that manner *Mil.*, *Pth.* — 2. to winnow, to fan *Stg.*, col. **tab-pa**. — 3. **mig tab tab** (or **tab-tab**) **jhe'-pa** *C.*, **čō-čē** *W.*, to blink, twinkle, wink with the eyes. — 4. **ka-sāg tab-čē** *W.* to jest, to joke, to crack jokes. — 5. *Sch.*: to leap, jump, *Schr.* for joy. — 6. to scoop out, to bail out *Sch.* — 7. to fight, to combat *C.*, *W.*

འཁྱིལ་འཁྱིལ་ *kral-krul* confusion, disorder.

འཁྱིལ་པ་ *krī-ba*, pf. *krīs*, cf. *dkrī-ba*, cognate to *kril-ba*, 1. to wind, roll; twist one's self, to coil (of snakes) *Dzl.*; *kyim-tāb-kyi krī-ba* conjugal embrace *Pth.*; **ōg-ma tī-se** (for *krī-ste*) **rag** *W.* I have a sore throat, prop. I feel my throat tied up, I am choking; fig.: *kūn-la krīs-pa*, either as an adj. 'ensnaring', or as a sbst. 'ensnarer' = sin, cf. *kun-dkrīs* in *dkrī-ba*; *krī-sin* = *kril-sin*. — 2. mostly as a sbst.: the being attached to, given to, c.c. genit. (synonym of *čāgs-pa*): *rañ-dōn-gyi*, to one's own advantage, *bu-smād-kyi* to wife and children *Mil.*; fondness, attachment; *žen-krīs* id. — 3. *kral krī-ba* to impose a tax *C.*, *Lex.*

འཁྱིལ་པ་ *krig-pa* I. sbst. 1. (*Ssk.* *मिथुन*) coitus (of the two sexes), copulation, pairing, the usual, not exactly obscene, yet not euphemistic term for it; *krig-pa spyōd-pa*, also *krig-čāgs spyōd-pa* *B.* and *C.*, **ig-pa čō-čē** *W.*, to lie with etc.; *krig-pai čōs-la rtēn-pa* to indulge in lust, to be given to voluptuousness; *krig-skād* *Sch.*, *krig-tsig* *Lex.*, obscene words, unchaste language; *krig-pa byin-pa* to talk smut. — 2. a sign of the zodiac, the twins. — 3. symb. num.: 2.

II. vb. 1. to cohere, to stick together *Cs.* — 2. to be clouded (of the sky), *ynam krīg* the sky is getting overcast; also **igs soñ** *W.* without a sbst., it has become cloudy, dull; *ōd-zēr dan ja-ōd krīg-pa* wrapt in rays of light and the splendours of the rainbow *Pth.*; *fan tams-čād mes krīg-pa* the whole plain was enveloped in a flame of fire *Mil.* Cf. *dkrīgs-pa*.

འཁྱིལ་པ་ *krīd* v. *krīd*.

འཁྱིལ་པ་ *krīd-pa*, pf. *krīd*, fut. *bkrī?*, to lead, to conduct men or beasts to a place; to command, to head (an army); to bring along with, *krīd-de ma ōns-so* he has not brought (his wife) with him *Dzl.*; therefore *krīd* equivalent to 'with': *bū-tsa krīd byuñ-nas* coming out with their children

Glr. — *blo* *krül-pa* perh. a mistake for *brid-pa*.

འཁྲིམས་ *krims*, *bréd(-nas)-krims* *Lexx.* w.e.

འཁྲིལ་བ་ *krül-ba* 1. to wind or coil round (of serpents), to embrace closely, to clasp round, e.g. in the act of coition; *ma byams bú-la* *krül* a loving mother clasping her child *Pth.*; *krül-mkân* a plant furnished with tendrils or claspers *W.*; *krül-sin* *Wdn.* a climbing plant, creeper. — 2. to glide, slip into, of the soul when entering another body, = *kyüd-pa*. — 3. *ka* *krül-ba* *W.* to speak imperfectly (like children), to stammer, — 4. to heap up, = *dril-ba*, *sgril-ba*.

འཁྲིས་ *kris* 1. syn. with *gram*, bank, shore, coast, *rmá-čui* *kris-na yód-pai mkâr*, a castle on the banks of the Hoangho *Glr.*; **kyó'-rán-gi* *fi-na yó** *C.* it lies just before you, under your nose; *blá-mai sku-kris-su* = *blá-mai pyógs-la* *Mil.nt.* — 2. v. *krí-ba*.

འཁྲུབ་ *krü-ba* 1. *Cs.* to wash, to bathe, = *krud-pa*, cf. *krus*. — 2. diarrhoea, looseness; dysentery (?); *krü-nád*, *krü-sbyóns* (འཁྲིམས་) *id.*

འཁྲུག་པ་ *krüg-pa* 1. vb., pf. *krugs*, cf. *dkrug-pa*, *bkrug-pa*, to be in disorder, agitation, commotion, to be disturbed; *krüg-par gyúr-ba* to get disordered; of the blood: *rtsa fams-čád* *krüg-tu bèug*, it made all his blood boil *Glr.*; of the sea frq.; esp. of the mind, disturbed by wrath, fear, anxiety, or some other passion, cf. *kog-krügs*; to quarrel, fight, contend, *de nyis* *krügs-nas*, the two quarrelling; *bod* *ce nan* *krüg-go*, the nobles of Tibet are contending among one another, have internal feuds; *mči-ma* *krüg-pa* tears appearing, coming forth, (lit. tears being stirred up, excited *Thgy.*, *Mil.*, *Tar.* — 2. sbst. disorder, tumult, war, also single combat, duel, *krüg-pa* *šor* disorder arises; *krüg-düs byas* he appointed the time of the duel *Glr.*; *krüg-dpon* = *dmág-dpon*; *krüg-pa byed-pa* to take up arms, to begin war; respecting subjects: to rebel; *krüg-*

pa byéd-pai dús-su in times of war *Glr.*; *dmag-krüg*, *tab-krüg* war. — *mi-krügs-pa* n. of a Buddha (not = *mi-skyód-pa*). — *krüg-lón* is the explanation given by *Lexx.* for *skyo-úogs*, hence prob.: contest, strife. — **tügs-mkân* *W.* having small cracks, flaws, of potter's ware.

འཁྲུང་བ་ *krün-ba* or *krüns-pa* 1. resp. for *skyé-ba* to be born, *bèom-ldan-dás* *krüns-pa dan dús-mnyám-du* at the same time when Buddha was born *Glr.*; *nyis-la sras ma* *krüns-par* as by neither of the two (queens) a son was born *Glr.*; *krüns-dkói skyés-bu* (holy) men, such as are but rarely born (lit. with difficulty) *Mil.*; to arise, to originate, *krüns-rábs* legend of the origin . . .; *Kyed-rán-gi tügs-la* *krüns-pai* *tsig* words as they may just arise in your honour's mind *Mil.*; *snyin-rje tügs-la* *krüns-pas* compassion arose in the soul of his reverence *Mil.*; *tiñ-ñe-dzin* *krüns-pas* meditation arising. — 2. to come up, shoot, sprout, grow, of seeds and plants frq.

འཁྲུད་པ་ *krüd-pa*, pf. *bkrus*, fut. *bkrü* to wash, to bathe, *gos* clothes, *ka-lág* face and hands *Dzl.*; to wash off, *dri-ma* dirt; fig. *sa nán-gyis* *krud* *Ma.* is stated to mean: the country is fleeced, thoroughly drained of its resources.

འཁྲུམས་ *krums* carcass, carrion, game torn by beasts of prey, *Sch.*, (the word seems to be very little known).

འཁྲུལ་བ་ *krül-ba* (*Lex.*: *Ssk.* འཁྲུལ་ to turn out of the way, to wander, to stray, hence perh. originally:) 1. to be dislocated, sprained, distorted, **tsig* *ful* *W.* the limb is dislocated; usually: 2. to be out, to be mistaken, almost always used in the pf. tense, *krül-pa* mistaken, deceived, *na mig* *krül-pa yin-nam* does my eye deceive me? *Mil.*; *ruá-ba* *krül dogs* *tär-re gyis* take care not to hear wrong *Mil.*; *nyis* *peig-tu* *krül-bar byéd-pa* to make by mistake two to be one, to confound one thing with another *Tar.*; *di dge-slón-mar* *dód-pa* *krül-pa yin-la* she being frustrated in her wish to become a nun *Tar.* 85, 1; *gró-ba* *krül-pa* the deceived creature *Glr.*;

freq. with *snai*: *rai-snán* *krul-par* *dog* I have been mistaken, it was a deception of the senses *Mil.*; *snai-krul*, and *krul-snán* *illusion, delusion*; *krul-snán-can* *delusive* *Glr.*; to err, as a syn. of *nór-ba*: *kyód-çag* *krul-pai jig-rten-pa* ye deluded children of the world! *Mil.*; *zes dóm-pa-rnams* *krul* they who pronounce (read) in this manner, are mistaken; *la dogs* *krul* the adding of *la* is a mistake; *nor-krul* mistake, *nor-krul sél-ba* *Schr.*, **tón-çe, sál-po gyáb-çe**, *W.* to remove mistakes, to correct. — 3. to be insane, deranged, syn. of *smyós-pa* *Dzl.* and others. — *krul-pa* 1. adj. mistaken, deceived. — 2. sbst. mistake; frenzy, madness; *krul-yzi* mistake, error; *krul-so* (*errandi locus*) occasion for committing mistakes, a wrong way, peril; mistake, error, cf. *gól-sa*; *krul-kór* artifice *Sch.*, (*Cs.*: machine, contrivance; but this is spelled more correctly *prul-kór*).

འཁྱེན་བ་ *krén-pa* 1. to wish, to long for, *zas-skóm* *Med.*, *Kyim-la Lex.* — 2. *W.* to look upon with envy, jealousy.

འཁྱོབ་ *kró-ba*, pf. *kros*, to be angry, *la at.*

འཁྱོག་བ་ *króg-pa* to roar, rush, buzz, hum, *rná-ba kúr-la* *króg* *Med.*, a tinkling noise is caused in the ear; *rgyu-lón* *króg-çin* a rumbling in the bowels *Med.*; *sbo-króg* in the belly; *króg-króg* roaring, rushing, buzzing.

འཁྱོར་བ་ *król-ba* pf. and fut. *dkrol*, imp. *król* 1. to cause to sound, to make a noise, to play, *ról-mo* on an instrument, to ring (a bell), to beat (a gong, cymbal); *ma dkról-bar* without being played on. — 2. to sound, resound, **dód-pa tól-la rag** *W.* my bowels croak; *król-po* a player, performer, bell-ringer etc., cf. *król-po*; **trol-lo-lo-tse** *W.* a tinkling of bells.

ག

ག *ga* 1. the letter *g*, originally, and in the border countries still at the present time, as initial letter = the English hard *g*, as final letter = *ck*; in *C.* as initial deep-toned and aspirated (*gh*), as final letter more or less indistinct; as a prefix (in *Khams* and *Balti*) fricative = *ɣ* or *χ*; v. Preface. — 2. as numerical figure: 3, cf. *ka* 2.

ག *ga* affix (article) to some substantives, like *ka*.

ག *ga* (*C. *gha**) 1. = *ga* (*C. *gā**). — 2. = *gañ*.

གཤམ་ *ga-král* *C.* (pron. **gha-tal**) tax, duty (on cattle and butter).

གཤག་ *ga-gá* *W.* a title of honour: the old gentleman, the old squire e.g. **ga-gá ta-ra-çán** the old Squire Tara Chand, opp.

to *no-nó* the young Squire; instead of it in *C.*: **a-jho-lág**.

གགཞོལ་ *ga-ga tsil*, tickling *Cs.*; *ga-ga-tsil* *byéd-pa* to tickle.

གགཞོལ་ *ga-gé-mo* such a one, such a thing *Cs.*; such and such; v. *çe-ge-mo*.

གགཞོལ་ *ga-gón* a melon *Cs.* (some *Lexx.* have: cucumber, others: barley).

གཞེན་, གཞེན་ *ga-çén, ga-çén* some (people), a good many; a good deal *W., C.*

གཞན་ *ga-çád* without cause, involuntarily, e.g. to weep *Med.*

གད་ *gá-ta* *Ssk.*, *ga-tai sde-tsan* a particular kind of Indian hand-writing, besides *Nagari* and *Lantsa* *Glr.*

གད་ *gá-da* (གད་), club, mace.

གདུར *ga-dür* medicinal herb of an astringent taste.

གདོར *ga-dör* *Lex. w.e.*: *ša-bai ga-dör*; *Sch.* explains: the growth of a new branch on a stag's horn.

གཤམ་ *ga-dräs* *C.* (pronounced **ghande**) how?

གན *gá-na* = *gañ-na*, **where**, used interr. and correl., frq.; *gá-na-ba* and *gáñ-na-ba* the same as a *subst.*, the whereabouts of a person, his place of residence; *rgyál-po gá-na-bar*, (or *gá-na-ba der*, *gá-na düg-par*, *gá-na bzugs-par*) *son* he went where the king was *Dzl.*, frq. — **ga-na-méd** *W.* **absolutely, at all events**, **ga-na-méd kal gos** it must be sent by all means; **ga-na-méd lóg-te tañ yin** I shall give it back at all events (*B. čis-kyan*).

གཤུར *ga-pur* camphor *Med.*

གཤུ *ga-bra* n. of a medicine *Med.*

གཅིན་ *ga-tsám* **how, how much, how many how long**, interr. and correl.; **as much as**, e.g. as much as you like (you may take) *col.*

གཅོན་ *ga-btsón* an eruption of the skin *W.*

གཅོད་ *ga-tsód* *C.* **how much**, **rin gha-tsó** what is the price?

གཞ་, གཞཞཞ་, གཞ་ *gá-ža*, *gá-yža*, *gá-ša* a jest, joke, laughter, *gá-ža dan rtséd-mo rtse* *Pth.* they jest and play; also *adj.*: inclined to jesting, **dirin gá-ša mi dug** he is not in a good humour, in good spirits, to-day *W.*

གཞུག་ *gá-zug* *W.* **how**, interr. and correl.

གཞུའི་ *ga-yzi* *W.* **squinting**.

གརི་, དགའ་རིས་ *ga-ri*, *dga-ris* = *gá-ža* *W.*; **ga-ri mi rag** I am in low spirits, **dejected**.

གརུ་ *gá-ru* = *gan-du* 1. **whither**, which way, to which place, whereto. — 2. **where**, interr. and correl.

གརུ་ཏ་ *ga-ru-da* the Garuda-bird. v. *Kyün*.

གརེ་ *ga-ré* 1. **where is?** *B.* and *col.* — 2. *Ld.* a species of Lathyrus.

གལ་ *gá-la* for *gán-la*, *či-la* *C.*: **ghá-la tén-ne né' jhun** owing to what, or from what cause did the disease arise? **ghá-la péñ** to what does this serve, of what use is this? *Sch.*; **whither**, to what place? **ghá-la dó-ghi yim-pa** *Ü*, where are you going to? — *gá-la-ba* = *gá-na-ba*.

གལེ་ *gá-le* *C.* **slowly, softly, gently**, *gen.* in a good sense, opp. to every thing turbulent; therefore in exchanging compliments on meeting or parting: **o-ná ghá-le ku žu nan** (perh. to be spelled *sku bzugs snan*) says the person that has paid a visit, **o-ná ghá-le péb** he that received the visit, when taking leave of each other, both phrases implying about the same as our **farewell! good-bye!** *Cf. snan-ba.*

གལིག་ *ga-lóg* *W.* **squinting**.

གལ་ག་ *gá-ša* 1. v. *ga-ža*. — 2. **girth** or rope slung across breast and shoulder in order to draw or carry anything; also **dog-harness**; also the **bandoleer** or **shoulder-belt**, worn as a badge of dignity by constables and the like officers; sobriquet for the rope of meditation, v. *sgom-täg*.

གལས་ *ga-sás*, *C.* **gha-šé**, **some, part**; **bhümo yan gha-šé čö jhé-pa yin** even girls, in part, take to religion (become nuns).

གཤེད་ *ga-šéd* v. *šed*.

གཤེལ་ *ga-šél* **glass-beads, glass-pearls** *Sch.*

གསིར་ *ga-sir*, instead of *تَعْرِيبُ* **punishment** *Ld.*

གག་ *gag* 1. **silver** in bars, ingots, small pieces etc., **uncoined** *W.* — 2. **wad, wadding** (for loading muskets) *W.* — 3. *Cs.* = *bya-gág*, *gag-tsé* a water-fowl.

གགལ་ *gág-pa* *Med.*, a swelling in the throat *Cs.*; *gag-lhóg* id. (?)

གང་ *gañ* *I.* interr. pron. 1. **who? which?** *B., C., W.*; when used adjectively, it generally follows its *subst.* (so at least in good language), and if preceding it, it stands in the *genit. case*: *pyogs gañ* which

region or part of the world? *gán-gi dus* which time? in the latter case it may also mean **whose**: *gán-gi lam* whose way? *pyi nañ rnyis čós lugs gan bzan* which of the two doctrines, the Brahmanic or the Buddhist, is the right one? *pyogs gán-nas on, no mi šés-pas* not knowing from what part of the country she comes *Glr.*; *ma ni gan yin bu ni gan yin bye-brág pyes* decide which is the mother and which the child *Dzl.*; *gan žé-na* lit. 'if one asks which?' corresponds sometimes to the English 'namely, to wit, viz.'; *gán-na* where? *gan-la* whither? *gán-nas, gán-las* whence? *gán-du* where? whither? *gán-na-ba = ganna-ba* v. above; *gán-pa, yul gán-pa*, col. **gan-yul-pa**, from what country? — 2. *C.* for *či* **what?** **ghan zér-ra(m)** what shall I say? **kýō'-kyi mìn-la ghan zér-ghyi yō'-dham** what is your name? **ghán-lā yon** what are you coming for? what do you want? — 2. rel., or rather correl. pron., **who, which, he who, she who, whoever, whichever, whatever**, *ōctis: gan pyir fón-ba de ni* she who follows *Dzl.*; *gan gos dód-pa-la gos byun* whoever wanted clothes, to him they were given *Dzl.*; *rig-pa gan rnó-ba čig-la stér-ro* I give it to him who is the sharpest as to sagacity *Glr.*; *kyód-kyi dpá-ba gan yin-pa-la kó-bo ngu* the bravery which you have shown pleases me *Tar.* 21, 13; *rgyál-bu gán-du tse jós-pai ynás-su sòn-ño* they went to the place where the prince had changed life *Dzl.*; *gán-gi lam snón-du grub-pa des . .* he whose way (of sanctification) will be completed first, shall . . . *Stg.* Often *tams-vád* or a plural-sign accompanies the partic.: *gan mi šés-pa-dag* they who do not understand *Dzl.* Rarely in *B.*, but frq. in the col. language of *W.*, the *pa* after the verb is supplied by a gerundial particle, such as *na, nas*: **gan tán-na kyad med** which you intend to give is all the same. Sometimes, however, particularly in more modern literature, no *pa* is added to the verb at all, esp. when *gan* is joined with *yin, yod, or dug*, so that such sentences in

their form are very similar to the relative sentences of occidental languages; but that this omission of *pa*, although sanctioned by long continued use, is after all an incorrect breviloquence, and that *pa* must always be understood, appears from the frq. occurrence of the plural sign immediately after *yod* etc.: *de rnyis-kyi srid gan yód-rnams* the claims to government which both of these maintained *Glr.*; *gán-tse — déi-tse when — then; gan žig whoever, if any body* etc. frq.; vulgo in *W.* often pleon. = any or some, **gan žig tims-si pí-la** on account of some law-suit, instead of *tims žig-gi pyir*; *gan la-lá žig* is of a similar meaning, but less frq. The import of the word is still more generalized by *yan* being added to *gan* or to the verb: *dnós-po gan mton yan Mil.* whatever he sets his eyes upon; *gan ltár-na yan, gan yin kyan* whatsoever it may be, however that may be, be that as it may, at all events, esp. *C.*; *gan-yan-rún-ba, gan-rún, gan-či-yan-rún* whosoever he may be, whatsoever it may be, *quicunque*; *rnas gan-yan-rún-ba-na* wherever; *gán-nas gán-du skyes kyan* out of which class of beings and into whichever I shall be re-born *Dzl.* — 3. indefinite pron., used absolutely, **each, every, any, all**, when followed by a negation = **not any, none, no**: *žo dar ču sogs gan yan ka*, curdled milk, buttermilk, water, every thing tastes bitter *Med.*; *sañs-rgyás gán-gis kyan ma bčags-pa* not yet trodden by any Buddha *Glr.*; *pan gan fogs gyis* be as useful as ever possible *Mil.*; *gán-dag* all *Glr.* and elsewhere; *dé-dag mi byun gan yan med* these are to be found everywhere; *gán-la gán-dul* converting each in the manner best suited to him; *gán-gis kyan = čis-kyan* by all means; *gán-gis kyan dgós-pa méd-pa* altogether useless *Mil.*; *gan dan gan Cs., Sch.* (more frq. *gan dan či*) every thing whatsoever *Glr.*

གང་གྲ་རྩུང་ *gan-ga-čün* an officinal plant *Med.*

གང་གྲ་ *gan-gā* *Ssk.* the river **Ganges**.

གན་བ་ gán-ba, sometimes gán-po, also gán

1. full, *rín-po-čés bañ-mdzód gán-ba žig* a treasury full of jewels *Dzl.*; *tál-čú kól-mas gán-ba-ste* being filled with boiling lye *Thgy.*; *yser-pýé bre gán-po*, *yser yžón-pa gán* a measure filled with gold-dust, a basin full of gold; *šós-kyi nán-na šbrul ydug-pas gán-ño* lit.: in the ditch it was full of poisonous snakes *Dzl.*; *brgyud gán-bar gyúr*-to the progeny increased *Glr.*; *mčód-rten kru gán-pa Glr.* a pyramid, a full cubit in height. — 2. *W.* also heaped (measure), opp. to *gán-čád* (lit. *bèad*) smoothed (measure).

གན་བ་ gán-bu pod, shell, husk (*Sch.* also also flower-bud?) *od-zér-gyi gán-bur dril-nas* enveloping himself in a veil of rays, wrapping himself in a garment of light (another reading: *gón-por* in a lump, in one mass) *Glr.*; *gán-ló* an empty pod, freed from the kernels *W.*

གན་ཟག gán-zág 1. man, as an intellectual being, a person; *gán-zág yžán-gyis brda sprád-pas* another person describing it to you (opp. to what we know by our own perception and observation) *Mil.*; hence philosophical term for the I or self, *ཐུན་ལས* *Was.*; *bstan-bčós-la mkás-pai gán-zág-rnams* learned or lettered men, men of science *Glr.*; esp. man in relation to religion: *čos pýi-bšól byéd-pai gán-zág Mil.*, men who postpone religion, not troubling themselves about it: *págs-pai gán-zág-rnams-kyi rgyál-po* the king of reverend persons, i.e. Buddha; *lóg-lta-čan-gyi gán-zág* heretical people; *gán-zág pál-pa, ta-mál-pá* common people *Mil.* and others; also explicitly: people favourably disposed towards religion, religious people *Gyatch. c.* 26 & 27. (at present the word is generally understood in the latter sense); *dus pýis-kyi gán-zág Glr.*, *ma-šóns-pai gán-zág skál-ba dan ldán-pa Mil.* a pious posterity. The word, however, so little implies the clerical state, that it is used directly for 2. layman, one that has not taken orders *Dzl.* ३२०, 5 and elsewhere. — 3. (resp. *žal-zág*) tobacco-pipe, not the hukka, but

a small sort, similar to ours, gen. made of metal; *gán-mgó* bowl of a tobacco-pipe; *gán-mýug* mouth-piece or tip of it *C.*

གན་སྒྲིག gáns 1. glacier-ice, glacier; *gáns-čan* adj. abounding in snow, in glaciers, also as a sbst. a glacier; *gáns-čan-las byün-bai ču* the water issuing from a glacier *Med.*, and even as a p.n.: Tibet; *gáns-čan-gyi skad* the Tibetan language; *gáns-bšóg-pa* to cleave the snow, i.e. to have it trodden down by yaks sent in advance, in order thus to form a path for the travellers (*v. Huc Voyage II. 421*). — *gáns-rgyúd* a chain of snow-mountains. — *gáns-čen-mzod-liá* 'the five receptacles of the vast glacier-ice', or *gáns-čen-rjé-liá* 'the five kings of the same', pronounced **ghan-čen-džo'-ná**, or **je-ná**, n. of a high mountain in Sikkim, commonly spelled Kinjinjunga; *gáns-čen-mšó-rgyál* name of a deity (?) *Glr.* — *gáns-tigs Med.* perh. stalactite. — *gáns-ri* a snow- or ice-mountain, as p.n. = Ti-se. — Seldom 2. col. ice in general; **gáns-son** it has frozen *W.* — 3. snow in general, **ghan bab** it snows *Ts.*; **ghan-ma-čár** sleet. — 4. the sclerotic of the eye *Sch.*

གན་པ་ gád-pa 1. a bluff; precipitous river-banks, such as frequently inclose the mountain rivers of Tibet. — 2. In *W.* the word seems to refer more to the species of rock, which is favourable to the formation of such banks: conglomerate; *gád-púg* a cavern in such a bank; *gád-rgyál* the gigantic walls of conglomerate rock, through which mountain rivers have cut their way.

གན་མི་ gád-mo laughing, laughter, *žig-rten-pai gád-mo* a laughter, a laughing-stock, to wordly-minded people; *nai gád-moi ynas* this is to me an object of laughing, it is ridiculous to me *Mil.*; *gád-mos džébs-pa* to laugh at a person *Tar.* 25, 15.

གན་ gan *B.* and *W.*, *gám C.*, nearness, proximity, used only in such connections as *gan-du to, towards, up to, nai gán-du šog* come to me; *rgyál-poi gán-du* he went to the king; *kán-pai gán-du son* he went

towards the house; *rgyál-poi gán-nas pyin* he came from the king; in col. language also c. accus.: **dóg-po gán-du** W. close by the brook, and c. termin. case, **čur gán-te** W. hard by the water: *rir-gán-pa* one living close to a mountain or hill.

གན་ཀྱལ་ *gan-kyál*, and *rkyal*, **supine**, lying on the back, with the face upward, *gan-kyál (du) nyál-ba* to lie in that position; *gyel-ba* to fall backward; *sgyel-ba* to make one fall on his back; **ghan-kyál lóg-pa** to perform a somersault, to tumble over head and heels C.

གན་བྱ་ *gan-rgyá* C., **gam-rgya** W., **a written contract, an agreement.**

གན་དར་ *gan-dár* Sch.: a silk handkerchief offered as a present in exchanging compliments on meeting, = *ka-btags*.

གན་མཐོང་ *gan-mdzod* **store-room, storehouse** Sch.

གཏོ་ལ་ *gándho-la* n. of a famous temple in *rdo-rje-ydán* (Vajrāsana near 5) Gaya in Bengal) *Tar.* 16, 4 and elsewhere frq.; yet the words in *Glr.* 8, 10: *pyi gándho-la nán-du lhá-kan byás-pas* 'making outwardly a gandhola, inside an idolshrine', seem not to admit of a noun proper; a Lama explained it by *ytsug-lag-kan*; more correctly perh. = *dri-ytsan-kan*, i.e. = **गन्धकूट**. Cf. also *ghándhola*.

གཏོ་ལ་ *gánji-ra* *Glr.* 65, 8 obviously a *Ssk.* word, though not in our dictionaries; Lamas described it as an architectural ornament, consisting in small turrets or spires along the edge of a flat roof.

གན་སྒྲ་ *gáb-sgra* W. **a belch** (vulgar).

གན་པ་ *gáb-pa* **to hide**, to conceal one's self *Dzl.* and elsewhere frq.; *gáb-yig*, writing in secret characters, cryptography W., C.; *gáb-sa* a place of concealment, hiding-place.

གན་སྒྲ་མ་ *gab-spáns* *Glr.*, panels or little boards beneath the cornice of a roof, often filled out with paintings.

གན་ཅེ་, *gáb-tse*, *gáb-tse* a tableau containing numerous my-

thological and astrological figures, and used for fortune-telling.

གན་ཚད་, *gab-tsad*, *gáb-pai tsá-ba* a disease *Med.*; acc. to *Schr.* a hectic, consumptive fever.

གན་ *gam* v. *gan*.

གན་བྱ་ *gám-bu-ra* W. **citron, lemon.**

གཞུ་ *gau* 1. **a chest, box** *Pth.*; a little box or case; when containing amulets, it is worn suspended by a string round the neck (v. *Schl.* 174). — 2. a squeaking sound W., **gau zér-čé** to squeak.

གར་ *gar* I. (Cs. *gár-ma*) **a dance**, *gar byed-pa*, W. **gár se-čé**, to dance; *glu gar rtséd-mo byéd-pa* *Glr.* to sing, to dance and play; *gár-mkan* 1. one dancing, a dancer, a performer, e.g. even Buddha or any saint, when displaying miracles. — 2. n. of a god *Tar.* 11, 17, acc. to *Schr.*, *Siva*; *gar-stábs* a dancing gesture or motion. — II. = *gá-ru*, *gán-du*, **whither, whereto, where**; *gar yañ* anywhere, *gár yañ skyé-ba* growing everywhere *Wdh.*; *gar yañ mi gró-ba* to go nowhere, to remain where one is *Mil.*; *Pth.* — **gar-méd** W. at all events, by all means, = **ga-na-med** — *gar-báb* at random, hit or miss, at hap-hazard Sch.

གར་ནག་ *gar-nág* n. of a medicine *Lt.*

གར་བ་ *gár-ba* **strong**, *gar-čan* strong beer.

གར་བྱ་ *gár-bu* **solid**, not hollow Sch.

གར་མོ་ *gár-mo* **thick**, e.g. soup, = *ská-ba*; *gar-slá* Sch.: thick and thin; thickness.

གར་ཞ་ *gár-ža*, native name of the district called by the Hindoos *Lāhul* or *Lāhöl* (acc. to Cunningham 'Lahul' is a corruption of *lho-yul*, southern country, which latter appellation, however, is not in use in that district itself). Here, in the village of *Kyelang*, a missionary station was established in 1857, by the Church of the United Brethren (Moravians), together with a school and a lithographic press, for dif-

fusing Christian knowledge by means of books and tracts.

གར་ལོག་ *gar-lóg*, *Tar.* 91, 7. 10. Transl. p. 317: 'acc. to *Was.* a rapacious mountain tribe, north-east of Tibet; in the Tibetan-Sanskrit dictionary mentioned as 'Turushka'. They are doubtless the same robbers, that are called 'Kolo' by Huc (II. p. 187), who were known to our Lama from Tashilhunpo as *mgo-lóg*, or *lèan-mo-mgo-lóg*, they having received this name ('queer-heads') in consequence of having their hair closely cropped. Possibly *gar-lóg* is the older and more correct form; cf. *dar-rgyas-glin*.

གར་ག་ *gar-sá* the muscles of the thumb (?) *Med.*

གཤམ་ *gál* 1. **importance**, *gál-du dzin-pa* to consider of importance, to esteem highly *Mil.*; *gál-can Cs.*, more frq. *gal-čé-ba* important, *de mi šin-tu gál-čé-bar yódo Glr.*, *bsláb-bya gal-čé-ba Glr.* important precepts; *gal-čün* unimportant, insignificant; undervalued, slighted *Mil.*; *gál-po* prob. = *gal*, *Schr.*; *gal-po-čé-yi bzá-dpon* the important, indispensable master of the house *Mil.* — 2. **constraint, compulsion**, **na-la ghal jhun** *C.* I have been compelled. — 3. **trap, snare** *C, W.*, also *Mil.*; **gal-tém** *W.* id.; *gal dzüg-pa* to set a trap or snare.

གཤམ་ལག་ *gál-gág* *Med.* ?

གཤམ་རྩ་ *gál-ta* *W.* **crow-bar, handspike.**

གཤམ་རྩེ་ *gál-te* I. sbst., *gál-te mčän-kün bèug Pth.* ? — II. conj. **if, in case**, serves to introduce a conditional sentence, ending with *na* (which is the essential word, whereas *gal-te* may be left out as well): *gál-te . . ón-na* if . . comes (*éán . . ἔλθῃ*); also followed by *yan* (*kyan*), although black snow fell *Dzl.* (*nas* instead of *na*, frq. to be met with, is either merely a slip of the pen, or an impropriety of speech). — *gál-te-na* as one word, and with the signification of **perhaps**, or the Greek *ἄν* (not 'if', *Cs.*) I found only in a few passages of the Kye-

lang manuscript of *Dzl.*, where the edition of *Sch.* has *gál-te*, which makes no sense. *gal-srid W.* = *gal-te*. In Lewin's Manual it often occurs in the sense of **but, however**.

གཤམ་མེད་ *gál-mdo* n. of a disease *Med.*

གཤམ་བ་ *gál-ba* to force, to press something on a person (cf. *gal* 2), *mi-la btson gal* in-door confinement is forced on men *Mil.*

གཤམ་རོ་ *gal-ró* *W.* refuse, rubbish.

གས་ *gas* v. *gás-pa*.

གི་ *gi* 1. num. for 33. — 2. affix instead of *kyi*, after *g* and *n*; for the signification v. *kyi*.

གི་གུ་ *gi-gu* the vowel sign གི, i.

གི་གུ་ཤེས་, གི་གུ་ཤ་ *gi-gu-šél, gi-gu-sá Sch.*; 'having a white speck in the eye, wall-eyed (of horses)'.

གི་ཐུང་ *gi-wán, Glr.*, *gi-bám Lt.*, also *giu*, or *giu-wán, Cs.*: 'n. of a concretion in the entrails of some animals, used for medicine'. But *Glr.* 35, 9 an elephant has it on its neck, and acc. to oral assertions it is to be found also in the human head; a man, for instance, is said to have *gi-wán* in his brains, if in his sleep he is heard to utter long-drawn humming sounds.

གི་ལིང་ *gi-lin* a strong-bodied, durable horse *Sch.*

གི་ལིན་ *gi-lin* *Wts.* a fabulous animal.

གིང་ *gin* *Pth.* prob. a little drum, or the beating of it, as an accompaniment to dancing.

གིན་ *gin* affix, v. *kyin*.

གིང་རྩོ་ *gir-mo* *Ld.* the Indian rupee, = 5 *jau*.

གིས་ *gis* instead of *kyis* after *g* and *n*, v. *kyis*.

གུ་ *gu* 1. num. for 63. — 2. sign of diminutives, e.g. *kyi-gu* puppy, little dog. — 3. **extension, extent, room, space** *gnás-sa gu-dóg, lün-pa gu-dóg, lam gu-dóg* a nar-

གུ་གུ་ཤ་ *gú-gu-ša*

ག

གུར་ *gur*

row place, valley, road; *gu-yáns (-pa)* spacious, roomy, wide, *gu yáns-pa dug* there is much room here.

གུ་གུ་ཤ་ *gú-gu-ša* Ts. plate, flat dish.

གུ་གུལ་ *gú-gul* (ཀུ་གུལ་) Amyris Agallocha, a costly incense, one kind is white, another black.

གུ་གེ་ *gú-ge* n. of a province in the southwestern part of Tibet.

གུ་ཏི་ *gú-ti* W. deaf (?).

གུ་རུ་ *gú-ru* Ssk., spiritual teacher, father-confessor.

གུ་རུག་ *gu-rug* Ld. colt or foal of an ass.

གུ་ལང་ *gu-lán* n. of a deity, resorted to by mothers for being blessed with children; acc. to Sch.: Siwa.

གུ་ལེ་ *gú-le* W. for *gá-le* q.v.; *gú-le-la* id., slowly, softly, gently, without noise, **go gú-le-la cug** shut the door gently! *gu-yár* Sch. apparently the same.

གུ་སུ་ *gú-su* Wdk. garment, dress (?).

གུ་ག་གེ་བ་ *gúg-ge-ba* bent, bent downwards (?), of leaves Wdn.; *gúg-pa* id.

གུ་ག་པ་ *gúg-pa* W. to rub or scratch gently, to tickle.

གུ་ *gü* I. Sch.: 'the broad-headed tiger of Central Asia, Charachula' (*Mon-gol.*); it is said to differ from *stag*, and is not found in Tibet. — II. also *dguñ* (Cs. *gün-ma*) 1. the middle, *gün-la* in the middle, e.g. the king in the middle (between his two wives); *stód-kyi gün (-nas)* *ton* taken out of the middle of the upper part *Mil.*; *gün-du byéd-pa* *Thgy.* prob. to divide through the middle, to dissect (anatomically); *gün sgrig-pa* Sch. 'to unite'; with respect to time: *dbyár-gyi gün-la* W. in the middle of summer; *nyin-gün*, and *mtsán-gün* mid-day, mid-night Cs.; *gün-ryñis*, the two middle times, mid-day and mid-night; *nám-gyi gün-tün-la* at the hour of mid-night. — 2. mid-day, *gün báb-pa* to take a noon-rest on a journey; *gün-tsigs* dinner *Schr.*; *gün sáns-la gró-ba* (W. **čá-čē**) to take a walk about the middle of the day,

at noon; perh. also generally: to take a walk; *gün-lón* Sch.: 'at noon', more prob.: afternoon. — 3. mid-night, *gün-la* at mid-night *Glr.*; *dguñ-yèig* one night (?) *Sch.* — 4. (Chinese?) title of a magistrate in Lhasa, something like Privy Counsellor; v. *dguñ*.
 གུ་སྟག་ *gün-stág* prob. = *stag* Ld.-*Glr.* Schl. fol. 13, 6.

གུ་ཐང་ *gün-tán* n. of a monastery in *Mán-yul* *Mil.*

གུ་མོ་ *gün-mo* the middle finger; **gün-dzü** C. id.

གུ་དམར་ལ་ཐུག་ *gün-dmár-la-pug* C. carrot.

གུ་ལ་ཐུག་ *gün-la-pug* C. radish.

གུད་ *gud* 1. slope, declivity Cs. — 2. separation, solitude, seclusion Sch.; *gúd-du bór-ba* to place obliquely Cs.; *gúd-du yšégs-pa* Dzl. 220, 18 to separate, to disperse (?) Sch. — 3. C.: loss, damage = *gun*, *god*. — 4. Ld.: heavy or thick of hearing, **gud-nág** quite deaf, deaf as a post. — 5. *gúd-du jüg pa* v. *gúd-pa*.

གུད་པ་ *gúd-pa* v. *gúd-pa*.

གུན་ *gun* (Cs. *gün-pa*) loss, damage, **ná-la* *gun póg** W. I have suffered a loss (prop. damage has come over me).

གུན་པོ་ *gün-po* Lh. expensive, dear.

གུན་བུ་ *gün-dim* a bottle-shaped or cylindrical basket to put fruit in, Ld. (perh. akin to *rkón-pa*).

གུམ་པ་ *güm-pa* v. *güm-pa*.

གུར་ *gur*, resp. *bžugs-gür*, *yzim-gür* Cs., also *dbu-gür* C., tent, *gos-gür* Cs. a tent of silk, *pyin-gür* of felt, *sbra* and *re-gür* of coarse yak's hair felt, *ras-gür* of cotton cloth; *rgyal-gür* Cs. 'a king's pavilion', *dmag-gür* a military tent. — *gur-mčög* a magnificent tent, or *gur-rgyál*, is used by Chr. Prot. for the tabernacle. — *gur-tág* the tent-ropes, **gur-bér** W., or *gur-sin* Cs. the tent-poles. — *gur-tóg* Cs.: 'the upper covering or outer fly of a tent'. — *gur-žól* Cs.: 'the walls of a tent'. — *gur-klád* passage for the smoke out of a tent, *gur-*

gram lattice in the side of it, and *gur-lcām* stakes supporting the roof *Sch.*, — peculiar expressions relating to the fелt-tents of the Mongol nomads.

གུར་ཀུམ་, གུར་གུམ་ *gur-kim, gur-gim* 1. **saffron, Crocus** *Glr., Lt.* — 2. **marigold, Calendula**, and similar yellow flowers *C.*

གུར་གུར་ *gur-gúr* *Ld.* a small **churn** used for preparing tea.

གུར་ལྷགས་ *gur-lpágs* a perforated skin, a hide full of holes *Sch.*

གུལ་གུལ་ *gul-gul* *Bal.* **slowly**, for *gú-le*.

གུལ་ནག་ *gul-nág* *Lt.* n. of a medicine.

གུས་པ་ *gús-pa* sbst. **respect, reverence, devotion**; also adj. **respectful, devout**; *dge-dün-la gús-pas pyag tsäl-lo* the priesthood I respect with devotion; *ma-gús-pa* unbelieving, undevout *Thgy.*; **gus-žáb cö-čé** *W.* to show a respectful willingness to serve; **humble**, *gús-par gyúr-ba* *Cs.*: 'to humble one's self'; in modern letters = *fran*, your most humble servant.

གུས་པོ་ *gús-po* *C., W.*, **expensive, costly, dear**.

གོ *ge* num. for 93.

གོ་ཤ་ *ge-sá* a kerchief for the head hanging down behind.

གོ་སར་ *ge-sár* 1. *Cs.* n. of a flower, *Lt.* and elsewhere, prob. = **कसर**; it is said to grow in Nepal, and to be called also *pád-ma ge-sár*. — 2. *Sch.*: **pistil**, but, like *ze-brü*, it signifies undoubtedly the organs of fructification in general, as the natural science of Tibet is certainly not acquainted with the sexual difference in the parts of flowers; *ge-sár-can* the lotos flower *Sch.* — 3. n. of a fabulous king in the north of Tibet, with the epithet *dmág-gi rgyál-po* *Glr.* and elsewh.; *ge-sár-gyi sgruñ* the fabulous history of the same.

གོགས་ *gegs* **hindrance, impediment, obstacle**, *gegs-med-par* without hindrance, unimpeded, *te-tsóm dan gegs sel-ba* to remove doubts and hindrances *Mil.*; *gegs-byéd bgegs* a malignant spirit, causing im-

pediments or mischief *Zam.*; *čos-mdzád yóns-la gegs byéd-pa* to throw obstacles in the way of all pious people *Pth.*; *sañs-rgyás mi tób-pai gegs bži* four obstacles to attaining the Buddhahip *Thgy.*; also without a negation: *tób-pai grogs gró-am gegs-su gro* will you help me or hinder me in obtaining . . . ? *Mil.*; *grúb-pai gegs* impediment to perfection.

གོལ་པ་ *gél-pa* **branch** of a tree, *šin-gel-pa*.

གོ 1. numerical sign for 123. — 2. num. inst. of *dgu-bèñ*, in the abbreviated numbers *go-yèig* etc., 91—99. — 3. for *gó-ča*. — 4. for *gó-bo*.

གོ 1. **place, room, space** (prob. = *gu*); in this sense it is used in *go-mtsams-med-par* without intermediate spaces, continuous; *bru sna tsogs go-mtsams-med-par skyes* grain of every kind grew densely, luxuriantly; *go-mtsams-med-par gán-ba* closely filled *Tar.* 13; prob. also in *go-čod*: 'the space is cut off, or filled i.e. the matter is done with, settled, satisfaction has been made; col. also: I have got enough, I am full, (the thing lost or missed) has been found, restored; **gho čö' son** or **jkhun** *C.*, **go čöd-kan yod** *W.* he has managed the business well, he has executed his commission satisfactorily; *des rgyál-bai gó mi čod* by this the victory has not yet been fully decided *Mil.*; *tos bsam sgom ystüm-gyi go čod* (by only once looking at the Ommanipadmehüm) every other hearing, thinking, or looking at is done away with, any thing further is rendered unnecessary *Glr.*; *Kyéd-la go mi čöd-pai čos* a doctrine not satisfactory to you *Mil.*; *bu tsab na spyugs ci pyir go mi čod* why should it not be sufficient that I be condemned to exile instead of my son? *Pth.* — 2. **the proper place** of a person or thing among other persons or things, **position, rank, condition** of life, so in many of the following compounds, the word being seldom used alone: *pai gór* in the place, office, dignity of his father *Dzl.*; *gó-nas* according to, in proportion to *Glr.*; *go rgás-na* when rank and

dignity are grown old and gone, when the position in life has been lost *Glr.*; hence *go-rgás* may be applied to an old maid (*Schr.*); *rán-gi go dug* that is my place, my business, like *ča*; also **place, space, spot** in a still more general sense: *'á-mai gó-na* at the place of my mother, with my mother *Glr.*; *rañ-tág-gi gó-na* near the mill *Glr.*; *go ldóg-pa* (*zlog-pa, lóg-pa*) to change place, esp. to turn to the contrary *S.g.*; *nád-go* the seat of a disease *Schr.*; *go-byéd* is mentioned as a quality of the air *S.g.*; *sprin-gyi go-bar jpyé-nas zons*, we came parting the space between the clouds *Mil.*; *sprin dkar ldin-gi go-cóg Mil.*? — 3. **armour**, gen. *gó-ča*. —

Comp. *go-skábs* lit. a chance of taking place, of existing, *bdé-bai go-skábs gá-la god Pth.*, where is there a possibility of being happy? — *go-skál C.* the share or portion due to a person in accordance to his rank. — *go-kán arsenal Schr.* — *go-kráb* coat of mail with helmet, **armour**. — *go-grál rank, dignity Cs.* — *go-grás* id. *Cs.* — *go-rgás v. go 2.* — *gó-ča 1. armour*; often fig.: *bzód-pai gó-ča bgó-ba*, or *gón-pa*, to put on the armour of patience; *mi-jigs-go-ča* the harness of intrepidity. 2. **gear, implements, tools** in general, *bkra-šis srin-bai gó-ča* (charmed) instruments used for securing future happiness (in behalf of a new-born infant) *Med.* — *go-mnyám C.* of equal rank. — *go-tém* degree of dignity or rank *Cs.* — *go-dün = sna-dün*, of different sorts, **various Lex.** — *go-ldóg* (cf. *go-ldóg-pa*) **the contrary, reverse, opposite; wrong, perverse**, *dé-las go-ldóg* the contrary of it *Med.*: **go jug go-lóg-la** *W.* head fore-most; **go-lóg dō-čē** *W.* to go to work in the wrong way, **go-lóg dī-čē** to write wrong. — *go-pán(s) 1. degree, rank, dignity*, *blón-poi go-pán-la bkód-par gyir-ba Pth.* to be installed into the dignity of a minister; *go-pán spár-ba Lex.* to raise the dignity. 2. **model, pattern, standard of perfection (?) Cs.** — *go-mtsáms v. go no. 1.* — *go-mtsón* harness and weapons. — *go-rim 1. order*

of rank *Glr.* — 2. **succession**, successive order, turn.

གོ་ཁ་ *gó-ka* the place (near the hearth) for firewood *Mil.*

གོ་བ་ *gó-ba I. vb. 1. to understand, comprehend, W. *há-go-čē**; *go-dká-ba* difficult, hard to be understood, *go-slá-ba* easy to be understood, intelligible; **gho-dé-wa yon** *C.* now it becomes intelligible, thus it will be understood; *go-byed-brdá Lex.* an explaining, illustrating symbol; *gó-zin rtóg-pa* to take in and comprehend; *brdá-ru go* this I understand to be a symbol *Pth.*; *gó-bai yul, gó-byai yul* a subject intelligible to all *Schr.* — 2. **to mean, to imagine, par that. Glr.**; *go-nór-ba* to misunderstand, to mistake, to be mistaken. —

II. **subst. perception, comprehension**, *gó-ba blán-ba Mil.* to come to a right comprehension, a clear perception (of some philosophical or religious truth); *gó-bai mjál-ba Lex.*: *'mjál-ba* in the sense of perceiving'.

གོ་བོ་ *gó-bo* a large **eagle or vulture**, *C., W.*

and *B.*; *go-sér* the common black-bearded vulture of the Himalaya, with a yellow neck; *go-brin* excrements of it *Med.*

གོ་བྱི་ལ་ *go-byi-la Med. n.* of a poisonous medicinal fruit *Cs.*; *go-bye Med. id.*?

གོ་ཡུ་ *go-yü Med., n.* of a flower *Cs.*

གོ་ར་ *go-rá Cs.*; 'prison, jail'; prop. a court surrounded by a wall.

གོ་རེ་ལོང་ *gó-re-lón* a waiting-servant, **page Cs.**

གོ་ལ་ *gó-la Ssk.* ball, bullet.

གོ་ལོག་ *go-lóg v. go-ldóg sub go Comp.*

གོ་ཤེན་ *go-šen v. go-čen.*

གོ་ས་ *go-sá rank, dignity, *go-sá čén-po, tón-po** *W.* high in rank.

གོ་ཏ་མ་, གུ་ཏ་མ་, གོ་ལུ་ཏ་མ་ *Gó-ta-ma, Gau-ta-ma, Gou-ta-ma, the Gotamida, the descendant of Gotama, which, among others, was the name of the founder of the Nyaya philo-*

sophy in India (Banerjea Dialogues on Hindoo Philosophy p. 56f); but in the Buddhist legends it is mentioned as the name of one of the ancestors of the Sakya-race, on which account Buddha is often called Gautama. The different forms of this name are used promiscuously by Tibetan writers.

གོག་ *gog* W. for *gön-po* a lump.

གོག་གསལ་ *gog-täl ashes, *gog - täl yim - çe, yög-çe, tñ-çe** W. to spread ashes (viz. on the snow, in order to increase the effects of the sun, and to accelerate the thawing of the snow).

གོག་པ་ *góg-pa* 1. to crawl (of little children).

— 2. to crumble off, to scale off (of the plaster of a wall, of scurf etc.).

གོག་ཤོ་ *góg-po dilapidated, ruinous, kán(-pa) góg(-po)* a house in ruins; *mkar-góg* a dilapidated castle; of clothes: out of repair, ragged; *zin-góg* a field lying waste; *dpe-góg* an antiquated, worthless book; *gog-góg* Cs.: 'the sound of a somewhat broken vessel'.

གོ་ *gön* 1. price, value, also *gön-tän* *Glr.*, frq.; *gön dpyád-pa* (often also *bèád-pa*, inconsistent with etymology) to appraise, to fix a price; *gön bgyáb-pa* *C.* (*gön grig-pa* *Schr.*, *Sch.*) id. — 2. the above, in space as well as in time, (in *Khams* e.g. it is used as a sbst., signifying: elevated, alpine pasture-grounds); the above said, the former, referring to a preceding part or passage of a book, *gön dan mfun*, *gön dan drá-bar*, *gön-bžin*, *gön-mtsün* as above (mentioned); *prin gön og dzól-ba* to confuse a message, to make a medley of it *Glr.*; *gön-du*, *gön-na*, *gön-nas*, *gön-la* 1. adv. over it, on it, thereon, above, from above. 2. postp. c. genit. or accus.: on, above, over, before, *sgo gön-du* over the door; *yáb - kyi gön - du das*, he died before his father *Glr.*; *dèi gön-du* before this time *Glr.*; *ma tsogs gön-du* before they are assembled; *gön-gi* the former, the above mentioned; *gön-gi dé - rnam*s those preceding; *gön-du bèád-pa ltar* as

has been said, explained above; *gön - du smós-pa* the above mentioned; *gön-gi* . . . *žes smós-pa* the above statement that . . . ; *sña gön bód-kyi rgyál-po* the former (ancient) Tibetan kings; *gön* and *og* like our subdivisions of *a* and *b*, the first and second part, division or section of a book, *ba-gön* and *ba-og* Volume XV Section 1 and 2; the face and the back of a leaf: *bžin-gön* folio 4, a. — *gön-sku-γžogs*, a title, like our: his highness, excellence, eminence *Sch.* v. *sku*.

གོ་པོ་, གོ་བུ་ *gön-po, gön-bu*, W. **gog**, lump, mass, heap, clot, *śa-gön-po* a lump of flesh *Dzl.*; *krag-gön* a clot of blood *Glr.*; **bol-gön** *C.*, **sa-góg** W., clod, glebe; **ka-góg** W. snow-ball.

གོ་བ་ *gön-ba*, W. **gön-na**, *gös-kyi gön-ba*, collar, *gön-ba-nas dzin-pa* to seize by the collar

གོ་མ་ *gön-ma* a higher one, a superior; the former, the first named, *gön-ma bžin-du* like the former; *rgyál-ba gön-ma* the most high, the divine Buddha *Mil.*; *gön-ma çe*, *gön-ma žen-po* the most high, applied to worldly sovereigns, as: *rgya-nag gön-ma* the emperor of China *C.*; *gön-ma - rnam*s *Mil* the gods (the 'superi' of the ancients), among whom according to the doctrines of Buddhism the Lamas are included.

གོ་མོ་ *gön-mo ptarmigan, white grouse, lhá-bya gön-mo* *B.* and *C.*, **ri-bya gön-mo** W., *gön-srэг* id. (?); *gön - yag* *Sch.*: wood - grouse, cock of the wood, Tetrao urogallus.

གོ་ལྷ་ *gön-zü* *C.* paper lantern.

གོ་ *god*, W. **gód-kā** *Dzl.* *gód-pa*, *Cs.* *gód-ma* 1. loss, damage, *god gyür-ba* *Thgy.*, **gho'-la gód-wa** *C.*, **god-la čá-če** W., to suffer loss, e.g. *nór - la* or *nor*, a loss of money and property; *gód-pa* vb. id., **nor gód-da** W. have you had a loss? 2. *C.* punishment.

གོན་ *gon* the common gourd, pumpkin W.

གོན་པ་ *gön-pa* I. vb. to put on (clothes, shoes), *mgó-la* *ža gön-pa* to put on a cap.

— II. sbst. **coat, clothing** *Sch.*; **gón - čē** *Lh., Ld.*, **gón-ma** *Bal. id.*

གོབ་ནོན་ *gob-nón* (spelling uncertain), **gob-nón čó-čē, tán-čē, gyáb-čē** *W.* to tease, vex, irritate.

གོམ་པ་ *góm-pa* 1. a pace, step, *góm-pa bór-ba* to make a step, to pace; *góm-pa bdun bór-ba* *Gl.* 5, 2 and elsewhere: to make seven steps, as a ceremony, which may also be counted equivalent to a religious pilgrimage, the actual performance of which is not possible: *góm-pa dór-ba* prob. = *bór-ba*; *góm-pa dēbs-pa* and *skyél-ba* *Lt.* ?? — *góm-pai* stabs the (peculiar) manner of stepping *Zam.*; **pru-gu-la gom-tán lab-čē** *W.* to teach a little child to walk; **gom čág-čē** to stride solemnly along; **gom-jór** col. a veranda (?). — 2. the 'pas' in dancing.

གོམས་པ་ *góms-pa* accustomed, wonted, wont c. dat.; *klóg-pa-la góms-šin* practising (the art of) reading *Dzl.*; *góms-par byéd-pa*, and *gyúr-ba* c. dat. and accus., to accustom one's self to a thing, to practise; *mi góm-pa* unaccustomed; **mi dan góm-te** *W.* accustomed to man, tame, domesticated: **ghom-kyé** *C.* a habit, custom.

གོར་མ་ *gór-ma* *Cs.*: a general name for stone; *Sch.*: stones, rubble, boulder-stones.

གོར་མ་རྒྱལ་ *gor-ma-čág*, eleg. *gor-ma-bküm*, certain, sure, indubitable, de *byün-ba gor-ma-čág-go* his coming is quite sure *Wdn.*; de *yin gor-ma-čág-go* that it is this, is quite certain *Stg.* frq; *gor-ma-čág-par* adv. certainly.

གོར་མོ་ *gór-mo* 1. round, circular *Sch.*; *gor-gór* *Med.* id. — 2. *W.* a rupee.

གོར་ཤི་ཤ་ *gór-ši-ša* v. *tsán-da-na*.

གོལ་བ་ *gól-ba* v. *gól-ba*.

གོས་ *gos* 1. resp. *ná-bza*, garment, dress. — 2. in some compounds silk. — *rgyán-gós* fine clothes *Gl.*; *rgyün-gos* *C., W.*, an every day coat; *čos-gos* clerical garb or garments *Schl.* 170, *Burn.* I. 306, *Köpp.* I. 339, II. 266; *mtán-gos* a sort of petti-

coat worn by the monks, having many plaits and folds, like the kilt of the Highlanders, but longer and of one colour; *pó-gos* man's dress; *blá-gos* an upper garment, a kind of toga; *mó-gos* a woman's gown; *yzáb-gos* holiday clothes, opp. to *rgyun-gos* *C., W.* — *gos gón-pa*, *gyón-pa* to put on, *búd-pa* to take off, *brje-ba* to change clothes; *brtségs-pa* *Sch.*: to put one garment over the other; *gos btég-pa* to tuck up, by drawing the front skirts under the girdle; *gos ldáb-pa* to lay or fold a coat together; *gos spu-ma* a coat of napped cloth.

Comp. *gos-skúd* silk-thread. — *gos-sgáb* skirt or flap of a coat. — *gos-sgám* box, chest, or press for clothes, wardrobe. — *gos-čén*, col. *go-šen*, silk fabrics, silks. — *gos-rnyi* an old coat or dress. — *gos-tün* trousers *Gl., C.* — *gos-mtá* = *gos-sgab*. — *gos-nág* a black garment, a female dress. — *gos-bzán* a beautiful dress, fine clothes (as an object of show), festival raiment. *gos-lág* (in *W.* also pronounced **goi-lág*, *go-lág** in *C.* **gho-lág**) dress, clothes, body-linen; **gos-lág tü-čē** *W.* to wash linen.

གོས་པ་ *gós-pa* pf. of *bgó-ba*.

གྲྱ *gya* num. instead of *brgyád-ču*, in the abbreviated numbers *gya-yèig* etc. 81—89.

གྲྱ *gya*, a root, the meaning of which is not quite settled yet; it occurs in the following combinations: *gya-gyü* (*Cs.*: crookedness?) intrigues, secret machinations *C., W.*; *ynód-séms dan bstü-bai gya-gyü* sogs malice, deceitful tricks and the like; *gya-gyu-dan* crafty, deceitful, fraudulent, e.g. *sems*; *gya-gyü byéd-pa* to intrigue, to plot. — *gya-ma-gyü* 1. of rivers etc.: quiet, calm, gently flowing along *Mil.* 2. of a man: cautious, close, reserved, so that one does not know what to think of him, *ni f.* — *gya-nyés* *Mil.* was explained: marvelous, inexplicable, of men, occurrences etc. — *gya-nóm-pa* *Cs.*: 'contentment, joy'; yet the context in several passages of *Mil.* suggests the signification: abundance, sufficiency. — *gya-rtsóm*, *gya-tsóm* haste, hurry, rashness *Cs.*

གྲ་ *gyá-ba* **deformed, disfigured**, having lost his or her former beauty *Cs.*

གྲ་པ་ *gyág-pa* diminished *Cs.*; v. *gyág-pa*.

གྲ་, གྲོ་ *gyan, gyén* **pisé**, earth or clay stamped into moulds, and frequently used as building-material in *Sp.*, *Ld.*, and other parts of Tibet; *gyan-sgróm* pisé-mould; *gyan-skór* pisé-wall round an estate or village *Glr.*; *gyan-ra* cattle-yard constructed of pisé; *gyan-tse* terrace wall of pisé *Ld.*; *gyan-rím* one layer of pisé, i.e. as much as is stamped in at a time, about one ell in height; this frequently serves for a measure of the depth of the snow *Mil.*; *gyan-ris* fresco or wall-painting.

གྲ་ *gyad*, also *gyád-pa*, *Ssk.* མཆོག་ 1. a **champion**, a man of great physical strength, an athlete, *frq.*; *da-dün gyád-gyi tsal gran* let us try once more our strength in fighting *Mil.*; *gyád-rdo* giant-stone, i.e. a stone which only a giant is able to lift *Mil.* — 2. n. of a people *Tar.* 11, 10.

གྲ་གྲུ་ *gyan-rgyu Med.*, *gyan-rgyui bu-ga, gyān-rgyui mtu?*

གྲ་ *gyam* a **shelter, a grotto** large and wide, but not deep (cf. *skyibs*), *brág-gyam* a shelter under a rock; *gád-gyam* a grotto beneath a conglomerate rock; *pön-gyám* (for *pá-boñ-gyam*) a shelter under a beetling rock: *gyám-bu* a little cover or shelter *Cs.*

གྲ་གྲོད་ *gyar-gyód* prob. = *gyod-ka*, *god-pa* loss, damage.

གྲི་ *gyi* for *gyi*, after *n*, *m*, *r*, *l*; v. *kyi*.

གྲི་(པ་) *gyi-na(-ba)* 1. **bad, coarse, mean, poor, miserable**, of food, clothes etc.; *gyi-na tsó-ba* a miserable, starving life *Pth.* — 2. **unsteady, fickle** *Schr.*

གྲི་ལིང་ *gyi-lin Glr.* n. of an excellent breed of horses.

གྲི་ག་ *gyig* **caoutchouc, India rubber**, *gyig-ñin, gyig-sdón* caoutchouc-tree *Sik.*

གྲི་ *gyin* n. of a deity *Pth.*, perh. = *kin-kán*.

གྲི་མོ་ *gyin-mo W.* gently **sloping**, gradually descending or subsiding.

གྲི་ *gyin* v. *kyin*.

གྲི་མ་བག་ *gyim-bág amalgam*; *gyim-bág-gis byüg-pa* to gild in the fire *Schr.*

གྲི་ས་ *gyis* 1. inst. of *kyis*, after liquid letters. — 2. v. *bygid-pa*.

གྲུ་ *gyu Cs.* = *gya-gyü*; cf. also *sgyu*. — གྲུ་པ་ v. *gyü-ba*.

གྲུ་རོ་ *gyün-ro* v. *gyón-ro*; *gyur* v. *gyür-ba*.

གྲུ་གྲུ་ *gyé-gu* **crookedness, curve; hunch, hump, crookback, crooked**; *gyé-gu-can* of a camel, *gyé-gur düg-pa* being crooked, of trees, opp. to *dran-po, Stg.*

གྲུ་གོང་ *gye-gón* n. of a Bonpo idol (?) *Mil.*

གྲོ་ *gyén* v. *gyan*.

གྲོ་པ་ *gyéd-pa* v. *gyéd-pa*.

གྲོ་ *gyen* (opp. to *tur*) **up, upward, up-hill**, mostly followed by *du* or *la*, *gyén-du dzég-pa* to mount up, to ascend; *gyén-du rdzé-ba* to turn up, to cock (a hat or cap); above, on the surface, *gyén-du lüs-pa* to keep above (water) *Glr.* **gyen-la dán-po** *W.* **perpendicular, vertical**; *gyen-čád* (opp. to *man-čád*) the upper part of a country, *pü-rig gyen-čád* Upper Purig, *Ld.-Glr. Schl.* 26, b. also sbst.: *gyen rzar-po* a steep ascent *C.*

གྲོ་ *gyer* v. *dgyér-ba*.

གྲོ་ས་ *gyes* v. *gyé-ba*.

གྲོ་མོ་ *gyó-mo* 1. **gravel, grit** *Dzl., Stg.* — 2. **potsherd** *Cs.*; *gyo-düm* id. — 3.

tile, brick *Sch.*; *gyo-mgó* id.; clay-vessel. In an allegorical comparison of the body with a house, the hair of the head is said to be like a *pó-gyo mo-gyói rdza Med.?* *gyo-rtsi Wdñ.?*

གྲོ་མ་པ་ *gyóg-pa* **curved, crooked** *Cs.*; *gyóg-pa* **left-handed, awkward** *Sch.*

གྲོ་མ་ས་ *gyogs C.* pronounced **ghyog, ghyo**, for *sgyogs* **cannon, large gun**.

གྲོ་ *gyón* **want, need, indigence**, *lto-gós-kyi gyón tég-pa* to be able to endure want of food and clothes *Mil.*; *kur-ba* to be

reduced to want. — *gyón-po* (cf. *kyón-po*) **hard, harsh, rough, rude, impolite**, (*srab-*) *ka-gyón-po* hard-mouthed; *gyón-ró* a dried up body, a mummy *Sch.*; metaph. *dgra-gyón* a hard, cruel, dangerous enemy; *ka-gyón-čé* very rude, impudent *Mil.*

གྲོད་ *gyod* v. *gyód-pa*.

གྲོད་ཁ་ *gyód-ka* **loss; quarrel, law-suit** *Sch.*

གྲོད་པ་ *gyón-pa* **to put on, to wear** = *gón-pa*; *lús-la gyón-pai* gos the garment that one wears *Dzl.*; *gyón-rgyu* materials for clothing *Mil.*

གྲོད་པོ་ *gyós-po* **father-in-law**, *gyós-mo* mother-in-law, *gyos-sgyug* parents-in-law *Dzl., Stg.* (In *Ld.* this word is rather avoided, sounding, as it is pronounced there, much like the obscene *rgyó-ba.*)

གྲ་ *grva* 1. **angle, corner** *Dzl.* གྲ་, 13; *lap*, གྲ་ *lappet, extremity*, *gós-kyi grva* coat-tail *Tar.* 98, 10 (seldom used). — 2. **school**, *klóg-grva* a reading-school *Cs.*; *sgóm-grva* *Glr.* and elsewhere: a meditating-school; *snágs-grva* a school for mystical theology *Cs.*; *dul-grva* *Glr.* a training-school, seminary; *smán-grvá* a medical school; *rtsis-grva* a school where mathematics are taught; *yig-grva* a writing-school *Cs.* — 3. **a cell** *Cs.* (?) — 4. sometimes for *grvá-pa*.

Comp. *grvá-kan* **school-house, school-room**; **láb-da-kan** *W.* id. — *grvá-pa* **scholar, disciple**, generally; **monk**, the lowest ecclesiastical grade; *grvá-pa byéd-pa* to become or to be a monk. — *grvá-dpon* **school-master** *Cs.* — *grva-prüg* **school-boy**. — *grvá-tsan* the apartments in great monasteries, where the monks belonging to the same theological confession live together. — *grva-tsógs* convention of monks. — **da-šág** **cell** *C., W.* — *grva-sa* **monastery**, *grva-sa čén-po* a great monastery; a school attached to such a one; *mfsan-nyid-kyi grvá-sa zig* a school of the Tsannyyidpa sect; *dei stón-pa-rnams* the teachers of such a school *Mil.*

གྲ་ཏི་ *grá-ti* **plate, dish** *Ld.*

གྲ་བ་ *grá-ba* 1. sbst., also *gra-pád* 'a muzzle' *Sch.*; a net before the window, to prevent passers-by from looking into the room *Schr.* — 2. vb. to carve in wood.

གྲ་མ་ *grá-ma* 1. **a beard** of corn, *awn*, *bru grá-ma-čan* bearded, awned plants, such as corn etc. (opp. to *bru gán-bu-čan* leguminous plants) *S.g.*; **the bones** of fish v. *nya*. — *Zam.*: a tree or shrub, prob. the Tibetan *furze*, *Caragana versicolor*. — 3. a disease of the genitals, perh. venereal boils (condyloma) *Med.*

གྲམ་པ་ *grág-pa* I. sbst. 1. **noise, rumour, talk**, *Cs.* — 2. the principal or most distinguished amongst several persons *Mil.* — II. vb. = *grág-pa*, *min yan mi grág-par* so that not even the name is mentioned any more *Pth.*

གྲམ་པ་ *grágs-pa* I. vb. 1. **to bind** *Thgy., C., W.*, e.g. *grés-po* a load, a burden, also *grás-pa* *Thgy.*; perh. also *grágs-pa*, *grógs-pa* q.v. — 2. pf. of *grág-pa*. — II. sbst. 1. **fame, reputation**, character by report, *grágs-pa nán-pa* ill name, bad repute *Pth.*; **rumour, report**, *dei grágs-pa čén-po byun* the report of it spread, was circulated; in most cases it signifies **good name, renown**, *snýán-pa dan grágs-pas sai stei tams-čád kyáb-pa* *Glr.* the whole earth was filled with (his) fame and renown; *snýan-grágs* id. (*Cs.*: good tidings); *grágs-pa-čan*, *snýán-grágs-čan* illustrious, renowned; *rgyán-nas grágs-pa čé-ba* of great renown, of celebrity at a distance, (of less significance when more closely examined); **fame, glory**, *rnyéd-pa dan grágs-pa-la čágs-pas* *Dzl.*, greedy of gain and fame; *grágs-pa-čen-po* is also the name of a goddess = *dpal-thá-mo*. — *grags* = *grágs-pa*; *grágs-dod-čan* desirous of glory *Mil.*; *grágs-čan* *W.* (pronounced **rág-čan**) **famous, renowned; beautiful, splendid, glorious; proud, haughty** (in this case perh. for *drégs-pa-čan*). — *grágs-dzin-ma*, *Ssk.* ཡཤེའུ་ཐུ་འཇུག་, the second wife of Buddha, acc. to others the second name of his first wife. — 2. **cry, outcry, clamour** (perh. better

written *grág-pa*), *dga-grágs úr-ba* to raise shouts of joy.

གྲན་བ་ *grán-ba*, *W.* **dán-mo**, *I.* adj. **cold**, **cool**, *grán-bai ynas* a cool place; **dán-mo rag** *W.*, **dhán-ghi dúg** *C.* *I* am cold.

II. sbst. **coldness**, **cold**, *grán-ba ni dró-bar gyur* the cold changed into warmth *Dzl.*: **mén-fog dán-mo póg** *W.* the cold has struck, killed, the flowers. — *grán-nád* the cold fit of the ague, **ḍhan-ḍi** (lit. *m̐kris*) *C.* id. — **dán-nád** *W.* synon. with *grím-bu*, **gout**, **rheumatism**, **arthritic pain**; *grán-dro cold and warmth*, *grán-dro-méd-pai ras-kyán ḍi* this thin cloth which constitutes my clothing, in warm and in cold weather *Mil.*, v. *méd-pa*; also warmth in a relative sense, **temperature**. — *grán-śum Lt.*, *gravi-śum byéd-pa* to shiver with cold *Schr.*

III. vb., also *gráns-pa* 1. **to get or grow cold**, *gráns-su bēg-pa Lex.* to let grow cold; *gráns gró-bar dug* it will grow cold *Mil.*; *grán mi bya* one must not suffer (the child) to catch cold *Lt.* — 2. **to count, judge, consider**, v. *bgrán-ba*; also *Zam.*: *ḍes grán-naaṇ* though such may be supposed; *Cs.* and *Schr.* have also *grán perhaps*, *yin grán* perhaps it may be so.

གྲན་ *gráns*, col. also **dán-ka**, *Ssk.* संख्या **number**, frq., *lan gráns-dū-mar* a number of times *Mil.*; *gráns-méd-pa*, eleg. *gráns-ma-m̐cis-pa* innumerable; *gráns-čan* numerous (?) *Cs.*; *gráns-čan-pa* the atheistic Sankhya sect of the Brahmans (*Ban. p.* 66); **dá-dán žág-dan gyáb-ḍe** *W.* to date (lit. to write down the number of month and day); *gráns ḍébs-pa* or *rtsi-ba* to count *Cs.* — *gráns-brdá* (*Cs. Gram.* § 235) symbolical numerals, certain nouns, which in some books are used instead of the usual numerals, e.g. *mig*, eye, for 'two'.

གྲན་བ་ *gráns-pa* to grow cold, v. *grán-ba* *III.*

གྲན་བྱུག་ *gráb-rgyág* pride, boasting *Sch.*

གྲན་ *grabs* 1. **preparation, arrangements, measures**; a contrivance, *grabs byéd-pa* to make preparations for, to be on the

point of, frq., *gró-bai grabs byéd-pa*, to make preparations for departing, *ysód-grabs yód-pai tsé-na* just as preparations were made for slaughtering them *Mil.*; **ko kyug dhab jhe** *C.* he is getting sick, is going to vomit; *káb-grabs*, *ḍziṇ-grabs* the making one's self ready for combat. — 2. col. also for *gros*, **deliberation**, **ne ḍir dhab jhe dug** *C.* they are deliberating about me; **naṇ-nān-ni ḍabs tūn-ne** *W.* on mutual agreement.

གྲས་པ་ *grám-pa* 1. **swamp, marsh, fen** *Lex.* — 2. *grém-pa* *Mig.*

གྲ་ *gral*, *Ssk.* पङ्क्ति 1. **row, series, class**, esp. a row of persons, *gral(-du) sgrig-pa* to order, to dispose in rows, in rank and file; *grál-gyi tóg-ma*, *ltag, goṇ*, more frq. *gral-mgó* the upper end of a row, the uppermost place, the seat at the head of the table; *tá-ma, ḡog* or *gral-m̐jug(-yžug)* the lower end; *gral mgó-ma* the first, the head person *Mil.*; *yyas-grál* the right-hand end, *yyon-grál* the left-hand end; *gral-rim C.* **claim, title**, *rgan-yžon-gral-rim* the right of seniority; *grál-pa* a beer-house customer; *gral-ytám* tap-house talk *Mil.*; *dbaṇ-grál* the row of supplicants for a benediction; *m̐cēd-grógs dan dbaṇ-grál mtun dīs-su* *Mil.* if you sit with your fellow-believers in one row, on one mat; **ḥe-ḍal-la ḥud son** *W.* he has entered into the row, the class, of adults. — 2. **bench**. — 3. **proportionality** (?), **žen-rin ḍal-méd dan** *W.* with his disproportioned length and breadth, his unwieldiness. — 4. **mi žig-la ḍal žig ḍig-ḍe** *W.* (lit. *sgrig-pa*) *W.* to play a trick to a person.

གྲ་མ་ *grál-ma* a small beam, **rafter**, *Cs.*; *grál-bu*, *gral-p̐yám S.g.* roof-laths, sticks which are laid close together and covered with earth.

གྲས་ *gras* **class, order, series; rank, dignity; tribe** *Cs.*

གྲས་པ་ *grás-pa* 1. for *drás-pa*. — 2. to **bind**, v. *grágs-pa*.

གྲི *gri* (so pronounced in *Pur.*) 1. **knife**, *grīs yčód-pa*, **ḍi dan ḍád-ḍe** *W.*, to cut with a knife, but also *grir rñám-pa*, *ysód-pa*, *gum-pa* *Ma.* to kill with a knife;

gri-só, *gri-dió*, *gri-ká* the edge of a knife; *gri-lám* lit. 'the path of the knife', the cut, incision; *gri-güg* *Pth.* a short, crooked sabre or sword, **falchion**, **cimeter**; *gri-sá* flesh of a man that has been killed with a sword, (used in sorcery). — 2. *Lt.*: *dar-mai gri?*

གྲི་མག་ *gri-mág* v. *grib-ma*.

གྲི་པ་ *grin-pa* *Mil.*, prob. = *sgrin-po* **skilful**, **clever**.

གྲི་བ་ *grib* 1. **shade**, *grib - kyí ju* *Glr.* the shady part of a valley on the north side of a mountain range, cf. *sribs*; *grib-pyogs* the side not exposed to the sun, north side, col., *grib-lhags* the coolness of the shade, the cool shade *Sch.*; *grib - ma* **di-mág** *W.* **shadow** (cast by an object); *dei grib-ma gán-la póg-pa* on whom his shadow falls; *grib - tsód* a dial *Cs.* — 2. **spot**, **filth**, **defilement**, **contamination**, mostly in a religious sense: *grib yon* pollution arises; *ro-grib* defilement by a corpse; *grib-sél* name of a Buddha; *grib-(kyis) nön-gyi ydon* a demon that defiles and poisons the food, a harpy; **kó-la dib póg son** *W. C.* he is crack-brained, not in his right mind; **dib - can** stubborn, refractory, whether from stupidity, or from ill-will.

གྲི་མ་པ་ *grim-pa* to hasten, to hurry *Sch.*

གྲི་མ་ཙེ་ *grim-tse* *Sik.* a pair of **scissors**.

གྲི་མ་མ་ *grims* *Med.?* (*Lex.* चतुरस्र quadrangular, regular, harmonious) *Schr.*: intelligent, clever.

གྲི་པ་ *gril* (cf. *gril-ba*) a **roll**, *soḡ-gril* rolled paper, a paper-roll; *gos - gril* a garment folded up *Cs.*; *gril-ka byéd-pa* to make up a parcel *Sch.*

གུ་ *gru* 1. **boat**, **ferry**, **ship**, **vessel**, also a hide blown up with air, used for crossing rivers = **ko-dhú** *C.*; *gru-sán* id.; *gru-sán-pa* ferry-man; *grú-la zón-pa* to go on a ferry. **Comp.** *grú-ka*, *gru-sán-ka*, *grú-btai-sa* *C.* starting- or landing-place of a ferry. — *gru-glá*, *gru-btsás* fare, passage-money, a boat-man's fee. — *grú-pa* ferry-man. — *gru-dpón* ship-master, master of a vessel. — *grú - bo*, gen. *gru - yzins*, ship. — *gru-*

dzin (पोतल) ancient name of Tatta, at the mouth of the Indus, ancestral seat of the Shākya race, whence the name is transferred to the residence of the Dalai Lama in Lhasa, v. Köpp. II, 342. — 2. (*Cs. grú-ma*) **angle**, **corner**, convex or concave, also **edge**, **border**, **brim**; *gru-ysum*, *gru-bzi* etc. triangle, quadrangle; *gru-ysum-pa* triangular; *dkyil-ḡor gru-bzi-pa zig bri-ba* to draw a quadrangular figure, a square; *dom-gán gru-bzi*, a surface six feet square; *dbyibs gru-bzir yod S.g.*; **du-nar-can** *W.* rhomboidal; *gru-yon*, *Cs. gru-gyél*, oblique angled; *gru-drán* right-angled *Cs.*; *gru-kün* v. *mtogon*. — *yül-gru* **place**, **village**, **town**, **country**. — 3. **lustre**, of precious stones, *gru-dmár* a reddish lustre *Mil.nt.*

གུ་ག་ *grú-gu* 1. **clew**, **hank**. — 2. n. of a country.

གུ་ར་ *gru-čár* 'a fine, fertile rain' *Sch.*

གུ་མོ་, གེ་མོ་ *grú-mo*, *gré-mo* **elbow**, *grú-mor ka-twám-ka bzün-ba* holding a trident in his arm *Pth.*; *dé-la grú-moi pul-rdég cig byás-nas* pushing him with his elbow *Mil.*; *gru-süg byéd-pa* id.; *grú-moi kug*, the hollow of the elbow-joint *Glr.*

གུ་ཤ་ *gru-ša*, or *gru-sá*, n. of a country *Pth.*

གུ་ག་པ་ *grüg-pa* to break into small pieces, to crumble, to bruise *Dzl.*; *grüg-pai* bras bruised rice *Schr.*; *rüs-pa čag-grügs* fracture of a bone *Med.*; *grügs-bu* something broken.

གུ་ད་, གུ་ཤོ་ *grün-ba*, *grün-po*, fem. *grün-mo* 1. **wise**, **prudent** *Mil.*; also: *grüis-pa* lags very learned Sir! *Thgr.* — 2. **meek**, **mild**, **gentle** *Cs.*

གུ་བ་ *grub* *Ld.* all, **ḡub ši son** all are dead; གུ་བ་ཙེ་ **ḡub zas son** it has all been eaten up, (v. the next word).

གུ་པ་པ་ *grüb-pa*, pf. of *grüb - pa* 1. **made** ready, complete; perfect; (*ma grüb-pa* also: not existing); *grüb-pai ran-byön spyan-ras-yzigs* *Glr.* the perfect, by himself originated, Awalokiteswara = *lhün-gyis grüb-pa*; *don tams-čád grüb-pa*, *don-grub*, सर्वार्थसिद्ध, सिद्धारथ 'the fulfilment of every wish' n. of Buddha, also of a spell or

magic formula. — *grub-pa lus Med.* either: the frame, the structure of the body, or more prob. an abbreviation of *phün-po lü-las grub-pai lus Med.*, v. *phün-po*. — 2. the state of perfection, *grub-pa tob-pa* to attain to this state, *grub-tób* བྱུང་མཁོ་ one that has attained to it, a saint; *grub-brnyés*, *grub-mcög* id.; *grub mtá* (C.col. **dhum-tá**) Ssk. **མཐོང་མཐོང་** opinion, theory Zam.; *pyi-nán-gi grub-mta ma* རྟོག་པ་མཐོང་པ་ there being no conformity of opinion between Brahmanists and Buddhists; also n. of a philosophical work, Was. 262. — *ma-grub-pa*, *grub-pa-méd-pa*?

གུམ་པ་ *grum-pa* 1. S.g. n. of a burrowing animal, Sch.: badger. — 2. pf. of *grum-pa* lamed, crippled, *grum-po* a maimed person, a cripple; *grum-bu*, *grum-nád* gout, rheumatism, = *tsig-nád*; *drag-grum* gout, podagra; **ša-düm** W., a feeling of lameness in the limbs.

གུམ་ཅེ་ *grum-tse* a thick woolen blanket Mil.nt.

གུལ་བྱུམ་ *grul-bim* a class of demons, *grul-bim-mo* female demons; there are also horned demons of this kind.

གུས་པོ་ *grus-po* C. a yak two or three years old.

གུ་ *gre* a Naksatra, v. *rgyu-skár*.

གྲེ་ག་ *gré-ga* C. a sheet of paper (W.**šog-gán**)

གྲེ་བ་ *gré-ba* the fore-part of the neck, the throat, both the wind-pipe and the gullet; **dé-wa dé-mo**, or **nyán-pa dug** W. he has a good voice, sings well; *gre* (-ba) *gágs(-pa)* Med. hoarseness; **dé-wa tán-čé** Ld. to join in singing or shouting; *gré-ba dár-ba* a snoring or rattling in the throat; **dé-bsál tán-čé** W. to hawk, to hem, to clear the throat.

གྲེ་བོ་ *gré-bo* a species of demons; *gré-mo* 1. female demons of this kind. — 2. v. *grü-mo*.

གྲེ་མག་ *de-mág*, vulg. for *grá-ma* awn.

གྲེ་མག་འབྲུ་ *gré-mog-bu* W. ant, emmet.

གྲེ་ *greu* pea, pease, *món-sran-greu* acc. to Wdñ. = **མཁའ་**.

གྲེ་ས་ *grés-ma* the flashing, lightening, shining Schr.

གྲོ་ *gro* 1. wheat, *gro-yós* parched grains of wheat, parched corn; *gro-sóg* stalk of wheat, wheat-straw. — 2. breakfast, taken late in the forenoon or about noon, *gro-dégs-pa* Glr., also **dho bóg-pa** C. to take breakfast, = *tsál-ma zá-ba*. — **dō zig** W. a morning's march, short day's march, reaching quarters already at 10 or 11 o'clock a.m.

གྲོ་ག་ *gró-ga*, W. also **dó-wa**, the thin bark of the birch-tree, frq. used to write on (esp. letters), or for ornamenting bows etc. Mil.

གྲོ་བོ་, གྲོ་མོ་ *gró-bo*, *gró-mo* reddish gray.

གྲོ་ས་ *gró-ma* 1. = *gro* 2. — 2. n. of a medicinal herb Wdñ. — 3. **dho-ma*, *gya-dho** C. potato.

གྲོག་པོ་ *gróg-po* (Lex. རྒྱལ་པོ་) 1. a deep dell, ravine, lateral valley C.; *gróg-ču* brook, rivulet; *grog-yzár* a torrent pouring down in a ravine. — 2. W. = *gróg-ča*.

གྲོག་ས་, གྲོག་མོ་ *gróg-ma*, *gróg-mo* ant, emmet; *grog-tsán*, *grog-mkár* ant-hill; *grog-spür* acc. to some = *gróg-ma*, acc. to others some other insect.

གྲོག་ཞིང་ *grog-zin* n. of a medicine Wdñ.

གྲོག་ས་ *grogs*, col. **rog** 1. friend; the more definite form is *grógs-po*, fem. *grógs-mo*; *ka-grógs* a seeming friend, a false friend; *ytin-grogs* a true friend; *sdig-pai grógs-po-la rten-na* if he attaches himself to bad friends Dzl.; *snyin-gi grógs-po* intimate friend, bosom-friend Pth.; *grógs-po(r) byéd-pa* to make friendship, to enter into connexion with, to make a league, *ma-mton-ma-prád-pai grógs-po byas*, they joined in friendship without knowing each other Glr. — *kye grógs-po* ho, friend! Pth. — 2. associate, companion, comrade, *grógs-podag* company, society Dzl. also used as address: comrades! friends! or more respectfully: honoured friends! honoured

gentlemen! *Stg.*; **fellow**, *grōgs - kyeu* play-fellow, play-mate *Dzl.*; *dpūn-grōgs* fellow-combatant, brother in arms; *dūg - grogs*, resp. *bzūgs-grogs* inmate, fellow-lodger *Mil.*, **dān-roḡ** *W.*, (v. *brān-sa*) id.; also neighbour *W.*, *C.*; *dḡa-grogs*, *ytān-grogs*, *grogs*, companion in life, **spouse, husband, wife**, *grogs mī rnyed* she cannot get a husband *Mil.*; *tse dūi grogs-skāl* a man's destination as to marriage, the matrimonial lot assigned by fate *Glṛ.*; *dōd-grogs*, *mdzā-grogs*, *bzān-grogs* *C.* one beloved, **lover, sweet-heart**, *māl-grogs* resp. *yzim-grogs* bed-fellow (not only 'concubine' *Cs.*); *dmāg-grogs* ally, confederate (in war), hence also: — 3. **assistant, fellow-labourer**, *lās-grogs* journeyman, under-workman; *grogs byéd - pa* to help; *rgān-mo mčōd-rten skūd-pai grogs byas* they helped the old woman in anointing the pyramid *Dzl.*; *rtsig-grogs byéd - pa* to help in building a house; at present in *C.* a word of courteousness in making requests: **ten rog nañ (ṛnañ)* be so kind as to show me; **nañ rog dzē** would you kindly give me; **dha ña toñ rog dzō** now please let me go! cf. *rogs*.

གྲོང་ *gron* an inhabited place, a human habitation, **house, village, town**, *bryā-gron*, *stōn-gron* a place of a hundred, of a thousand houses or house-holds (*mī-kyim*). —

Comp. *gron-kyer* 1. a large town, city, *B.* and *C.*, *gron-kyer (gyi) mčōg* chief city, capital *Tar.* 2. fig. **place, scene, sphere**, (e.g. this world is a scene of illusions *Mil.*) — *gron-graṇs* the number of houses in a village or town. — *gron-mčōg* *Mil.*, *gron-mčōg drim-pa*, *grō-ba*, *rgyūg-pa* one that wanders about among the peasantry as a fortune-teller; clerical charlatan, hedge-priest. — *gron-ytām* prob. = *gron-tsig* — *gron - rdāl* (*Lex.* जनपद 'an extension of houses') a large town, also a suburb. — *gron-pa* 1. *W.* a villager, peasant. 2. *C.* = *gron*. — *gron-po* = *gron* *Mil.* — *gron-dpon* **village-chief**, *Sch.* — *gron-mi* peasant. — *gron - tsig* *Lex.* provincialism. — *gron - tso*

village, borough. — *gron-bzīs* farm *Sch.* — *gron-yul* **village** *Mil.*

གྲོང་བ་ *gron-ba* *C.* col. for *grān-ba* cold, in *Glṛ.* occasionally.

གྲོང་པ་ *grōd-pa* 1. **belly**, *grōd-tsil* suet. — 2. col. **stomach**; of ruminating animals the first stomach or paunch. — 3. a dried paunch, or bullock's stomach, for keeping oil etc. *Glṛ.*

གྲོང་ཅན་ *gron-čan* disadvantageous, injurious, *gron-čē* very noxious, *gron-méd* harmless, innoxious *Lex.*

གྲོལ་བ་ *grōl-ba* pf. of *grōl-ba*, as sbst. = **मुक्ति** the having been delivered, **deliverance** (from the pain of existence).

གྲོས་ *gros* 1. **advice, counsel**, *gros debs-pa* *B.* to give advice; *gros byéd-pa* *B.*, **dōs gyāb-čē** *W.*, to consider, to deliberate; to resolve, decide; *gros dri-ba* to ask (a person's) advice, to consult (with one); *grōs-dri-sa* the place where advice may be asked, **an oracle** *Glṛ.*; *grōs-pa* adviser, counsellor, senator; *grōs-mi* id., head-man of a village; *gros mtūn-par* by unanimous decree, unanimously *Dzl.* — 2. **speech, talk**, = *ṽtam* *Mil. nt.* — 3. **council** (?). — 4. *Cs.*: **care, heed, caution**, *grōs-čan* careful, cautious, *grōs-méd* careless, heedless.

གྲ་ *gla* **pay, wages, fee**, *gla zá-ba* to live on wages, to work for daily wages *Dzl.*; *gla-tō* food and wages; *glā-pa*, *glā-bo* (col.), *gla-mi* a day-labourer, hired workman, *glā-mo* (*Cs.* *glā-pa-mo*) fem.

གྲ་བ་ *glā-ba* 1. **the musk-deer**, *Moschus moschiferus*, *glā-mo* the female of it, *gla-ṽrūg* the young of it; *glā-bai ltē-ba* musk-bag (lit. navel); *glā-rtsi* (*W.* **lar-si**), *Sst.* कलूरी *musk*, *glā-rtsi-me-tog* *Pedicularis megalantha*, **gla-dā-ra** *W.* *Delphinium moschatum*, two alpine plants smelling strongly of musk; *gla-sgān* n. of a medicinal root *Cs.*; *gla-glād* v. *glān-glad*. — 2. n. of a pretty large tree, similar to, or the same as *stār-bu* *Glṛ.*

གྲག, གྲྲག *glag, bya-glāg* **eagle, vulture**; *glag krā-mo* *Sch.*, **lag-k'yi** *W.* (an eagle which is said to bark like

a dog), *rgyab-glág* perh. different species of eagles.

ཁྲ་པ་ *glág-pa* often used erroneously instead of *rlag-pa*.

ཁྲ་པ་ *glags* opportunity, occasion, possibility, *glags tsól-bá* to seek an occasion, to look for an opportunity; *da glags rnyéd-par dug* now the favourable point of time seems to have come *Glr.*; esp. opportunity of doing harm to another, of getting a hold on him; *glags rnyéd-par mi gyur*, he will not be able to get at you, to do you harm; *γsó-glags med* there is no possibility of helping him, he is incurable *Med.*; *bzód-glags med* intolerable, insupportable, frq.

ཁྲ་ *glan* (Bal. **χlan**) 1. ox, bullock. — 2. elephant. — 3. Taurus, the Bull, in the zodiac.

Comp. *glan-glád* 'bullock- or elephant-brains'; soap being made of such, acc. to popular belief: *C. soap* (Schr. *gla-glad*). — *glán-to* the Indian bison, *Bos taurus indicus*, *Lh.* — *glan-tüg*, *glan óg-can* a bull. — *glan-dár-ma* n. of a king of Tibet, living about 1000 after Christ, notorious for his hostility against the hierarchy of the Lamas. — *glan-dór* a team of bullocks. — *glan-sná* the trunk or proboscis of an elephant; a plant so called on account of the long spiral spur of its corolla, *Pedicularis Hookeriana*. — *glan-po* = *glan*. — *glan-po-čé*, *glan-čén*, elephant, *glan-mo* a female elephant, *glan-prüg* the young of an elephant. — *glan-bu* a young bullock, *glan-rú* a bullock's horn; also a large fork used by the Tibetan soldiers to rest the musket on, when firing (Hook. II., 235). — *pa-glán* = *glan-tüg*.

ཁྲ་, ཁྲ་ཐང་མ་ *glan, glan-tábs Med.*, *γzer-glán W.*, colic, gripes, spasms in the stomach, and similar affections; *glan-ñü Med.*?

ཁྲ་མ་ *glán-ma* a large kind of alpine willow.

ཁྲ་ *glad* 1. the head, *glád-la* round the head, e.g. to brandish a sword, *Glr.*; as postposition used in a general

sense: close over, *čui glád-la* close over the water. — 2. brain *Med.*, cf. *klád-pa*. ཁྲ་པ་ *glád-pa* to thin *Sch.* Cf. *lhad, slád-pa*.

ཁྲ་པ་ *glán-pa* 1. = *glón-pa*, to patch, botch, mend; *glan brgyáb-pa Sch.*, *glán-par byéd-pa Lt. id.*; *lhán-pa glán-pa* to sew on a patch *Lex.* — 2. to return, *lan* an answer, to reply, rejoin *Lex.* — 3. *C.* col for *glén-pa*; so also occasionally in books.

ཁྲ་པ་ *glál-ba* to yawn.

ཁྲིན་ *glin*, ཁྲིན་པ་, prop. island, but usually: continent, part of the globe, viz. one of the four imaginary parts of the earth, as taught by the geographers of Tibet, or rather of ancient India: *lus-págs* the part east of the Sumeru, of a semicircular shape; *dzam-bu-glin* in the south, triangular; *ba-glan-spyód* in the west, circular; *sgra-mi-snyán* in the north, square. The general character of the first of these parts is described as being *zi-ba* tranquil; that of the second as being *rgyás-pa* rich; that of the third as being *dban-lán* strong, and that of the fourth as being *drág-po* wild. In a more general sense: region, country, so Nepal is frq. denominated *rin-po-čei glin* the country of jewels and treasures, Ugyan *mka-groi glin* the country of the Dakini, as is also Lahoul, in local chronicles; *byai glin* region or country of birds *Glr.*; the word is also not unfrequently a component part of the names of towns and villages. — *glin-prán* prop. a little island, generally one of the small continents, of which there are eight, acc. to the above mentioned geographical system; also island in general. — *glin-ka* a small uncultivated river-island, or low-land *C.*

ཁྲིན་བུ *glin-bu* (Ssk. बंध) fife, flageolet, made of one piece of wood and much like those used in Europe as play-things for children; it is the common musical instrument of herdsmen, and often consists of two pipes; *pred-glin* flute, piccolo-flute, mostly of metal; *dge-glin* a larger musical

ཐཱ་ *glu*

ག

ཐོ་ *glo*

instrument like a **hautboy**, used in sacred ceremonies; *rkañ-glin* lit. a life made of the human femoral bone, but sometimes also of metal.

ཐཱ་ *glu* (Ssk. गीति) **song, tune**, mostly, though not always, of a profane nature, opp. to religious hymns; *glu-dbyāns*, *glu-sgrá*, id.; the word is also used of the singing of birds; *glu-ñin* a little song, ditty, hummed by a person *Glr.*; *glu-rés* alternate song; *glu-gar-rtśéd-po* rejoicings of every kind *Glr.*; *glu lén-pa B.*, **lu gyáb-pa** *C.*, **tān-čē** *W.*, to sing.

ཐཱ་, ཐཱ་, ཐཱ་ཚ་ *glud*, *blud*, *glud-tsab* a **ransom**, a thing given as a ransom, *sróg-gi glud* a ransom for one's life *Lex.*; *ko'i glūd-du lug brgya ysód-pa*, to slaughter a hundred sheep as a ransom *Mil.*; **li'-la tan** *C.* he is made an expiator, a scape-goat; **mi-lu** *C.* in a special sense: a man's image which in his stead is cast away in the *ytór-ma*: therefore **ko mi-lu' yin** *C.* he is a curse, an anathema, one deserving to be cursed (n.f.).

ཐཱ་ *glum* **boiled barley, wheat, or rice**, used instead of malt in brewing beer (not for food).

ཐོ་ *gle* 1. *Glr.* 60. a small uncultivated island, = *glin-ka* (*Ld.* **zal**). — 2. n. of the capital of Ladak, usually *sle*.

ཐོ་འཕམས་ *gle-dams* n. of a distemper *Cs.*; involuntary discharge from the bowels, or of urine *Sch.*

ཐོགས་ *glegs* (*Cs.* *glégs-ma*) **table, board, plate**; *zāns-kyi glégs-bu* copper-plate *Tār.* 26, 10; *glegs-bām* (ཐུག་མ་) **book**, also *dpé-ča glégs-bām* *Glr.*; *glegs-bām mán-po bzēns-so* he made a present of, dedicated, many books (for the use of a temple); *glegs-ñin* the wooden boards which in a Tibetan book supply the binding; *glegs-tág* a thong etc. fastened round a book; *glegs-čáb* a buckle, clasp, or ring attached to this thong. — *sgó-glegs* the pannel of a door; **ním-lag** writing-tablet, a small board, blackened, greased, and strewed over with scraped chalk, on which the school-children write with wood-pencils.

ཐོག་པ་ *glén-ba*, pf. *gleñs* **to say, talk, converse**, *ytam* (-du) *glén-ba* id., resp. *ysuñ glén-ba*; 'lām-la ma tar' zes *gleñs-nas* as word was sent: 'the road is not passable!' *Glr.*; *ytam glén-ba ni bdāg-gis byas* I have made this speech *S.O.*; *yeñig glén ynyis glén rim-pas mčéd-de btsün-moi bār-du glén-ñin* the rumour spreading from one to the other, until it came before the queen *Pth.*; *čös-kyi sgrog-glén byéd-pa*, (resp. *mžad-pa*), **to preach** *Glr.*; *gros-glén* **council, consultation**, perh. also **disputation**.

Comp. and deriv. *glén-brjód*, *glén-mo* sbst. **conversation, discourse, lecture**, *glén-brjód ma mañ dar-yeñ yson* listen a little to a short discourse *Mil.*; *čös-ytam glén-mo byed* let us converse on religious subjects *Mil.*; *glén-mo* the act of speaking, opp. to *yi-ge*, the act of writing, the written letter etc. *Lex.* — *glén-yeñ* 1. **the subject** of a discourse *Cs.* 2. **table of contents, index** *S.O.* and elsewh. 3. **place, scene**, of a conversation or discourse *Stg.* frq. — *glén-ba-po*, *glén-mo-mkhan* a story-teller *Cs.*; *glén-bum* 'a hundred thousand stories', title of a book, *Sch.*

ཐོག་པ་ *glén-pa* 1. *B.* and *C.* **stupid, foolish**, *glen lkugs skol-spyód-kyi sdug-bśñal* the misery of stupidity, of dumbness and of servitude (the state of animals) *Thgr.*; *byol-són-las kyañ glén-po* more stupid than a brute *Mil.*; **fool**, *kyód-rnams re glen* fools that you are all of you *Dzl.*; often in the sense of 'fool' in the Bible, = the wicked, the ungodly: *glén-pa yti-mug-čan* infatuated fools *Dzl.* 30, 9 = profaners of holy things; **len-nág** *W.* id.; **len-nág-gi pé-ra** foolish talk. — 2. *W.*: **idle, lazy, dull, imbecile**, e.g. a sickly child, an animal affected with a disease (opp. to **tām-pa*, *śān-po** being in good health, active, lively).

ཐོག་པ་ *gléb-pa*, pf. *glebs*, **to make flat, plain** *Cs.*, *léb-mor gléb* *Lex.*

ཐོག་པ་ *glém-pa* **to press, squeeze; to crush, squash** *Stg., C.*

ཐོ་ *glo* (*Ld.* ཐོ་ **ldo**), resp. *gzogs*, 1. **the side**, esp. of the body, *glos páb-pa* to lie down on one's side (lit. by

means of the side); *gló-ča* (Ld. *ldó-ča*) ornaments, suspended on the side of the body, strings of pearls, shells etc., worn by women in the girdle; also in a general sense: *srán-gi glo pyas pyón-na* on both sides of the street *Stg.*; perh. also side of a house, wall, in the expression: **kün-mé lo to!* the thieves broke through the wall *W.*; *glo-skár* window *Pth.* — 2. **saddle-girth** *W.* — 3. **cough**, **lo gyág-pa** *C.* to cough; (*Sch.* has: to err, to act foolishly, to lose, to neglect); **lo lán-wa** *C.* to cough; *gló-ka sra* a bad cough *Sch.*; **lo-kóg** *C.*, *W.*, cough; *glo-rgyal* *Lt.* a chronic cough; *glo-bstüd* *Lt.* a permanent short cough. — 4. Not quite clear is the etymology in *glo rdég-pa* *Sch.*: to be frightened, timid, and *glo rdég* (-tu) suddenly, = *gló-bur* q.v.

ཁྲོ་བ་ gló-ba the lungs, *gló-ba ma lña* prob. the five posterior lobes of the lungs, *gló-ba bu lña* the five anterior ones *Med.*; *gló-ka* of a colour like the blood of the lungs, **pale-red** *Sch.*; *glo-dön* windpipe *Cs.* — *glo-rdöl* a disease of the lungs; *glo-rkó* perh. the same. — *glo-sbubs* (*Sch.* *spub*) wind-pipe. — **gló-ro** *W.* prob. pulmonary consumption. — *glo lü-ba* *Lt.* 'convulsion of the lungs' *Cs.*, or simply: cough, v. *lü-ba*.

ཁྲོ་བར་ gló-bur 1. **suddenly, instantaneously**, also *gló-bur-du*, *gló-bur-bar*; *glo-bur-du mi mán-po* ཅི་བའི་སྤུང་བསྐྱེད་ the calamity of many men dying suddenly; *glo-bur-nád* diseases that arise on a sudden (opp. to *than-skyés* inherited diseases) *Med.* — *gló-bur-ba* adj., *gló-bur-bai don* the signification of suddenness *Lex.* — 2. *Cs.*: 'recently, *gló-bur-du* ལོ་མོ་སྐུ་མཁའ་ a new comer'.

ཁྲོ་བར་ gló-bur a rise, an elevation above a surface *Sch.*

ཁྲོག་ glog (Bal. and Kh. *χlog*), col. also *glóg ka*, **lightning**, flash of lightning; *glog bar* it lightens; *glog kyug* id.; *glog kyüg-pai yun tsám-las ma lón-par* with the rapidity of lightning *Mil.*; *glog rgyü-ba* the flashing of light, *Dzl.*; *glog-sprin* thunder-cloud, also as a symbol of the transitoriness of things.

ཁྲོག་པ་ glóg-pa a disease, = *lhóg-pa*.

ཁྲོད་པ་ glod-pa 1. **to loosen, relax, slacken** vb.a. *Cs.* — 2. **to comfort, console; to cheer up** *Sch.*; *glód-la rgyün-du bžugs* your honour may be easy about staying here always *Mil.*, cf. *lhód-pa*. — 3. **Ū: to give**, *ma bzun ma glód(-par)* without any regard to taking or giving *Glr.*

ཁྲོན་པ་, ཁྲོན་པ་ glón-pa, glán-pa 1. **to return an answer, to reply.** — 2. **to patch, to mend**, cf. *klón-pa* etc.

གན་རྩ་ལ་ ghán-dho-la n. of a mountain in ཅ ཅ *Lh.*, perh. incor. instead of *gan-dho-la* q.v.; it may also be derived from བཟུ་ bell, and thus the word would signify the same as *dril-bu-ri*, which is the name of another holy mountain, at the foot of which the nobleman's seat *Gondla* is situated.

དགག་པ་ dgág-pa v. *géggs-pa*.

དགའ་བ་ dgán-ba v. *géns-pa*.

དགའ་བཟུར་ dgan-yzár v. *yzar*.

དགའ་མོ་ dgád-mo v. *gád-mo*.

དགའ་བ་ dgáb-pa v. *gébs-pa*.

དགའ་བ་ dgá-ba (Ld. col. *yá-čé*) I. vb. **to rejoice**, to be rejoiced or glad, *la* at, in, or of; *dé-la dgá-ste*, rejoiced at it, glad of it, — *mi dgá-ste* grieved, vexed, indignant at it; *krims yód-pa-la dgá-nas* if you wish to have the law introduced *Glr.*; *ysód-pa-la dgá-žin* sanguinary, delighting in blood-shed *Dzl.*; *bu-mo de-nyid-la dgá-bas*, as I wish to have none other but this girl *Dzl.*; *bód-la dgá-ba yèig kyan* *ma byun* nobody took an interest in Tibet *Glr.*; *Kyed cii pyir mi dga* why are you so dejected, low-spirited? *dga bžin-du* with pleasure (e.g. I shall accept it); rarely with the gerund: *bram-ze da-run dug-ste rab-tu dga-nas* much rejoicing, very glad, when (that) the Brahmin was still there *Dzl.*; with the termin. of the inf.: to do a thing readily, willingly, *nyán-par dgá-ba* to like

to hear, to listen eagerly; **to be willing**, *su zig dñg-par dgá-na* if anybody will stay here voluntarily *Dzl.*; **to have a mind, to intend, to wish**, *kyod ráb-tu byün-bar dgá-am* do you intend to take orders? *Dzl.*; *bdág-gis ras di . . . shyin-par dgao* I should like to present this cloth to . . . *Dzl.*: *méd-par byá-bar dgá-na* as I wish to annihilate . . . *Dzl.*; *gar dgá-bar* (or *gar dgá-ba der*) *soñ* go wherever you like *Dzl.*; seldom with the accus.: *dzóm-pa de dga-ste* as you now enjoy an abundance *Mil.*; with the instr. case: *des dgá-bar sòg-ñig*, may you be cheered, comforted by it *Dzl.*; frq. absolutely: *dgá-bar byéd-pa* to make glad, to rejoice, *C.* also: to caress, to fondle.

II. sbst. **joy**, *dgá-bai rtam byéd-pa* to express one's joy *Dzl.*; *dgá-bai sems* id.; *dé-la ráb-tu dgá-bai sems skyés-so* he found great delight in it *Dzl.*; compounds v. below.

III. adj. 1. **glad, pleased, enjoying**, *ña dgá-ba ma yin-pas* as I was not pleased with it *Dzl.*; *dé-la mi dgá-ba*, *W. *mi gá-kan**, not favourably disposed towards, unfriendly, inimical to; *dgá-bar byéd-pa* to make glad, to delight, *bu čün dgá-ba byéd-pai yo-byád* things which delight little children, play-things *Gl.* — Less frq. 2. **charming, sweet, pleasing, agreeable, beautiful**, *lhág-par dgá-ru gro* she is getting more and more beautiful; *C.* in a general sense: **good**, cf. below: *dga-bdé*. — 3. as a proper name = **नन्द** *Tar.*

Comp. and deriv. *dga-grágs őr-ba* to give cheers, to raise shouts of joy *Mil.* — *dga-grógs* a participator of joy, gen. with reference to husband or wife (col. **ga-róg**). — *dga-mgü* great joy, *dga-mgü-ba*, *dga-mgü-rán-ba* to have great pleasure, to be very glad, to be delighted, frq., *dgá-žin mgü-la yi-ráns-pár gyür-ba* id. *Gl.* frq.; yet *dga-mgür spyód-pa* to indulge in sensual pleasure *Pth.*, *Stg.*, *bú-mo dan* with a girl. — *dga-stón* feast, public festivity; *dga-stón-gyi rdán-sa* the place of a feast *Gl.*; *bsü-ba dgá-ba* festivities of welcome *Gl.*; *dga-stón byéd-pa* to celebrate a festival; *gyéd-pa* to spread a feast, to distribute

festival dishes; fig. *rná-bai dga-stón* a feast or treat to the ears *Gl.* — *dga-bdé* 1. **joy**, *lus sems dga-bdés kyáb-par gyur* *Gl.* 2. (Ts. col. **gan²de**) **good**, = *yág-po*, (of servants, dogs etc.) *C.*; **mi-la ga-dé jhē-pa** to treat a person kindly, with affection *C.* — *dga-dün* wedding, nuptial festivities *Sch.* (seems to be a word not generally known). — *dga-död* n. of the plain of Lhasa, or at least of the northern part of it. — *dga-ldán* joyful 1. n. of a residence of gods, or of one of the heavens, *Ssk.* **तुषित** v. *Köpp.* I. 265. 2. n. of one of the great monasteries near Lhasa, founded by Tsongkhapa, about the year 1407, v. *Köpp.* II, 345. 3. *žžün-sa dga-ldan* n. of the royal castle of residence at Lhasa; *dga-ldán-pa* n. of a sect = *dge-ligs-pa*. — *dgá-bo* = *dga-bdé* 2. **good** *C.* — *dga-sdug-drag-žan* good and bad, strong and weak, of articles of merchandise and the like *C.* — *dga-spró* **joy**, *dga-spró dpag-tu-méd-pa töb-pa yin* he entered into a state of indescribable joy *Mil.* — *dgá-ma* n. of the goddess of joy *Cs.* — *dga-ma-dár* *C.*, *W.* (col. **gá-man-dár**) the trembling with joy, the state of being enraptured, in ecstasy. — *dgá-mo* 1. **delightful, pleasing, charming**, of news, of a speech *W.*, of a landscape *Mil.* 2. **delighted, joyous, cheerful** *W.*, **sem gá-mó rag** I am cheerful; **gá-mo-can** *W.* id.; **gá-mo jhē-pa** *C.* to caress, to fondle. 3. **pure, holy** *Sch.*, *Dzl.*, prob. also *Mil.*; *čös-pa dgá-mo* a godly priest. — *dga-tsór* **joy**, **ko ga-tsór mán-po jhē** *C.* he is very joyful; *dga-tsór čē-ba* gratifying, delightful *Mil.* — *dga-ráns* being glad, **rejoicing**, **dhē-la ga-rán (dhág-te)** *C.* being greatly delighted with it, — *dga-ris* v. *ga-ri*, = *gá-ža*.

དག་ *dgár* = *dgá-bar*, *rai-dgár* at pleasure, ad libitum, frq.: *ři dgár* *Pth.* seems to mean: why.

དག་བ་ *dgár-ba* I. to separate, confine, fold up (men, cattle, goods), *dgár-byai pñugs* cattle to be penned in a fold (*Cs.*; *rnás-nas dgár-ba* to banish, to exile; *dgár-bai dön-du* in a special sense, in particu-

lar Sch. — **gár-te bór-è** W. to set apart, exclude, shut out; to lock up, shut up, to lay up or by, to preserve; **gár-gya èb-è** W. to store up; **tób-èi gár-è** to button up. — 2. to hang up, to fasten, to attach, **dhar-èog tág-pa-la** C. a flag to a rope. Cf. *skár-ba*.

དགའ་བ་ *dgál-ba* v. *gél-ba*.

དགས་པ་ *dgás-pa* v. *gás-pa*.

དགུ་ *dgu* 1. nine, *dgù-bèu (tám-pa)* ninety; *dgù-bèu rtsa rëig*, or *go-èig*, W. **gù-go-èig** ninety one etc.; *dgù-pa* 1. the ninth. 2. having, comprising, measuring, nine, e.g. *kru-dgù-pa* measuring nine cubits (in length, height etc.); *dgù-po* the nine, those nine; *lan-dgù* nine times; *dgu-nin* three years ago col. — 2. many, *dgù-èig* id. Mil.; *tubs dgus bsags*, gathered by many efforts, with great difficulty; used as sign of the plural: *skyé-dgu* men, *skye-dgui bdág-po* (Ssk. *प्रजापति*) the lord of creatures, the lord of men; *skye-dgui-bdág-mo* n. of the aunt and wet-nurse of Buddha; *yód-dgu* Lex. those that are, the existing beings; *nor yód-dgu-èog* Mil. the goods that one has, property; *bzán-dgu* Lex. the good and the brave (among men); *lus dod dgur sgyúr-ba* to be changed, transformed, ad libitum Mil.; *nan-dgu túb-pa* Lt. to overcome every evil; *mi ès dgu ès-po* Thgy. he that knows every thing; **mi jhe' gu jhe' mi yon gu yon** C. if you do many things which ought not to be done, many things will take place which ought not to take place; *èt-ba yid-kyi dgù-la mi byéd-de* Thgy. not counting death among things to be thought of. — 3. inst. of *dgün*, *dgu-zlá* winter-month Mil. frq. — *zer-dgu*, *smra-dgu*? ?

དགུ་ཁྲི་ *dgu-kri* litter, bier C.

དགུ་ཤེན་ *dgu-rtór*, for *tse nyer-dgui ytor-ma*, a sacrifice on the 29th day of the month W.

དགུ་ཐུབ་ *dgu-túb* 'all-conquering', n. of a plant.

དགུ་ཤུགས་ *dgu-šrugs* Mil., Thg., a particular kind of meditation.

དགུ་བ་ *dgù-ba* 1. vb. to bend, to make crooked; **go gù-è** Ld. to bend, bow, stop; to submit. — 2. sbst. the act of bending, bowing, inflection. — 3. adj. bent, stooping; *dgù-po*, *dgù-mo* Cs. id.

དགུ་རྩེགས་ *dgu-rtségs* n. of a yellow flower Cs.

དགུ་ཚོགས་, དགུ་ཚོགས་སྐུ་མོ་ *dgu-tšigs, dgu-tšigs skya-mo* the galaxy, the milky way Mil.

དགུ་མཚན་ *dgu-mtsán* prize (of combat) C.

དགུ་ཀ་པ་ *dgüg-pa* v. *güg-pa*.

དགུན་ *dgün*, another form for *guñ* (the former of the two appears to be prevalent) 1. the middle. — 2. noon, mid-day. — 3. mid-night. — 4. heaven. *dgün-la* reg it reached up to heaven Mil.; *dgün sión-po* the blue heaven, *yá-gi dgün-siön* the blue heaven above Mil.; *dgün-du* (or *la*) *ršégs-pa* (lit. to repair, to withdraw, to heaven) to die Mil. and elsewh. — 5. before dates, esp. before the word *lo*, it serves as a respectful word, and is e.g. frq. used in stating the age of a Buddha or a king; yet it occurs also in compounds, where no such bearing is discernible: *dgün-žág*, *dgün-zla* Cs.; *dgün-do-nib* Mil. this evening, to-night; *dgün-snyin* a year, a year of one's life; *dgün-kág* division of time (?); *dgün-bdün* a week. (Cs. has also *dgün-tig*, and *dgün-tig-gi dkyil-Kör*, which terms were prob. framed by him, and meant to denote the meridian line and meridian circle.)

དགུན་མོ་ *dgün-mo* evening Sch, perh. a corruption of *dgón-mo*.

དགུན, དགུན་ཀྱི་ *dgün, dgün-ka*, W. **gün-ka** winter; *dgün* is also used adverbially: in winter(-time), during winter; *dgün-dus* winter-time; *dgün-tóg*, *dgün-tog-tág*, W. **gun-tag-tóg**, all the winter through; **gun tse re** W. every winter; *dgün grán-bai dús-na* during the cold of winter Dzl.; *dgün-nyi-ldog* the win-

ter solstice; *dgun-nyi-ldog-gi tig*, or *kör-tig* the tropic of Capricorn Cs. (cf. the remark at the end of *dguñ*); *dgun-stód*, *dgun-smád* the first and the last half of winter, (v. *dus*).

དགུམ་པ་ *dgum-pa* v. *gum-pa*.

དགུར་, རྒུར་, སྒུར་ *dgur*, *rgur*, *sgur*, three different spellings of the same root, all of them pronounced **gur**, **crooked**, *dbyibs-dgur* of crooked stature *S.g.*; *rgur zig* stoop down! bend your back! *Dzl.*; *sgür-te* writhing (with pain) *Dzl.*; *sgür-po* crooked, hump-backed, by birth *Lt.*; with age *Thgy.*; *C.* col. **gur-gür** id.; *mgo dgür-ba* to duck, to bend vb.n.; to submit, to humble one's self (cf. *dgü-ba*). *Cs.*: *dgür-po*, *dgür-mo* a crooked man, a crooked woman; *tsigs-dgür* a crooked back, crook-backed; *lag-dgür* having crooked hands etc.; *dgur-gro* of a stooping gait.

དགུས་ *dgus* 1. instr. of *dgu*. — 2. *C.*, *W.*, **this day five days** (the present day included).

དགེ་བ་ *dgé-ba* (*Ssk.* शुभ, कुशल, श्रेयस; also स्वस्ति, कल्याणं, seldom शुद्ध) 1. **happiness, welfare; happy, propitious**, *dgé-ziñ sis-pa Wñi*. More freq.: 2. **virtue** (opp. to *mi-dgé-ba*, and *sdig-pa*), also adj. **virtuous**, *sems dgé-ba* a virtuous mind *Gl.*, *las dgé-ba*, *mi-dgé-ba* good and bad actions *Stg.*; *dgé-bai rtsá-ba* roots of virtue, meritorious actions, from which afterwards the fruits of reward come forth; *dgé-rtsa skyéd-pa* freq., *spyód-pa Thgy.*, *byéd-pa Mil.* to produce such a root, to achieve a meritorious action; *dgé-ba sems-par gyür-ba* to become inclined to virtue, i.e. converted *Dzl.*; *dge-tsógs* (v. *tsogs*) a virtuous work, a good deed; *dgé-ba bçu* the ten virtues, viz. 1. *srog mi yéód-pa*, not to kill anything living (by which Buddhism has replaced our scriptural interdiction of murder); 2. *ma byin-par mi lén-pa* not to take what has not been given (those who closely stick to the word go even so far, that they will not touch or accept an alms, unless it be

put into their hands); 3. *lóg-par mi yém-pa* not to fornicate; 4. *rdzun mi smrá-ba* not to tell a lie; 5. *tsig-rtsub mi smrá-ba* not to abuse or revile; 6. *niag-kyál* (or *kyal*) *mi smrá-ba* not to talk foolishness (cf. *kyál-ka*); 7. *prá-ma mi byéd-pa* not to calumniate; 8. *bráb-sems mi byéd-pa* not to be avaricious or covetous; 9. *ynód-sems mi byéd-pa* not to think upon doing harm or mischief; 10. *lóg-lta mi byéd-pa* not to entertain heretic notions, or positively, *yán-dag-par ltá-ba Stg.* to be orthodox. — 3. **fasting, abstinence**, in the phrase: *dgé-ba srüñ-ba* to fast, to abstain from food, freq. — 4. **alms, charity; banquet, treat**, as a religious work, *ši-dge yson-dge* largesses, treats, taking place at funerals, or given in one's life time *Mil.* (*W.* **yá-tra**, and **ku-rim**).

Comp. and deriv. *dge-bskos* censor, and at the same time provost and beadle in a monastery, who has to watch over strict order, and to punish the transgressors *Köpp.* II. 259, 276; in *Ld.* he is also called *čos-krim-s-pa* (vulg. **čosrimpa**). — *dge-rgán* surety, moral bail, a monk that is made answerable for the moral conduct of an other, who is placed under his care and called *dge-yžón*; also in a gen. sense: **teacher, schoolmaster**. — *dge-bsnyén*, fem. *dge-bsnyén-ma* (*Ssk.* उपासक and उपसिका) 1. the pious of the laymen who retaining their secular occupations have renounced the five cardinal sins (murder, theft, fornication, lying, and drunkenness) and provide for the maintenance of the priests (so in *Dzl.* and gen. in the earlier writings). 2. in in later times as much as a **novice, probationer, catechumen**, i.e. either a kind of clerical apprentice (the Shabi of the Mongols, *śrāmanera Ssk.*, v. *Köpp.* II., 252), or one of a next higher degree, a candidate (v. *Schl.* 162). — *dge-ltás S.g.* a **propitious omen**, a favourable prognostic. — *dge-dün* (col. **gen-dün**), prop. *dge-slón-gi dün* (*Burn.* II., 435) *Ssk.* संघ, the whole body of the clergy, **priesthood**; *dge-dun-dkon-měóg* the priesthood as one of the

three great jewels, or as part of the god-head (in which latter sense the word now is usually understood) cf. *dkon-mčög*; *dge-dun-dpal-čén Mahāsāṅghika*, n. of a Hinayāna school *Tar., Was.*; *dge-dun-grüb-pa* n.p., the first Dalai Lama about the year 1400; *dge-dun-rgyā-mtso* n. of the second Dalai Lama, v. *Köpp.* II., 131. — *dge-ldán virtuous*; *dge-ldan-pa* n. of the most numerous sect of Lamas, founded by Tsonkapa; it is also called *dge-lugs-pa*, or *dga-ldán-pa* from Galdan, a monastery near Lhasa which, as well as Sera and Ḍa-puñ, belongs to his sect. The Lamas of this community wear for the most part yellow garments; they are said to approach nearer to perfection in mysticism (the highest aim of Buddhist priests) than any other sect, since they apply themselves more systematically to the preparatory studies of morality etc. — *dge-sdíg* for *dge-ba dan sdig-pa*. — *dge-sbyón Ssk.* अमण a Buddhist ascetic, or mendicant friar, *Burn.* I. 275. *Köpp.* I., 330. — *dge-sbyór* seems to have corresponded in its original acceptance to our conception of piety, sanctification and practical religion, but in later times the sense of expertness in the art of meditation was attached also to this word, as: *dge-sbyór pel* (this man's) expertness increases, is making progress *Mil.* — *dgé-rtsa* instead of *dgé-bai rtsá-ba* v. above. — *dge-rtsis* the amount of virtue, the sum of merit, *dge-rtsis rgyás-pa* a considerable amount of merit. — *dge-tsul* 1. a young monk; in the older writings it may be understood as novice; 2. in later literature it denotes the degree next to the *dge-bsnyén*, being that of a subordinate or under-priest, *Köpp.* II. 252, 335. *Schl.* 162.; *dge-tsul-ma* a young nun, a novice. — *dge-mtsán* a lucky omen *Gl.* — *dge-γzón* v. *dge-rgán*. — *dge-γyóg* (seems to be pronounced **ger-yóg** in col. language) constable, beadle, a servant of the *tsógs-čén zal-nó*, or chief-justice of Sera and other monasteries. — *dgé-las* a good deed or action, but by later writers also applied to magic ceremonies

and the like. — *dge-lugs-pa* v. *dge-ldán-pa*. — *dge-légs* good fortune, prosperity *Gl.* — *dge-slón* Gelong, 1. originally 'beggar of virtue', mendicant friar, भिक्षु one that has entirely renounced the world and become a Buddhist priest, 2. in later writings the highest clerical degree, a priest that has received the highest ordination, v. *Köpp.* I., 335. The Gelong is bound to observe all the 233 commandments of the *so-sór tar-pai mdo*. — *dge-slób-ma* a young nun *Cs.* — *dge-bšes* 1. v. *bšes-nyén*. 2. n. of priests or monks. — *dge-slón-sin* is said to be a provincial name of the cedar, Cedrus Deodara.

དགོང་ལ་ *dgén-la*, also *dgán-la*, on, upon, in, at *Ts.*

དགོང་བ་ *dger-ba* = *γyo-ba*, to prepare, (food), *kar-ba dger-ba* to bake pastry; **tü-ma ger-wa** *C.* = *fúd-pa*.

དགོས་པ་ *dgés-pa* = *dgyés-pa* frq.

དགོ་ *dgo*, in *Lexx.* explained by *dum-bur*, to divide (?).

དགོ་བ་ *dgo-ba*, a species of antelope, living on high mountains, *Procapra picticaudata Hodgson*, v. *Hook.* II. 157 and 139; *dgó-ba-mo* the female of this antelope *Cs.*

དགོག་ *dgog Lexx.* w.e.; *dgog-tin pestle C.*

དགོང་(ས)་ *dgón(s)*, also *dgón(s)-mo*, *Sch.* *dgón(s)-ka* 1. evening, *dgóns-γèig* one evening, once on an evening *Gl.*; *nan re dgóns re* every morning and evening; **goñs-zán** *W.*, **góns-zé** *C.*, resp. *dgóns-γsál* evening-meal, supper; *dgóns-γám* resp. evening-soup; *dgóns-su Dzl.*, *dgóns-mo* and *dgóns Gl.* in the evening; *dgóns dan to-ránis* in the evening and in the morning *Med.* frq.; *dgóns bab-pa* to hold an evening's rest, to take up night-quarters. — 2. supper *C.* — 3. a day's journey, *dgóns-zág* col. id.; *rta-dgóns* a day's journey for one travelling on horseback, *lug-dgóns* a day's journey for a drove of sheep.

དགོངས་པ་ *dgóns-pa*, resp. for *sém-pa*, *snyám-pa* etc., and *sems*, *blo* etc. I. vb.

1. **to think, to meditate**, *dgóns-pa-la jug-pa* to enter into meditation *Glr.*; *di snyám-du dgóns-par gyur-* to he thought so in his mind *Dzl.*; *rgyál-po kon-rán yin dgóns-nas* the king thinking that he himself was meant, referring the allusion to himself *Glr.*; **to regard as**, *bu dan drá-bar dgóns-pa* to treat one like a son *Dzl.*; **to remember, to think of, to devise**, *mña-ris-kyi ydul-bya-la* remembering those of Nari that were to be converted, thinking of the conversion of Nari *Glr.*; also with *pyir Pth.*; *ná-la tugs-brtsé-bar dgóns-sig* remember me graciously, *frq.*; so in a similar manner: to hear graciously, to take a kind interest, share, or concern in, to interest one's self for, to try to promote; so our Lama explained the passage *Glr.* 101, 9: *sañs-rgyás-kyi bstán-pa-la dgóns-nas* = *bstán-pa pyél-bai pyir bsám-blo btán-nas*; **to intend, to purpose**, with the termin. of the inf., *frq.*, *tugs-kyis ma dgóns-so* he did not intend, he had no mind *Pth.* — 2. **to die**, *més-kyi dgóns-dus-kyi mčód-pa btsug Glr.* is stated to mean: he instituted sacrifices for the remembrance of his grandfather's death; and so similarly in other passages.

II. *sbst.*, also *tugs-dgóns*, 1. the act of **thinking, meditating, pondering**, *tugs-dgóns ytón-ba Mil.* to meditate; **thought**, *rgyál-poi tugs-kyi dgóns-pa-la 'gán-du pyin'* *snyám-pa* lit. in the king's 'mind-thoughts' was thought: where shall I go? *Glr.*; **meaning, sense**, esp. the sense of sacred words or writings, therefore *dgóns-pa grél-ba* to explain that sense, *dgóns-grél, dgóns-bgról* commentary; **a will, a wish**, *rgyál-poi* (or *-pos*) *dgóns-pa bžin-du bsgrub nūs-so* I am able to fulfil your majesty's wish *Dzl.*; *skyón-bai dgons-pa-can Glr.* 104, poetically, one having the desire of protecting, one wishing to protect. — 2. **soul**, *dgóns-pa mya-nán-las dās-so* his soul quitted (the abode of) misery. — 3. **permission** *C., W.*, **gón-pa žu-wa** to beg leave, to ask permission, **gón-pa tán-wa**, resp. **nán-wa** to give permission, in *Sik.* also: to grant admission; but *gen.* it is used for **leave of**

absence, and **kó-la gón-pog jhuñ soñ** *C.* signifies: he has been dismissed, turned out.

དགོད་པ་ *dgód-pa* 1. **to laugh**, *Glr.*; *gen.* in such expressions as the following **gò'-dho* (lit. *bro*) *yim-pa** *C.* to make one's self ridiculous, a laughing-stock, also *Glr.*; **hab-gód cò-čē** *W.* to set up a loud laugh, to burst out into laughter; *dgod-bág* a jest, joke *Sch.*; cf. *bgád-pa*. — 2. *v. gód-pa*.

དགོན་པ་ *dgón-pa* 1. **a solitary place; desert, wilderness**, *dgón-pai rnas* a desolate place or region *Stg.*; *dgón-dün* a sandy desert, sands *Sch.* (*Zam.* འདྲེན་པ་ and *dgón-pa*: འདྲེན་པ་ forest). — 2. **hermitage**. — 3. **monastery**, *frq.*; *dgón-pa-pa* 1. a man dwelling in a desert, a hermit. 2. a man dwelling in a monastery, a monk; *dgón-pa-ma* fem.

དགོས་པ་ *dgós-pa* I. *vb.* implying necessity, as well as want: **to be necessary, to be obliged or compelled; to want**, to stand in need of; also where we use 'ought'; it is *gen.* used with the verbal root or with the termin. of the inf. present, *byed dgos*, but sometimes also of the inf. future or perfect, e.g. *rin-po-čes brtsigs dgós-na rin-po-čē mēd-pas sá-las bya dgos* though it ought to have been built of precious stones, yet for want of such, it will have to be constructed of earth *Dzl.* — *la* *gen.* denotes the person standing in need of a thing, e.g. *ná-la dgos* I want, I stand in need of, but it also refers to the object for which a thing is wanted: *rgya-gár-du gró-ba-la yser dgos-pa yin* for a journey to India gold is wanted (required); in such a case the termin. may also be used: *ci žig-tu dgos*, for what purpose is it wanted? *zas za ma dgos* I did not want to eat *Mil.*; *dgós-pai dūs-su blañs* they took them when they wanted them *Glr.*; *bžéñs ma dgos* he was not obliged to erect. . . *Glr.* — In commanding, the word is used to paraphrase the imperative of a verb: *žón-bar dgos* come! in entreating, the respectful term is chosen: *byon dgos Mil.*, or in *W.*: **skyod dgos žu** 'you must come, pray!' =

please, do come! *ḡrid dgós-pai ṙsól-ba*, or *žú-ba*, a request to be taken along with (by another person) *Mil. C.*: **to wish**, *kyō' še-pa di na go-pa yin* I wish you to know this *Lew.*

II. sbst. **necessity, want, use, purpose** (*W. dgós-čē*, pronounced **gó-še(s)**), *mán-po t̥sol dgós-pa byuñ* we have been under the necessity of looking for you a long time *Mil.*; *ná-la ṙyui dgós-pa med* I have no use for that turkois, I do not want it *Mil.*; **tñ-la gó-še p̄l-la** *W.* for future use; *dgós-pai čün-bas* as it is rather useless; *dgós-pa čüi p̄yir* for what purpose? frq.

III. adj. (*C.* also **gó-gyu**, and **gō**, *W. *gó-še**, as in II.), **necessary, due, needful, useful**, *med kyañ dgos-pai kral-bśdud* a tax necessarily to be paid, unrelentingly exacted *Mil.*; *rán-la dgós-pai skál-ba* the portion due to you *Mil.*; *dgós-pai bśláb-bya* useful doctrines *Gl̄r.*; *dgós-pa yin* or *yod B.* and *C.*, **gó-šes yod** *W.* it is requisite; *dgas(-pa) med B.*, **gó-gyu men** *C.*, **gó-še man** or **med** *W.*, it is unnecessary, unfit, not wanted; *mi-dgós-pa useless, noxious*, *mi-dgós-pai p̄ra-mén* pernicious witchcraft *Pth.*; *dgos-byéd useful*, *don dgos-byéd či dug* what there is in it of useful contents *Mil.*; *dgos-dód wishes and wants*, *dgos-dód byün-bai dpal* a treasure out of which all wishes and wants come, i.e. are satisfied *Gl̄r.*; *dgos-dód nags-tśál* a forest for wishes, i.e. a forest which grants every wish; *dgos-dód necessary expenses Cs.*

བྱོལ་བ་ *dgyé-ba* **to bend, to be curving** or **crooked**; *dbyibs dgyé-ba* stooping, cringing, ducking *S.g.*

བྱོལ་བ་ *dgyér-ba*, *glu dgyér-ba* for *glu lén-pa* **to sing, chant**, expression of the Bonpas; the word is also pronounced **ghyér-wa**.

བྱོལ་བ་ *dgyél-ba* *Sch.* = *sgyél-ba*.

བྱོལ་བ་ *dgyés-pa*, resp. for *dgá-ba*, **to rejoice, to be glad**; often with *tugs*: *rgyál-poi* (or *-po*) *tugs dgyes* the king rejoiced; with *la* (to rejoice) at or in, (to be glad) of; **to please, to be pleased, to choose**, *ió-bo byón-pa-la tugs-dgyés-par dug* it

seems the lord is pleased to walk *Gl̄r.*; *mi dgyés-te* sorrowful, sad, discouraged, dejected; angry, indignant; cf. *dgá-ba*.

བྱོལ་བ་ *dgyés-su jüg-pa* **to bend**, **to double down** *Sch.*, v. *dgyé-ba*.

བྱོལ་བ་ *dgra*, also *dgrá-bo*, *Ssk.* 1. **enemy, foe**, *śdán-bai dgra* the hating enemy, (opp. to *byáms-pai ṙnyén*), frq. used of imaginary hostile powers, that are to be attacked and withstood only by witchcraft; *dgra ṙnyen med* there is no difference between friend and enemy = no such thing exists (viz in the golden age); *dgrar gyür-ba* to become an enemy (to one) *Tar.*; *dgra byéd-pa*, *dgrá-ru ldán-ba*, *lán-ba* to act in a hostile manner, *la*, against; *dgraslón-ba*, causative form, to make a person one's enemy *S.g.*; *dgrar sém-pa*, *džín-pa* to look upon one as an enemy, to take him for an enemy; *dgrar šés-pa* id.; *dgrá-bčóm-pa* Arhant, Arhat, the most perfect Buddhist saint (*Ssk.* 3. 1. 1. venerable; the Buddhists, however, explain it as a compound of *ari* enemy and *han* to extirpate, he who has extirpated the enemies i.e. the passions *Burn. I. 295, II. 287. Köpp. I. 400*). Also *dgra bgegs dül-ba Gl̄r.* is interpreted as referring to the subduing of spiritual enemies. — *śiá-dgrá* a former foe, *dá-dgra* a present foe, *p̄yi-dgra* a future foe *Cs.*; *p̄yi-dgra* prob. also a foreign enemy. — *čī-dgra* a mortal, deadly enemy *Cs.* — *dgrá-ča* weapon, arms *Wñi.*, *dgrá-sta* battle-axe; *dgrá-lha* v. *lha*. — 2. In *W.* also **punishment**, **kó-la da p̄og soñ** he was punished; also for any self-incurred misfortune: **kyód-la da p̄og yin** you will draw upon yourself trouble, fatal consequences.

བྱོལ་བ་ *dgrám-pa* v. *grém-pa*.

བྱོལ་བ་ *dgrón-ba* v. *grón-ba*.

བྱོལ་བ་ *dgról-ba* v. *gról-ba*.

བྱོལ་བ་ *bgág-pa* *Cs.* another form for *gēgs-pa*.

བྱོལ་བ་ *bgád-pa* to laugh *Dzl.*, cf. *dgód-pa*.

བགས་པ་ *bgám-pa* v. *gám-pa*.

བགགས་ *bgegs* 1. = *gegs*, hindrance, obstruction, seldom. — 2. an evil spirit, demon, devil, like *γδον*; *bgégs-kyi rgyál-po bi-nā-ya-ka* Mil. frq. (*Ssk* **विनायक** a remover, of obstacles; the god Ganesha etc.).

བགོ་བ་ *bgó-ba* I. vb. 1. to put on clothes etc., pf., imp. *bgos*; *lham rtág-tu bgos* always wear shoes *S.g.*; esp. to put on armour. — 2. v. under *bgód-pa*.

II. sbst. clothes, clothing, *bgó-ba dan bzá-ba* food and clothes *Dzl*.

བགོད་པ་ *bgód-pa* (*bgog-pa* Sch. is perh. a provincialism) pf., imp. *bgos*, fut. *bgo*; *W.* inf. **gó-èè**; imp. **gos tón** to divide, nor an inheritance; to divide in ciphering, *grāis* a number; to distribute, *śas-śas-su* into shares, *mī-rnams-la* to or amongst people *Dzl*.

Comp. *bgod-byéd* divisor *Wdk.*, and accordingly also *bgo-byá* dividend. — *bgo-skál* 1. share, lot, *B.* and *col.* 2. the doctrine of strict retribution *Thgr.* frq. — **gó-kan** *W.* sharer, partaker, heir, joint-heir, — *bgo-bśá* = *bgo-skál*, *bgo-bśá byéd-pa* to distribute, allot, apportion, nor the property *Thgy.*, *la* among *Stg.*

བགོམ་པ་ *bgóm-pa*, pf. *bgams* Sch., to walk, to step, to stride, *góm-pa bgóm-pa* *Lex.* to make steps; *śém pa-la bgóm-pa* to step over the threshold; *bgom gró-ba* to pace, to walk slowly; *bgoms túb-pa* to begin to walk (?) *Sch.*

བགོར་ *bgor*, supine of *bgó-ba*.

བགོར་བ་ *bgór-ba*, *Cs.* = *gór-ba*.

བགྱའ་བ་ *bgýán-ba*, acc. to *Zam.* = *brgyán-ba*, v. *rgyón-ba*.

བགྱི་བ་ *bgýi-ba*, eleg. for *byá-ba*, 1. fut. of *bgýid-pa*. — 2. sbst. action, deed.

བགྱིད་པ་ *bgýid-pa*, pf. *bgýis*, fut. *bgýi*, imp. *gyis*, eleg. for *byéd-pa* 1. to make, to manufacture; *gyis zér-bai* *yzugs* the images regarding to which there had been said: 'make them!' i.e. the bespoken, ordered images *Gl.*; to do, to act, to perform, *las*

bgýid-pa to do a work, *bká bžin-du bgýio* according to the word will be acted *Dzl.*; *nye-ynás bgýid-pa* to act the disciple = to be a disciple *Dzl.*; *mī-la ynód-pa bgýis* I have hurt the man, I have done him harm *Dzl.*; *bu yód-par gyis śig* make, bring it about, that a child be (born)! *Dzl.*; *rgyál-bu ma śór-ba gyis śig* see that yo do not let the prince escape *Pth.* (*ba* for *bar* in the more careless popular style). — 2. to say, *žes bgýis* so he said *Dzl.*; *žes bgýi-ba* the so called *Dzl.*

བགྱར་བ་ *bgrán-ba*, pf. *bgrāis*, to number, count, calculate *bsód-nams-kyi tsad* the amount of merits *Gl.*; *bgrán-bya* what may be numbered, numerable; *bgrán-bar mī byá-ba*, *bgrán-du méd-pa*, *bgrán-yás* innumerable; *bgrān-prén* rosary, beads *Gl.*, also the garland of human skulls, often seen as an attribute of terrible deities.

བགྱར་པ་ *bgrád-pa* 1. to open wide, *mig bgrád-pa* to stare, goggle, *ka bgrád-pa* to gape *Gl.*, *Cs.*; *rkān-pa* to part the legs wide, to straddle, cf. *bsgrád-pa*. — 2. to scratch *Sch.* (spelled more corr. *brád-pa*).

བགྱུར་བ་ *bgrūn-ba*, pf. *bgruīs* to cause to deposit, to strain, to depurate *Cs.*, e.g. *nyóg-ma* impure water *Lex.*

བགྱུད་པ་ *bgrūd-pa*, pf. *bgrus*, fut. *bgru*, to clear from the husks, to husk, to shell, *bgrūs-pai bras* *Lex.* husked rice.

བགྱེ་བ་ *bgré-ba*, pf. *bgrés*, resp. to grow old, often with an additional *sku-nas* in years (v. *na*) *Dzl.*; *bgres-rgýid* weakness of old age, infirmity *Pth.*: *bgrés-po*, in *W.* pronounced **ré(s)-po**, an old man, a man gray with age, hoary; **ré(s)-mō** fem.

བགྱེན་བ་ *bgrén-ba*, occasionally for 1. *sgyrén-ba*. 2. *bgrán-ba*.

བགྱེན་པ་ *bgrén-pa*, *Sch.* = *bkrén-pa*.

བགྱོད་པ་ *bgró-ba*, pf. *bgros* (resp. *bka-bgrós mdzad-pa* *Pth.*) to argue, discuss, deliberate, consider; the subject discussed is gen. a direct quotation: *ñi pyir di-ttar gyar cel bgrós-nas* to converse on the cause of the present state of things *Dzl.*; *žes pán-*

tsün-du bgrós-nas thus declaring their opinions to one another *Tar.*; **to ask advice**, *çi-ltar bya žes bgrós-nas* asking what they should do *Dzl.*; **to resolve, decide**, *byá-bar* to do *Dzl.*; *bgro-glén byéd-pa* to dispute, to debate *Lex.*

བཀོང་བ་ *bgrón-ba Tar.* = *bgrán-ba* **to count**.

བཀོད་ *bgród* 1. **the walk, gait**, mode of walking. — 2. **symbol. num.**: 2.

བཀོད་པ་ *bgród-pa* **to walk**, *bgród-la pan* this assists in learning to walk *Lt.*; **to go, wander**, *lam bgród-pa* to travel over *Glr.*; **to get through**, *kyód-kyis bgród-pai skabs med run* although until now you have not been able to get to this place *Mil.*; *ču bgród-par dká-ba* a river difficult to cross; *nyi-ma-lho-bgród* the sun's going to the south, in the winter half-year, the sun's south **declination**, *byañ-bgród*, north **declination**, *bgród-dus rnyis S.g.* both **declinations**; *bud-méd-la bgród-pa* to lie with a woman *Schr.*, *Cs.*

བཀོས་པ་ *bgrós-pa* v. *bgró-ba*.

མག་ *mgar* n. of a noted crafty vizier of the king *Srontsangampo Glr.*

མག་བ་ *mgár -ba* (col. **gár-ra**) **smith**, *mgár-bai bzo* smith's work; **gár-20 cò-cè** *W.* to forge; *mgár-Kañ*, *mgár-sa* smithy; *rser-mgar* gold-smith *Cs.*

མག་པ་ *mgal* **jaw, jaw-bone**, *ya-mgal* the upper, *ma-mgal* the lower jaw-bone; *mgal-čág* a broken jaw-bone, *mgal-bud* a dislocated jaw-bone *Cs.*

མག་པ་པ་ *mgál-pa*, also *gál-pa* **a billet of wood**; *mgal-düm* 1. a large piece of wood split or cut, 2. a piece of wood half-burnt *W.*, *C.*; **gal-dó, gal tsig** *W.*, **gal-ró** *C.* id.; **gal-mě** a burning piece of wood, **a fire-brand; torch**, consisting of long chips or thin billets of wood; *mgal-méi kór-lo* a circle of light produced by whirling round a fire-brand.

མག་བ་ *mgú-ba* **to rejoice, to be glad, joyful, content**; *mgú-nas* delighted *Mil.*, *Tar.*; *mgú-bai lan ma byun* he did not receive a gratifying, satisfactory answer

Tar. 17, 27; *tams-čád byin yañ mgú-dus med* he is never content though every thing be given him *Mil.*; *mgú-bar byéd-pa, W.*: **gu čüg-čè**, to exhilarate, to gladden, to make content; *dga-mgú-ba, dga-mgu-rán-ba* are intensive verbs; *mgur* = *mgú-bar*.

མག་ *mgur* (*Ssk.* མག) resp. 1. **throat, neck**, *gyu mgur-du pul-nas* presenting (the great teacher) with a turkois for his neck *Ma.* — 2. **voice**, *mgur snyán-pa* a sweet, harmonious, voice *Cs.* — 3. (col. **gür-ma**) **song, air, melody**, hence a religious song is always designated by the respectful word *mgur* (not by *glu*), although the term in itself has no immediate reference to it. *mgur(-du) ysün-ba, bzés-pa* resp. for *glu lén-pa* to sing a song; *Sch.*: *mgur ten-pa* id. — *mgur-büm* a hundred thousand Songs, title of the Legends of Milaraspá, which are richly interwoven with songs. — *Sch.*: *mgur bsál-ba* to clear the throat, to hawk, to hem; *ču-boi mgur* 'by-water', a tributary, a subsidiary stream (?).

མག་ལྷ་ *mgür-lha* the god of hunting with the Shamans *Sch.*

མག་པ་(བ་) *mgül(-pa)* *Ssk.* མག་པ་ 1. **neck, throat**, *mgul-du dóg-s-pa* to tie, fasten to one's neck e.g. magic objects; *rán-gi mgül-pa rěd-pa* to cut one's own throat *Dzl.*; *mgül-pa sub* his throat is stopped, choked *Mig.*; *mgül(-pa)-nas dzin-pa, ju-ba*, to seize by the throat, sometimes also used for *mgül-pa-nas kyüd-pa* to fall on a person's neck, to embrace. — *mgül-nad* disease of the throat, **sore throat**. — *mgul-čüs dkár-po* a white **neck-cloth** *Pth.* — *mgul-dár* or *dpa-dár* a silk cloth tied round the neck as a badge of honour. — 2. **the shoulder** of a mountain *Mil.*, *xyón-mgul-na* on the left slope.

མག་ཁུ་ *mgeu* = མག་ཁུ་ *mgou* *Cs.* v. *mgo*.

མགོ་ *mgo* (*Ssk.* མགོ) resp. *dbu* 1. **head**, **gó-la zug rag** I have a headache, a pain in my head *W.*; **mgo kór** my head turns, I feel dizzy, I am getting confused, perplexed; *mgo skór-ba* to cheat, swindle, deceive; *mi-mgo ma skor* do not cheat

people! *Mil.*; *mgo dgú-ba*, *dgúr-ba* v. *dgú-ba*, *mgo fóm-pa* v. *fóm-pa*; *mgor jóg-pa* to carry on the head *Sch.*; **go yüg-è** *W.* to shake one's head, **kug tán-cè** *W.* to nod with the head, either as a sign of affirmation, or of beckoning to a person; **kyog-kyóg có-è** to wave the head from one side to the other, expressive of reflection. — 2. **summit, height, top**, *ri-mgo ká-bas gyogs* *Mil.* the hill-tops were covered with snow. — 3. **first place, principal part**, *mgo byéd-pa* to lead, to command, to be at the head *Glr.*; to educate cf. *dbu mdzad-pa*; to inspect, look after, superintend, control, *bú-mo žig-gis mgo byéd-pai mi mán-po* a number of (labouring) people looked after by a girl (the farmer's daughter) *Mil.*; **dos gó có-è** *W.* to preside in a consultation. — 4. **beginning**, *W.*, **go-ma**; *grós-mgo* the beginning of a consultation; *mgo dzug-pa* to begin; *bod sdug-pai mgo dzugs* that was the beginning of the misfortunes of Tibet *Ma*; *brtán-gyi skyid-mgo dé-nas tsugs* with this my constant good-fortune commenced *Mil.*; *ló-mgo-la* at the beginning of the year *Mil.*; *mgó-nas* from the beginning *Dzl.* — 5. *Gram.*: a superscribed *r*, *l*, *s* e.g. *rá-mgoi ka*, ཀ, *k* with *r* superscribed; *dé-rnams bas pul sá-mgoi kao* these are the words beginning with *bsk.*

Comp. and deriv. *mgo-klád* brain *Cs.* — *mgo-dkyil* col. crown of the head, **vertex**. — **go-kár**, or **gar** *Ld.* a tight under-garment, drawn over the head when put on, (*Ssk.* परिधान, *Hd.* प्रहिरवन) something like a shirt, but not in general use. — *mgo-skór* **imposture, deceit**, *bdud-kyi mgo-skór de na mi dod* I detest these diabolical tricks *Mil.* — *mgo-skyá* a gray head, *mgo-skyá-čan* a gray-headed person *Cs.* — **go-kyón** *C.*, *W.*, **protector, patron**, = *mgo-dren*. — *mgo-kra* scald, scald-head *Sch.* — *mgo-mkrégs-čan* **obstinate, pertinacious, stubborn**, esp. in buying and bartering, selfish, bargaining, haggling: **go tag có-è** *W.* to have these qualities. — *mgo-rgyán* head-ornament. — *mgo-čan* having a head, **mí-*

*go-čan** having a man's head, such as English rupees and other coins (bearing the image of a head) *W.* — **go-čin** *C.*, *W.* = *go-dren*, — **go-(l)cág** a blow or knock on the head *Ld.* — *mgo-légs* little **shoots, sprouts, branches** *Sch.* — *mgo-čá* = *mgo-rgyán*. — *mgo-mjug* beginning and end (head and tail), *šin dui mgo mjug gañ yin-pa bye-brág pyes žig* find out which is the upper and which the lower end of this piece of wood *Dzl.* — *mgo-jón* *Cs.*: 'an oblong head.' — *mgo-rjén* bare headed. — *mgo-nyóg* *Cs.*: 'a compressed, contracted head'. — **go-nyi-pa** *C.* two-headed, double-tongued; a double-dealer, backbiter. — *mgo-snyóms* indifferent, unconcerned. — **gor-tin tsán-ma** from head to heel, the whole from top to toe, = **go-lus-ča-tsan**. — *mgo-dón* = *mgo-dren*, with *byed-pa* = *mgo don-pa* to bring or draw forth, to raise, to lift up a person's head, gen. with *rañ*, one's own head, used in the sense of: **to be self-dependent**, one's own master, to come off well, **to be uppermost** *Mil.*; *mgo fon-pa* id. — *mgo-dren* **protector, patron**, used frq. in letters as a complimentary title. — *mgo-nág* po. for *man* *Glr.* — *mgo-nád* **headache**. — **gó-bu** *W.* **first-born**. — *mgó-ma* 1. adj. **first**, *gral-mgo-ma* first in order, the first in a row or line of persons *Mil.* 2. **subst. the beginning** *W.*, **go-ma tsug-è** to begin. 3. **adv. in the beginning, at first** *W.* — *mgo-tsem* 'stitched at the head' denoting a book which is so stitched, that the lines run parallel to the back, whilst one stitched in our way is called *rta-mgó-ma*. — *mgo-yžún*, col. **gog-žün** **crown** of the head. — *mgou*, *mgeu* a small head *Cs.* — *mgo-yór* = *tsá-bai nad* *Ts.* — *mgo-ryógs* a **covering for the head** (hat, cap etc.). — *mgo-ril* 1. **a round head**. 2. **cattle without horns** *W.* — *mgo-rég* for *mgo brégs-pa* one that has his head shaved, **a monk**; *mgo-rég btsún-ma* *Lt.* monks and nuns, or: nuns that have their heads shaved. — **go-lus-ča-tsan** a complete **suit of clothes**, **gor-tin-tsan-ma** id.; **go lus sum kón-è** *W.* to furnish a person with new clothes; **go lus spó-è** *W.* to

give one's own clothes to a person (e.g. when a king honours any body by arraying him in splendid garments). — *ngo-léb* a flat head *Cs.* — *go-šóg*, resp. *u-šóg* **cover**, of a copy-book etc. *Cs.* — *ngo-srin* n. of a disease *Lt.*

མགོན་པོ་ *mgón-po*, *Ssk.* **नाथ** protector, patron; principal, master, lord; tutelar god; *gro-mgón* protector of beings; *skyabs-mgón* v. *skyabs*; *ci yjir naï mgon mi byed* why do you not assist me? *Dzl.*; *lhai, bdud-kyi, yšin-rjei mgón-po* the principal of the gods, of the devils, the lord of death *Cs.*; *mgón-po mčód-pa, stód-pa, rbád-pa* to honour, to praise, the tutelar god, to stir up or urge him to aid one's cause. The special tutelar god of Tibet, called *mgón-po* by preference, is *Awalokitešwara*, *Spyan-ras-yzigs*; *jug-rten-mgón-po*, or *mi-mjed-žin-gi mgón-po* lord of the world, *jug-rten ysum-gyi mgón-po* (*Hindi: triloknāth*), lord or ruler of the three worlds, an epithet 1. of Buddha, 2. of *Awalokitešwara*, 3. of the *Dharma-Rājā* of *Bhotān*.

Comp. *mgon māns* many patrons or defenders of religion; many small pyramidal sacred buildings *Cs.* — *mgon-med* unprotected, *mgon-med-zas-sbyin*, **अनाथपिण्ड**, n. of a certain house-owner in *Buddha's* time, often mentioned in legends.

མགོན་པོ་ *mgýógs-pa*, *C.* **gyóg-po** **quick, speedy, swift**; *mgýógs-par* (seldom *mgýógs-la* *Mil.*) **adv. quickly, speedily, soon**; **gyog-rin** *W.* speedy, hasty, rash, **gyog-lám** *W., C.* a straight, short way, a short cut; *rkañ-mgyógs* v. *rkañ*. — *sumgyógs*, pronounced **sun-gyóg(s)** *W.*, (lit. 'who is quick?') a race, a racing or running-match.

མགོན་པོ་ *mgrin-pa*, (*Ssk.* **ग्रीवा**) 1. **neck**, *mgrin rin-ba*, a long neck, *mgrin tün-ba* a short neck *Lt.*; *mgrin-sñón* blue-necked, an epithet of gods. — 2. **throat**, as passage or organ of the voice, *mgrin yčig-tu* (to call as) with one voice, *frq.*; *mgrin-bzān* a loud voice *Cs.*

མགོན་པོ་ *mgron* **feast, treat, banquet, entertainment**, *mgron ytón-ba*, resp. *sku-*

mgrón bul-ba to entertain; **lón-tañ-kan** *W.* host, entertainer; *mgrón-la bod-pa*, resp. *mgrón-du spyan-drén-pa*, to invite to an entertainment; *mgrón-du ynyer-ba* to treat, to regale *Dzl.*; *mgrón-du gró-ba* to go to an entertainment, a party *Dzl.* (cf. *grón-du gró-ba* to go abroad); *zas-mgrón* an entertainment consisting in eating; *ja-mgrón* a tea-party; *čan-mgrón* a treatment with beer or wine *Cs.*

འགན་ *gag* 1. **obstruction, stoppage**, esp. in comp.: *yi-ga-gág* want of appetite; *yčín-gág*, also *-dgag*, **strangury**. — 2. a place or spot that has to be passed by all that proceed to a certain point, **zám-pe gág-tu gág-na kým-ma dzin tub** *C.* the thief may be stopped, if you are on the watch in the thoroughfare of the bridge; *ri-bo dpal-bár-gyi gag* the place on the *Palbár* mountain, where there is the only passage *Mil.*; *sgo-gág* the door of the house, because through it all that enter or leave have to pass; *ka-gág* the mouth, through which every thing must pass that is eaten; fig.: *tar-lám-gyi ynad-gág*, the main point for obtaining salvation; *gag yčig-tu dril-ba* to unite, to be concentrated in one point *Mil.*

འགན་པ་ *gág-pa* 1. **vb.** (cf. *gegs-pa*) **to stop, to cease**, to be at a stand-still; mostly in the perfect form *gags*; *dān-ka gags* the appetite is gone *Mil.*; it is also used of the passions having been suppressed, having ceased *Mil.* — 2. **subst. door-keeper**, v. *sgo-gág* sub *gag*.

འགན་གའི་ *gai* v. *rgan*.

འགན་པོ་ *gánsa* **difficult, troublesome** *Sch.*

འགན་པོ་ (པོ་) *gán(-po)* the **burden** of an office, business, commission, *gan kúr-ba* to bear such a burden, *bskúr-ba* to impose it on a person.

འགན་ *gab* = *mā-ma, mjug-ma*, the **end**, of a bench, a garment etc. *Mil.nt.*; as postpos. c.genit. **after, behind** *C.*

འགན་པ་ *gáb-pa* 1. *Sch.*: **to take care, to be cautious; orderly, decent**. — 2.

W. to suffice, **mi gáb-če med** the workmen will not suffice.

འགན་པ་ *gám-pa*, pf. *gams* Sch., *bgams* Cs., fut. *bgam*, imp. *goms* 1. **to put**, or rather **throw**, into the mouth, e.g. grains of wheat, a mouthful of meal, as Tibetans use to do; *pye túr-mgo re tsam gams* I took a small spoonful of meal Mil. — 2. **to try**, *bgám-mo* I will try him, I shall put him to the proof Dzl.; *tsód gám-pa* id. *Lex.* — 3. **W. to threaten, to menace.**

འགན་ *ga* (*ga-bo* Cs.?) **some, a few, several**, *Kyi-ra-ba ga* some huntsmen Mil.; *yzón-pa ga* *zig* some young men Mil.; *Ko-rán ga* some of them Mil.; *garé = ga zig* Pth.; *gál-te nán-gyis ga zig bžág-na* if I appoint some by a peremptory decree Dzl.; *skabs gar* in some cases; *lan ga* (*zig*) sometimes, now and then (opp. to frequently, as well as to once, one time); *res ga* 1. sometimes. 2. col. for some, several; *bar ga* sometimes; *lan ga — lan ga, res ga — res ga, bar ga — bar ga* at one time — at another time, some — others; *ga tsam* a few, few *Thgy.*: *ga šas* some, part (of them) Mil.; *ga yañ* followed by a negation: no, no one, not any, none.

འགན་ *ga* *Glr.*, also *ga-ti* n. of a place in the east of Tibet.

འགན་ *gar*, termin. of *ga*.

འགན་བ་ *gár-ba* 1. sbst. (W. also **gár-ru**, Ts. **gar, gir**) masc. *gár-po*, fem. *gár-mo*, a mixed breed of cattle, of a *mdzo* (q.v.) and a common cow, or a bull and a *mdzö-mo*. — 2. vb. v. sub *dgár-ba*.

འགན་དུས་ *gál-düm* v. *mgal*.

འགན་བ་ *gál-ba*, c. *las* or *dan*, **to be in opposition or contradiction to**, as: *rtág-pa dan dnós-po ynyis gál-ba yin* the ideas of 'perpetuity' and of 'thing' are contradictory; commonly of persons: **to counteract**, to act in opposition to, **to transgress, violate, infringe, break**, a promise, law, duty; *yid dan mi gál-bar Dzl.*, resp. *tugs dan mi gal-bar*, (he gives them) to their wish, to their heart's content; *bka bžin-du mi*

gal-bar bgyio I shall act faithfully according to the order Dzl.; **gal mi dug** W. he has not committed anything, he is innocent; *lha* or *klu dan gal-ba* not to honour a Lha or Lu according to duty.

Comp. *gal-rkyén mishap, untoward accident, impediment* (opp. to *mtun-rkyen*); *gal-rkyen sél-ba*, or *méd-par byéd-pa*, or *zlóg-pa* to avert, to remove such accidents or impediments. — *gal-krül transgression, gal-krül spais-te*, conscientiously; **gal-ful só-wa** to make amends, to atone for a transgression. — *gal-mtun-šes-pa* Chr. Prot., the knowledge of what is conformable or contrary to the divine law, meant to express our 'conscience'; the term was formed after the Tibetan phrase: *dge mi-dgé šes-pa*, or *rig-pa*, knowledge of what is virtue and what is vice; cf. however *šes-bžin*, *ynón-ba*, and *byas-čós*. — *gál-ba-po* Cs., *gál-po* Sch., a transgressor. — *gal-tsabs* Cs. a great fault, a crime: *gal-tsabs-can* faulty, criminal, a criminal (?).

འགན་པ་ *gás-pa*, pf. *gas* (cf. *ges-pa*) **to be cleft or split**, of rocks etc.; **to chap**, of the skin, the lips; **to break open, to burst**, of a bag etc., *Ka liá-ru* into five rents, in five places; **to crack, to break or burst asunder**, of a vessel, the heart, a fruit, *bdün-du* into seven pieces; *šin-gi rigs-la byás-na ni gas* if it be made of wood, it will split, crack *Glr.*

འགྱུ་ *giu* v. *gi-wán*.

འགྱུ་མདའ་ *gu-mdá gun-stock*, (spelling not certain) v. *sgum-mdá*.

འགྱུ་བ་ *gü-ba*, incorr. for *myü-ba*.

འགྱུག(ས་)་ *gug(s)* a mesh W.

འགྱུག(ས་)་པ་ *güg(s)-pa*, pf. *bgug*, fut. *dgug*, imp. *kug* 1. (cf. *kug*) **to bend**, to make crooked, *ynya gugs-pa* C. to bend, bow, stoop; *mgo gugs-gügs-par sön-no* he went off bowed down, crestfallen. — 2. **to gather**, to cause a gathering, *rnág-tu* of matter, pus, to suppurate. — 3. **to call, to summon, to send for**, e.g. the gardener Dzl.,

one's daughters *Dzl.*; **to conjure up**, ghosts, *des bdag gúg-par gyúr-ro* by this (charm) I may be conjured up; *blo nán-du kúg-la* calling the spirit back into its inner domain, abstracting the mind from the external world. — 4. **to draw back, to cause to return, to convey back** *Mil., C.*

འགྲུབ་པ་ *gud-pa*, pf. *gud*, = *rgud-pa?* *gud-du bčug-pa* **to ruin**, to reduce to an extremity *Schr.*; *rtsa byin-gud dal Med.* a pulse slow and sinking.

འགྲུས་པ་ *gum-pa* 1. pf. *gum*, *gums* eleg. **to die**. — 2. pf. *bkum*, fut. *dkum*, imp. *kum(s)*, **to kill**, to put to death *Dzl.* frq.; **to slaughter** (butcher), *ysár-du bkum-pai ša*, meat of an animal just killed, fresh meat *Dzl.* — 3. **to bend, curve**, make crooked, to contract, v. *kum* and *skum-pa*.

འགྲུལ་ *gul* neck, v. *ngul*.

འགྲུལ་པ་ *gúl-ba* (cf. *sgul-ba*) to change place or posture, **to move, shake, to be agitated**, **ri-gu dód-pa-la gul dug** the kid moves in the womb (of the goat); *gúl-dka* (the limb) moves with difficulty *Med.* frq.; *gul yañ ma nüs-so* (they) would not even stir (from terror) *Dzl.*; **to waver, tremble, shiver**, *dár-zin gúl-ba*; *sa-gúl* (pronounced **sañ-gúl**) earthquake *W.*

འགྲུག་པ་ *gég-s-pa* pf. *bkag*, fut. *dgag*, imp. *kog* **to hinder, prohibit, stop**, *bdag-gis bkag-na yañ ma túb-kyis* though I was preventing it, I could not (carry my point) *Dzl.*; *ma bkag-ste nán-du btañ* he admitted him without impediment *Dzl.*; **kág-čè med zér-kan-gyi ka-šóg** a warrant, a permit to traffic without hinderance, a pass-bill, and the like *W.*; **to shut, to lock (up), to close**, *sgo* the door *Glr.*, *lam* the road frq., to close one's nose with the hand *Pth.*; **to retain, keep back** excretions *Med.*, *bšañ-dgág* obstruction (cf. *gag*); **zá-čè kág-te šit** *W.* his food sticking fast he died; **to lock up, shut up** (things for keeping), **to pen up** (sheep, cattle), **kág-te bór-čè** *W.* id.; *dgag-dbyé* the ending of the seclusion, viz. of the monks who have to stay in their houses during the

rainy season *Schf., Tar.* 10, 10, cf. *Köpp.* I, 369; **to forbid**, *dgag-sgrub Sch.*: 'to forbid and to allow'(?); *gág-pai sgra*, *gag-tsig* a prohibitive particle *Gram.*; *bkág-ča byéd-pa* to forbid, prohibit *Sch.*; **ka kág-čè** *W.* to silence, to hush; *dgág-pa* a negative, a negation; *bkág-ča* the negative side *Was.* (282).

འགྲུངས་པ་ *géns-pa*, pf. *bkañ*, fut. *dgañ*, imp. *koñ* 1. **to fill**, *tib-ril čus* or (seld.) *čú-las*, or *tib-ril-du čus*, or *ču*, (to fill) a tea-pot with water; **to soil, smear, stain**, the bed with blood *Glr.*; *dgán-dka* difficult to be filled, not to be satisfied, insatiable *Stg.* — 2. **to fulfil** (more frq. *skón-ba*) *tugs-dám Lex.* — 3. *gzu gén-s-pa*, *mda gén-s-pa* to prepare bow and arrows for shooting, frq.; **tú-pag kán-čè** *W.* to load a gun.

འགྲེད་པ་ *géd-pa*, *Cs.* = *gyéd-pa*.

འགྲེབས་པ་ *gëbs-pa*, pf. *bkab*, fut. *dgab*, imp. *kob* (*W.* **kbo**), **to cover**, e.g. one's breast with the hand; to cover up, *ka* an opening, aperture; **to spread** over or on, **to set up, to put on**, a cover, lid, cork, plug etc.; **to protect**, *btsün-mo mi-ma-yin-gyis gëbs-su jüg-pa* to have the queen protected by ghosts; **to disguise**, metaph: **bkáb-ste** in disguised language, euphemistically *W.*, **káb-čè pí-la** in order to express it euphemistically.

འགྲེས་པ་ *gém-pa*, acc. to *Cs.* another form for *gum-pa*, **to kill, to destroy**; *Schr.*: *klád-pa gëms-pa* to surprise; to overthrow an argument by reason; cf. *ngo-gëms Lex.* w.e.; as a partic.: stupid *Schr.*; the few passages, where I met with the word, leave its meaning doubtful.

འགྲེལ་པ་ *gél-ba*, pf. *bkal*, fut. *dgal*, imp. *kol*, 1. **to load, to lay on** a burden, *brui kal čig bkal-te* loaded with a load of grain *Dzl.*; fig. to put a yoke upon a person's neck, *byur* to bring down misery on a person; *W.* to bring accusations against a person, **mi 'ós-pe lās-ka žig mi žig-la kal tán-na** *Ld.* if one is accused of an unlawful action; *kral gél-ba* to impose

འགྲེལ་པ་ *gés-pa*

ག

འགོད་པ་ *gód-pa*

tribute *Lex.*; to commission, to charge with, to make, appoint, constitute, **mi zig gád-po-la kál cè** *Ld.* to appoint some one to be an elder or senior, cf. **žól-ba*. — 2. to put, to place on or over, *ydún-ma bkál-ba* a beam placed over it *S.g.*; to set or put on, e.g. a pot on a trevet; to hang up, *gos-gel-ydún* a stand to hang clothes on; fig. **ží-bar nús-pai tog gel dgos* one must set on it the roof of being able to die, i.e. one must crown the whole edifice by being free from fear of death *Mil.*

འགྲེལ་པ་ *gés-pa*, pf. *bkas*, fut. *dgas*, imp. *kos*, trs. to *gás-pa*, to split, cleave, divide, *bkas-šin* *Lex.* cleft or chopped wood; *dím-bur* (to divide) into pieces *Lex.*, to cut up or open, e.g. a fish, gourd, pumpkin, *Dzl.*

འགོ་ *go*, = *mgo* in some figurative applications of the word: *dmág-go* commander of an army *Cs.*; *mkár-go*, *rdzón-go* commander of a fort *Cs.*; *go-snám* a sort of fine cloth made of shawl-wool, or also: Europe-cloth, i.e. broad cloth = *sag-lád*; *gó-pa* officer, captain, head-man of a village or district, esp. in *W.*; in a general sense: **kon-čog jig-ten-gyi gó-pa yin** God is the ruler of the world; **kon-čog-gi sañ gó-pa med** God is the only and highest ruler; **go-pón** *C.* rector, director, headmaster, principal e.g. of a school; *gó-ma* *Zam.* beginning, origin, source; *gó-mi* *Lex.* = *gó-pa*; **go-yód** = *gó-pa* *Ld.*; *gor* in the beginning, at first, originally *Sch.*, *sér-bai gor* when it began to hail *Mil.nt.*

འགོ་བ་ *gó-ba*, pf. *gos* (or *gos*), cf. *bsgo-ba*, 1. to stain, to lose colour; to dirty, sully one's self, *dé-la* with it, *nan-skyúgs lús-la* to soil one's self with vomit. — 2. to infect, with a disease, *gó-bai nad*, *go-nád*, *gó-bai rims*, a contagious or epidemic disease, a plague, frq.

འགོག་པ་ *góg-pa*, pf. *bkog*, fut. *dgog?* imp. *Kog* 1. to take away forcibly, to snatch, tear away, pull out, *rtsá-ba* a root *Lex.*, so a tooth *Schr.*; to tear up, e.g. a floor *W.*; to peel *Sch.*; **kóg-te kyér-cè** *W.* to rob, plunder frq.; **kóg-te kyers** *Ld.* it

has been robbed. — 2. to take off, a cover, a lid, a pot from the fire *W.*

འགོག་པ་གྲ་ *gógs-pa* another form for *gégs-pa*, to prevent, to avert unfortunate events, fatal consequences; to suppress, the symptoms of a disease by medicine; to drive back or away, to expel e.g. spirits, ghosts; to repel people that are trying to land.

འགོད་པ་ *gón-ba* 1 *Cs.*: to bewitch, enchant (?), *gón-ba-po*, *gón-po* an enchanter, sorcerer, *gón-ba-mo* enchantress, sorceress *Cs.*; more frq. *gón-po* an evil spirit, demon, also fig. demon of concupiscence, of fear, of terror *Mil.*; *gón-mo* fem. — 2. pf. *bkoñ*, perh. more corr. *sgón-ba*, *spá-sgoñ-ba* *Lex.* to despond.

འགོད་པ་ *gód-pa*, pf. *bgod*, fut. *dgod*, imp. *kod* (cf. *kód-pa*), the Latin *condere*, 1. to design, to project, to plan *Schr.* — 2. to found, to establish, to lay out (a town), to build (a house); hence *bkód-pai rig-byéd* books on architecture *Glr.*; to manufacture, to form, to frame. — 3. to put, to fix, to transfer, into a certain state or condition, *bdé(-ba)-la* *Dzl.*, *bder* *Lex.*, into a happy state, *dge-ba-la* *Dzl.* into virtue, *čós-la* *Pth.* into the true doctrine, *rnám-par gról-ba-la* *Dzl.* into salvation, *mya-nán-las dás-pa-la* into delivery from existence *Dzl.*; *žag-gráns* to fix a certain time or term *Schr.*; *tsad* (to determine) the measure or size of a thing *Schr.* — 4. to set, put, or place in order, *gral-pýám bgód-pa dra* as the rafters of a roof are placed side by side *S.g.*; *mtar dgód-pa* to add or affix e.g. ciphers to a certain number *Wdk.*; *bkód-par mdžés-pá* beautiful as to arrangement, nicely ordered, (*b*)*rgyan dgód-pa* *Lex.* to arrange ornaments (tastefully), to decorate, adorn, to construct or adjust grammatical forms, sentences *Zam.* — 5. to put down in writing, to record, *min ká-ba-la* to write names on a column *Pth.*; to compose, draw up, write, a narrative etc., frq.; to mention, to insert, in a writing; **ka kú-pa** *C.* to publish, to make known. — 6. to rule, to govern *Schr.*; *byol-són bkód-pai rgyál-*

po yin he is king over all subjugated animals *Mil.*

The partic. pf. *bkód-pa* is also sbst.:
1. **plan, ground-plan, draught** of a building *Schr.* — 2. **delineation, sketch**, *zin - bkód map.* — 3. **form, shape, figure** *Schr.* — 4. **sample, copy**, even of one's own body, e.g. when a person multiplies himself by magic virtue, = *sprúl-ba.* — 5. **building, edifice, structure**, *bkód-pa mdzes* the structure (is) beautiful *Glr.* — 6. **frame, body**, *bkód-pa lus* id. *Mil.*; *ñai bkód-pa nám-mkai rai-zin* my body of an ethereal nature *Pth.*

Note. The Lexx. have for *bkód-pa* always ལྷ་སྒྲུབ་ putting down, depositing; but often it has the signification of རྒྱུ་འཛུགས་ orderly arrangement; as vb. it comes nearest to རྩམ་པ་. As the meaning of the word is almost quite the same as that of *κτίζειν* and *condere*, it recommends itself as the most suitable term for 'to create', to call into existence, *gód-pa-po* for **creator**, and *bkód-pa* for **creature**, notions which are otherwise foreign to Buddhism.

འགོམ་པ་ *góm-pa*, Cs. = *góms-pa*, *Sch.* also = *gém-pa*, *gúm-pa*.

འགོར་ *gor* 1. v. the following article. — 2. termin. of *go*, in the beginning, at first *Sch.* — 3. supine of *gó-ba*.

འགོར་བ་ *gór-ba* to tarry, linger, loiter, *W.* frq. **mán-po gor son** you stayed away very long; **lám-la gor** he lingers on the way; **mán-po ma gó-r-te** without long delay, = *rin-por ma lón-par*, and *rin-por mi fogs-par* *B.*; *de gor-γṛi yin* that impedes, delays; *zlá-ba ynyis kor* (the work) lasted two months *Glr.*

འགོའ་བ་ *gól-ba*, pf. *gol* 1. to part, to separate vb.n.; *gól-bai ynas* a hermitage *Pth.*, *gól-po* hermit, recluse. — 2. to deviate, err, go wrong or astray; *gól-sa* 1. the place where two roads separate. 2. error, mistake.

འགོས་ *gos* n. of a monastery *Tar.*

འགོས་པ་ *gós-pa* v. *gó-ba*.

འགྱུག་པ་ *kyág-pa* cf. *skyág-pa*, to be sold, spent, expended Cs.

འགྱུན་བ་ *kyón-ba*, pf. *gyans*, to be delayed, deferred, postponed, *pyir gyan-na* if one defers it; **nyin gyan zug gyan jhé-pa** C. to delay again and again; *lo man-po mi gyan-bar* before many years shall have passed; *dus gyan* *Lex.* w.e.

འགྱིད་བ་ *gyin-ba* 1. to look about haughtily, to look down upon, to slight, *mi-la* a person; also of things: to despise, condemn, neglect them *B.* and col.: **gyin-bhag jhé-pa** C., **gyin cò-čé** *W.* id.; **gyin-čan** supercilious, contemptuous. — 2. = *sgyin-ba* *Glr.*; *Mil.* — *žel-kyi gyin-kar* a sceptre of crystal, an attribute of gods, in pictures represented as a plain, unadorned staff.

འགྱུ་བ་ *gyü-ba*, pf. *gyus*, to move quickly to and fro, e.g. as lightning, the quivering air in a mirage, the motion and versatility of the mind etc.

འགྱུར་བ་ *gyúr-ba* I. vb., pf. *gyur(-to, -pa)* imp. *gyur (-cig)*, cf. *sgyúr-ba*, 1. to change, to be altered *B.* and col.; *mirnams-kyi spyód-pa gyur* the behaviour of men changes *Ma.*; *gyúr-bai čos* a changeable (and therefore perishable) thing Cs.; and *gyúr-du yód-pa* changeable, variable, *gyúr-du méd-pa*, *gyur-med* unchangeable, invariable; sometimes to decrease, abate, vanish, die away, *mñu-stobs*, *nád-med-pa*, *γzi-rjid yóns-su gyur-ba* the total decay of strength, health, and esteem (in old age) *Thgy.*; *bdág-gi sems ma gyur*, *ma nyáms-so* my mind has not been altered, nor my resolution weakened *Dzl.*; also with *las*: *dád-pa dí-las ma gyur cig* do not depart from that belief *Mil.* (I have therefore availed myself of this word, combined with the active (transitive) form *sems sgyúr-ba* 'to change the mind' for expressing the μεταρθεῖν and μετάνοια of the N. T., though the Buddhist is wont to regard the *mi-gyúr-ba* as the thing most to be praised and desired.) With the termin. it signifies to be changed, transformed into, *B.* and col.; hence — 2. to become, to grow, *dge-slón-du gyúr-ba*, *rgyal-por gyúr-ba* to become

a monk, a king *Dzl.*; *skra mton-mfin-gi ka-dóg-tu gyúr-to* his hair turned azure (sky-blue) *Dzl.*; *sbrúm-par gyúr-ba* to get with child; *bdün-du gyúr-ba* to reach the number of seven *Dzl.* (In all these cases the more recent writings and the col. language in *C.* usually have **dó-wa**, in *W.* **čá-čé**.) *gyúr-ba* is also frq. used in conjunction with verbs: *yód-par gyúr-ba* 'to become being', i.e. to begin to exist, 'to become having,' i.e. to gain possession; *sróg-lamiltá-bar gyúr-pai dnós-po di-dag* these acts of having become indifferent to life, i.e. acts of contempt of death *Dzl.*; *ná-bar gyúr-na di mton-ba tsám-gyis nad sós-par gyúr-ro* when taken ill, they get well again, as soon as they obtain a sight of this *Glr.*; *čan mi smrá-bar gyúr-to* he became speechless *Dzl.*; *gyúr-ba* denoting both the pass. voice, and the fut. tense, the context must decide in every instance, how it is to be understood: *su zig rgyal-srid byéd-par gyur* who shall have the government, who shall rule? *Tar.* 21.; *de rgyál-por gyúr-bar šés-so* they knew that this man is made king (for: would be made king); *kó-mos kyód-kyi bu bsád - par gyúr - na* if your son has been killed by me *Dzl.*; *kyod mi-ša zá-bar gyúr-čig* may you be obliged to eat human flesh! *Dzl.*; *či pyir kyod di-ltar gyur* by what means have you come into this state? *Dzl.*; *ya-mtsán-du* (or *-par*) *gyúr-ba* to be surprised, astonished; with *ynás-su*: **to come** to a place, **to arrive** at *Mil.*; *dód-pai dnós-grúb-tu gyúr-ba* to be endowed with the perfect gift of wishing, viz. of having every wish fulfilled; **to happen**, **to take place**, **to occur**, *ya-mtsán-du gyúr-ba či yod* lit. what is there that has wonderfully happened, what wonderful things have happened? *ryós-par gyúr-ba* to become moving, to begin to move. — 3. **to be translated**, *bod-du* into Tibetan *Tar.*; *bka-gyúr* the translated word, v. *bka*; cf. *sgyúr-ba*. — 4. joined to numbers it signifies **time** or **times**, *řán-pas brgya-gyúr ston-gyúr-du řágs-pa* a hundred times, nay a thousand times more sublime than others *Dzl.*;

kyód-pas brgya-gyúr-bas lhág-par bzán-ba yod there are (girls) a hundred times prettier than you *Dzl.*; *řsum-gyúr ltá-bur* three times as much *Dzl.*; *de ynyis-gyúr tsam zig* one twice as large as that *Mil.*

II. sbst. **change, alteration, vicissitude**, *dus bzii gyúr-bas* through the change of seasons *Thgy.* — *gyur-skád*, or also *gyur-kúgs* singing or humming a tune in a trilling manner *Mil.*; *gyur - lèam nya* *Mil.* perh. a fish swiftly moving to and fro; *gyur-rten bzág-pa* to pay money in hand, as an earnest that the bargain is not to be retracted. — Instead of the imp. *gyur*, *šóg* is frq. used.

ཐག་གཅིག་ *gyé-ba*, pf. (and imp.?) *gyes*, **to be divided**, e.g. a river that is divided into several branches; *rdám-pa ynyis-su* (a ray of light divided) into two parts *Dzl.*; **to separate, to part**, *bem rig gyes* *dus* when body and soul part from each other *Mil.*; **to disperse**, of a crowd, with or without *so-sór* *Dzl.* and elsewh.; of a single person: **to part, withdraw, go away**, **mi-tsóg dan ghyē-nē** *C.* withdrawing from the crowd; **to issue, proceed, spread**, *dé-dag-las gyés - so* they have proceeded from those (their ancestors); of a disease: *gyén - du gyes* (opp. to *túr-du zug*) *Med.*?

ཐག་གཅིག་ *gyéd-pa* (*W.* **kyé-čé**) pf. *bgyes*, fut. *bkye*, 1. **to divide** (trs.), **to scatter, disperse, diffuse**, e.g. rays of light; it is also used when the neutral form *gyé-ba* would seem to be more correct; **to let proceed**, *sprul-pa*, an emanation; hence **to send**, a messenger *Lex.* and *Schr.*; **to dismiss**, *tsogs*, an assembly *Sch.* — 2. *čáb-mo gyéd-pa*, *řyul gyéd-pa*, also *gyéd-pa* alone, **to fight a battle, to fight, to combat**, *gyéd-pai tse* in the dispute; similarly *dziñ-ga bkyé - ba* **to quarrel** *Med.*; hence prob. *W.*: **Ka kyé-čé** to abuse, to menace. — 3. *stón-mo gyéd-pa* frq. **to give** an entertainment, banquet, prop. to dispense a feast; *nor gyéd-pa* **to distribute** a property *Lex.* *ཐག་གཅིག་ gyér - ba* **to drop** or let fall, to throw down *Schr.*; **to quit, abandon, throw away** *Sch.*

འགྲོལ་བ་ *gyél-ba*, pf. *gyel* (-to), imp. *gyel*,
to fall, to tumble, **gyel ma gyel**
W. don't tumble, take care not to fall;
gyél-kan W. lying, (not standing), e.g.
a bottle.

འགྲོས་བ་ *gyés-pa*, another form for *gyé-ba*,
gyi-gros-su *gyés-par* *gyur* back
foremost they retreat *Glr.*

འགྲོད་བ་ *gyód-pa* (Ssk. कौकृत्यं) vb. (W.
gyód-čé) to repent, to grieve for,
and sbst. repentance, sorrow for, not only
for bad, but also for good actions, when
the latter are attended with disadvantage
or loss; *pyis gyón-par gyur* you will have
to repent it hereafter *Dzl.*; with *la*, to re-
pent of a thing; *gyód-pa skye* repentance
arises, I feel repentance, I repent frq.;
sems gyód-par gyur id.; **da gyód-pa yon*
*dug** W. id.; *gyód-pa med* I do not regret
it; *gyód-pa-can* repenting *Pth.*; *gyód-pai*
sems méd-par kyód-la sbyin-no I give it
you readily and with all my heart *Pth.*;
gyód-med without repentance, without grud-
ging, also: in good earnest; *gyod-tsáns*
byéd-pa, *tól-zin gyód-pa*, *gyód-čin bág-*
pa Dzl. to acknowledge repentingly, to
confess with compunction; *gyod-tsáns byéd-*
par ynáñ-ba to accept a repentant con-
fession = to forgive, to pardon *Dzl.* (p. २७,
४२, २३०); *gyód-rmo-ba*, c. *la*, to make
repent, to make one suffer, feel, or pay
(for a thing) *Dzl.*; *ynon-gyód* repentance
proceeding from consciousness of guilt *Pth.*

འགྲག(ས)་བ་ *grág(s)-pa*, pf. *grags*, to sound,
to utter a sound, of men, ani-
mals, thunder etc. *Dzl.*; to cry, to shout,
dei rná-lam-du grágs-par gyier-na if it is
shouted into his ear; *čes grags* so it is called,
so he was called, by this name he goes,
under that name he is known, celebrated;
bód-la yi-ge med čes grags Tibet, so it is
said, was without letters, without a written
language; *Zam.*

འགྲགས་བ་ *grágs-pa* to bind, v. *grágs-pa*.

འགྲན་བ་ *grán-ba* 1. Cs. to number, to count,
v. *bgrán-ba*. — 2. to satisfy with
food, to satiate, **đán-čé med** W. he is

insatiable; gen. only the pf. is in use:
gráns rjes after having eaten one's fill *Med.*;
śá-ba bsád-pas mi grán-te not yet having
enough of deer-killing *Mil.*

འགྲད་བ་ *grád-pa* Cs. = *bgrád-pa*, to spread,
to extend (vb. a).

འགྲན་བ་ *grán-pa* (Ssk. स्पर्ध) 1. to vie with,
contend with, to strive (for victory),
wa sên-ge-la a fox (contending) with the
lion *Dzl.*; *čö-prul* in magic tricks *Dzl.*;
rig-pa in shrewdness, cunning *Glr.*; *pyug-*
kyód rnam-tös-kyi bu dan grán-te to cope
even with Plutus as to riches *Dzl.*; *bstód-*
par gran let us vie with one another in
songs of praise *Glr.*; *grán-pas čog* let us
now draw a parallel between (these two)
Glr.; *grán-du jüg-pa* to cause (two per-
sons) to strive (for the victory) *Dzl.* —
2. in a general sense, to fight, to defend
one's self, to make resistance.

Comp. *gran-tsig* words of contention,
a quarrelling speech *Glr.* — *gran-sems* 1.
contention, emulation. 2. jealousy. 3. quarrel-
some temper, spirit of controversy; *gran-*
sems yčög-pa to stop, put an end to con-
tention. — *grán-zla* (pronounced **đál-za**
in the north of *Ld.*), rival, competitor, equal
match; *grán-zla-med-pa*, *gran-zla dan*
brál-ba, also *grán-gyi do-méd*, *grán-ya-*
med, without a rival, matchless, unequalled,
applied also to things.

འགྲན་ *gram* 1. shore, bank, *ču-grám* id.;
ču čén-poi grám-du son they went
to the bank of a large river *Dzl.* — 2.
side, *sgo-grám pyás-na* on the right side
of the door *Glr.*; *sgoi pyi-gram-na* before
the door, outside, out of doors *Pth.* — 3.
wall, *kán-pai óg-gram* the lower wall of
a house (opp. to the roof) *Mil.*; *gram-yži*
C., S.g. foundation, basis, *gram-yži dñ-ba*
to lay a foundation. — In a more general
sense: *grám-du* near, close to, just by,
ngyán-nas sgra čé-la grám-du don čün he
has a great voice, is making much noise,
at a distance, but looking nearer, you do
not find much in him *Mil.*; *šin-gi grám-*
du close to the tree.

འགྲམ་པ་ *grám-pa* **cheek** (cf. *kur-tsó*), **dám-pa hom son** *W.* his cheeks are fallen; *lág-pa grám-pa-la rtén-pa* to lay one's hand on the cheek (in a pensive or sorrowful mood) *Dzl.*

Comp. *gram-läg* a slap on the face, box on the ear; **dám-läg gyáb-če** *W.* to box a person's ears. — *gram-ču ldan* that makes one's mouth water *Sch.* — *gram-jug* *Lt.?* — **dám-dzóg** *C.* a blow or cuff with the fist upon the cheek, **gyág-pa** to deal such blows. — *gram-rüs* **cheek-bone, jaw-bone.** — *grám-sa* the flesh of the cheek. — *gram-yòg* the hinder part of the jaw-bone *Sch.* — *grám-so* **cheek-tooth, molar-tooth, grinder.**

འགྲམ་ཡིག་ *gram-yig* **edict, proclamation, publication** *Sch.*

འགྲམ་པ་ *gráms-pa* **to hurt** *Lt.*; of wounds: to get inflamed, *ni f. Mil. nt.*

འགྲམ་ཚད་ *grams-tsad*, a disease, fever in consequence of great exertions *Med.*

འགྲམ་པ་ *grás-pa* **to hate, to bear ill-will, to have a spite against,** **na kó-la ze dē dug** *C.* I hate him in my heart.

འགྲིག་འགྲིག་ *grig-grig* 1. **gelatine, jelly** of meat *C.* 2. *v.* the following article.

འགྲིག་པ་ *grig-pa* (cf. *sgrig-pa*) **to suit, agree, correspond, to be right, adequate, sufficient,** in *B.* seldom, *col.* very freq., **dig-pa yin** *C.* that will do, I am satisfied; **da dig** *W.* now that will do! just enough now! **dig-dig** *W.* to be sure! quite so! of course! **o dig gog** *W.* yes, to be sure! **tsó-če mi dig** *W.* it is not yet time for cooking; **tó-re tság-na dig-ga** *W.* will it be early enough, if I sift it to-morrow? **de yan mi dig-pa dug** *W.* also that is not practicable; **na jo'-yan di ma dig-na* if my pronunciation is not correct *C.* (Lewin).

འགྲིབ་པ་ *grib-pa*, pf. *grib*, 1. **to grow less, to decrease, to be diminished,** syn. to *bri-ba*; *mi grib mi lüd-pa* neither to grow less nor to flow over *Dzl.*; but gen. *phél-ba* is opposed to *grib-pa*, and both

words refer not only to bulk, size, and quantity, but also to strength, well-being etc., so that *grib-pa* also means to sink, decay, be reduced; *bskál-pa mar grib*, acc. to *Schr.* = Treta yuga *v. dus* 6; *mar grib-pa* also opp. to *yar skyé-ba* to be re-born in lower regions. — 2. **to grow dim, to get dark,** cf. *sgrib-pa Cs.*

འགྲིས་ *grim*, in *lag-grim* *Glr.* 45: *lag-grim-gyis brgyus-pas* passing from hand to hand, *v. grim-pa* II, 1.

འགྲིས་པ་ *grim-pa* I. sometimes for *brim-pa* *Pth.* II. pf. *grims* 1. **to go, walk, march about, perambulate, to rove or stroll** idling about, *rgyal-kams* over the countries *Mil.*; *yèig-pur ri-krod-la* *Mil.*; *bár-dor* in the bardo (*q.v.*) *Thgr.*; *mi-sér jág-pai grim-sa yin* it is a resort of robbers *Mil.*; it is also used of the course of the veins in the body *Med.* — 2. *W.* **to go off, to sell, to meet with a ready sale.** — 3. *rig-pa grim-pa v. rig-pa.*

འགྲིབ་པ་ *gril-ba*, pf. *gril* (cf. *sgril-ba*) 1. **to be twisted or wrapped round,** *Dzl.* *W.* 17. acc. to one manuscript, for *kri-ba* *Sch.*; to be collected, concentrated, to flock or crowd together, *kun gril-nas* all in a heap, all together *Mil.* — 2. **to be turned, rounded, made circular or cylindric,** e.g. a stick *Mil.* — 3. **to fall,** e.g. leaves from a tree; in *B.* seldom, in *W.* freq. (*dril-ba* is the same word).

འགྲིས་ *gris v. dris.*

འགྲུབ་ *grü-ba*, pf. *grus*, **to bestow pains** upon a thing, *slob-pa-la* upon study *Dzl.*

འགྲུབ་པ་ *grüb-pa*, pf. *grub* 1. **to be made ready, to be finished, accomplished;** *grüb-pa mi srid* it is not possible that this be accomplished *Glr.*; *ma grüb-par* before its having been finished *Glr.*; *ma-grüb-pa-rnams grüb-par gyur-ro* (freq. of charms, regarding their desired effect) prob. means: all that has not yet been effected, will be accomplished by it; *grüb-pa-rnams* is applied in a special sense to the ordained Gelongs (*v. dge-slón*); *šugs-la grub* the

thing is brought about quite of itself *Mil.*; so esp. in the phrase: *lñen-gyis grüb-pa* being produced spontaneously (opp. to making, procuring) e. g. clothes, food etc. were always at his disposal, viz. in a supernatural way *Dzl.*; *dpäl-las grub* it devolved on me in consequence of my perfection, my superior qualities *Mil.*; *dön-la grüb-pa med kyan* though it did not actually happen so (still, being meant to frighten by appearances etc.) *Glr.*; *byéd-na don chen grub* if you do so, you will have many advantages (lit. great welfare) by it *Mil.*; *gru grüb-pa Tar.* 25,6; 34,20 *Schf.*: to take in a full cargo, though from the wide meaning of the word, it may also signify: to accomplish a journey happily, so esp. in the passage *Tar.* 35,3. — 2. to be made, fabricated, *rdó-las* out of stone. — 3. to be fulfilled, granted, of wishes etc., also with *bžin-du*. — 4. to be performed according to rule, of charms; cf. *sgrüb-pa* and *grüb-pa*. — *grüb-sbyór* is an expression occurring in almanacs, relative to the proving true of certain astrological prognostics of good luck, similar to, but not identic with *rtén-bröl*.

འགྲུམ་པ་ *grum-pa*, pf. *grum(?)*, to pinch or nip off (the point of a thing), to cut off, to prune, lop, clip, the wings, *W.*, cf. *grum-pa*.

འགྲུལ་བ་ *grül-ba* I. 1. to walk, to pass, to travel, *grül-bar byéd-pa* to cause to go, to send off, despatch, a messenger *Dzl.*; **ñin-la dül** *W.* walk first! take the lead! *grül-ba-po*, *grül-po Sch.*, **dül-kan, dül-mi** *W.* a walker, foot-traveller, pedestrian; *grül-pa Sch.* id.; *grül* sbst. passage, the possibility of passing, *nyan-nän-gi grul čad-pas* the passing from Nyanañ being made impracticable (viz. by snow) *Mil.* — 2. fig. to walk, to live, act, or behave, **tim-si** (or **tim-mi*) *nai-tar** *W.* (to live) in conformity with one's duty, in accordance to the law. — 3. to pass, to be good, current, of coins.

II. i. o. *brül-ba Mil.*

འགྲུས་པ་ *grüs-pa* 1. pf. of *grü-ba*. — 2. sbst. zeal, diligence, endeavour; more freq. *brtson-grüs*.

འགྲོ་བ་ *grê-ba* 1. to roll one's self, *sá-la* on the ground; *gre-ldóg Glr.* (or *gre lóg Pth.*) *byéd-pa* id., e. g. from pain, despair etc.; also of horses etc. — 2. to repeat *Cs.*

འགྲོེ་བ་ *grên-ba* (cf. *sgrên-ba*) to stand (not in use in *W.*) *dön-gi k'ar grên-nas* standing at the top of the pit *Dzl.*; *dnäns-pa ltar grên-bar gyur* they start up as if frightened *Dzl.*; of the *po-mtsän*: to be erected *Med.*; *mi grên ysum* three lengths of a man *Tar.* — *grên-bu*, also *grên-po (Glr.)* the sign of the vowel e.

འགྲོམ་(ས)་བ་ *grém(s)-pa*, pf. *bkram*, fut. *dgram*, imp. *kroms* (*W.* **tam-čē**, imp. **tom**) 1. to put or lay down in order, e. g. beams, spars etc. *B.* and col.; to spread out, to display, goods, books, on the table or ground; to scatter, blossoms by the wind *Stg.*; to draw, a curtain. — 2. to sprinkle, water, *B.* and col. — 3. to distribute, for *brim-pa C.*

འགྲོལ་བ་ *grêl-ba*, pf. *bkral*, another form for *grol-ba*, to explain, comment, illustrate, *dgöns-pa* the import (of the words or writings of the saints); *grêl-ba Cs.*, *grel-pa Zam.*, *Tar.* explanation, explication, commentary; *don-grêl*, resp. *dgöns-grêl* explanation of the meaning; *tsig-grêl* explanation of a word, of the words; *ṛžun-grêl* 1. explication of the text 2. text and commentary; *rai-grêl* prob. self-explanation, an explanation contained in the book itself *Wdi.*; *grêl-ba-po Cs.*, *grêl-po Sch.*, *grel-byéd Cs.* an explainer, commentator. (*ṣan-tsün grêl-ba*, and *kral grêl-ba Leax.?*)

འགྲོ་སྒྲ་ *grô-sgo C.* expense, expenditure, of money, **do-gor tán-ba** to lay out (money), to spend.

འགྲོ་ལྗོང་ *gro-ldin* *Dramila*, country in the south of India *Schf.*; another reading gives *Dravida* (coast of Coromandel).

འགྲོ་བ་ *grô-ba* I. vb., pf. and imp. *son*, the imp. *gro(s)* seldom used, 1. to

walk, *k'yeu gro mi nús-pa góg-pa tsam* an infant, a child, that creeps only, and is not yet able to walk *Dzl.*; *gró-ba dan nyúl-ba dan düg-pa* the walking, lying and sitting *Dzl.*; com. in a more gen. sense: **to go, to move**, *gró-am mi gro* will you go or not? *rgyál-poi mdün-la gró-bai lág-ča* the things going, i.e. carried, before the king *Glr.*; **to go away**, *da na gró-bar zu* now I beg to be permitted to go *Pth.*; *ynás-nas gró-ba* to go away from a place, to leave, *kyim-nas gro mi pód-na* if one cannot leave his house, part from home *Pth.*; **to go out**, *kyod nyin-par rtäg-tu gró-na* if during the day you always go out, are from home *Dzl.*; **to travel**, *pan-tsündu gró-ba Dzl.*, *par gro tsur gró-ba Pth.* travelling there and back; *yar gro mar gró-ba* to travel up and down, up hill and down hill *Glr.*; *gró-čos-su* as a spiritual vademecum *Mil.*; *gró-tse* on the way, on the road; opp. to *on-ba* (more fully: *par gro tsur on-ba*, col. *yon-ba*) to go and to come back; hence *gro-tse* may also mean: on the way thither; *gro-on-méd-pa* a thing that is neither going nor coming, but always remaining in its place *Mil.*; **to go, move on**, to continue one's way, esp. in the phrase *soñ(-soñ)-ba-las*. Connected with adverbs and postpositions: *pyir gró-ba* to return, go home, to come back, also: to go out, *mdün-du*, *siñon-du*, *siñon-la gró-ba* to go before, pass before, precede (*mdün-du* referring to space only, *siñon-du* and *siñon-la* both to space and time); *ryes-su gró-ba* to follow, come after or later, to succeed, also to give one's self over to, to addict one's self to (e.g. ill courses) *Ld.-Glr. Schl.* p. 7, b; *gro čug*, *C.* let it be, let it take its course! — *rkyál-gro* a swimming fish *Cs.* — *dgür* (or *rgur*)-*gro* = *dud-gro*. — *grül-gro* pacing, walking *Cs.* — *rgyüg-gro* running, galloping *Cs.* — *nán-gro* going to damnation, *nán-soñ* having gone to damnation, *nán-soñ ysum* the three damned, or not saved, classes of beings (v. sub II); *nán-soñ ysum* is opposed to *bdé-gro*, and often used in

a general sense = 'hell'. — *siñon-gro* 1. **preceding, foregoing, previous, former**. 2. **preface, introduction**, opp. to *dños-yèl*, the thing itself, the text etc. *Thgr.* and elsewh. — *čos tams-däd-kyi siñon-groi sláb-bya* Petersb. Verzeichniss no. 409) does not mean: 'advice given by the former (teachers)' *Sch.*, but: introductory and preparatory doctrines. — *mčón-gro* (going in leaps) **a frog** *Cs.* — *nyál-gro* (creeping, crawling) **a worm**. — *ltó-gro* (crawling, sliding on the belly) **worm, snake**, frq. — *dud-gro* (*Ssk.*, *तिर्यङ्च*) walking in an inclined posture, **an animal**, v. sub. II. — *bdé-gro* going to happiness: **the happy, the blessed**, also *bdér-gro Was.*, opp. to *nán-gro*, v. above; usually in a gen. sense, like our 'heaven'; *bdé-gro mto-ris-kyi lus tób-pa* to receive a heavenly, glorified body, v. *lus*. — *dür-gro* trotting *Cs.* — *jur-gro* **a bird** *Cs.* — *pyé-gro* = *ltó-gro*. — *lāns-gro* walking erect, **man**. — 2. **to get, to get into, to enter** *čt-bdag-gi dbān-du soñ-ba* having got into the power of death *S.g.*; *grül-gyi tá-mar soñ* they got (in a miraculous manner) to the end *Dzl.* ॡ, 4. b.; *de nyid mig-tu soñ-na* if the same (a little hair) gets into the eye *Thgy.* — 3. **to find room in, to be contained in**, like *soñ-ba: til-rjān Kal brgyād-ču gró-ba žig* a sesame store-room that will hold 80 bushels; *Kal yčig gró-bai žin* as much land as can be sown with a bushel of corn (prop. a field holding a bushel) *Pth.* — 4. **to turn to, to be transformed into**, syn. to *gyir-ba* and often used instead of it, but only in more recent writings, and in the col. language of *C.* (in *W.* *čā-čē* is much more in use): *düg-tu gro* it turns to poison, it is changed into poison *Mil.*; *kyi-mo žig-tu soñ* she was changed into a bitch *Mil.*; *mtar gyir-nas sdug-bśnāl-du gró-bas-na* because they finally change and are turned into misery *Thgy.*; *lóg-par gró-ba* to take an unfavourable turn, to have a fatal issue (of a cure) *Lt.*; *da sgrüb-ynas-su soñ yod* it has now become a place of meditation, it has been transformed into sacred ground

Mil.; *stobs* *čün-du* *gró-ba* the state of declining, the decay of strength *Med.*; *čöl-bar gro* they get intermixed, confused *Ma.*; similarly *Tar.* 210, 10; *las zin gró-na* when there is no more work, when work ceases. In a somewhat different sense: *mě-tog smán-la gro* the blossom is used for medicines. — 5. In *W.* *gró-ba* is gen. joined to a supine in *te*, and used to express uncertainty or probability: **dí-riñ der lěb-te do** he has probably arrived there to-day; **zér-te yod do** very likely he has said so; **šro ži-te do** his anger will have abated, I think. The origin of this particular use of the word may perh. be traced to such sentences as the one following: *pún-ste gro* we are going to be ruined, we are likely to be ruined. — 6. **to be spent, expended**, v. *gró-sgo*; **són-to** col., account of expenses.

II. sbst. **a being, a living creature**, *gró-ba mi* the being 'man', *Mil.*; *gró-ba rin-čén Cs.*, *gro-mčóg*, the highest being, or creature. man; *gró-bai rigs drüg, gro-drüg* the six classes of beings, viz. *lha, lha-ma-yin, mi, dūd-gro, yi-dvags, dmyál-ba-pa*. The *lha-ma-yin* are sometimes omitted, or placed after man. — *gro(-bai) don byéd-pa*, or *mdzād-pa* to care for the welfare of beings, which expression is frq. applied to the benevolent activity of the Bodhisatvas etc., at present as much as: to perform divine service, to officiate, = *sku-rim byéd-pa*. — *gro-pán* = *gro-dón* *Tar.* 13, 16. — *gró-sa* 1. **way, road** *W.*, **đó-sa med** one cannot go there. 2. **aim, scope**, *gró-sar jyin* he reaches his aim, attains his end *Glr.* 3. **access, approach**, *gró-sa mi dug* one cannot gain access, admission.

འགྲོགས་པ་ *grógs-pa* 1. (cf. *grogs*) **to be associated**, *kýo-šüg rnyis grógs-na* husband and wife together *Dzl.*; *de dan grógs-te onś* he came with him, had joined him *Dzl.*; *grógs-te dón-ño* let us go together *Dzl.*; *ña dan kiyéd-rnams bral-méd rtág-tu grogs* I and you, we shall always remain inseparably united *Glr.*;

grógs-dgos-rnams those with whom we are to keep close fellowship, our nearest relations and associates *S.g.* — 2. cf. *grágs-pa, sgróg-pa* **to cry, to shout** *Dzl.*, esp. joined with *bod*. — 3. (cf. *grás-pa, grágs-pa* I.) **to bind, to tie**, *tág-pa-la dar-lěóg*, a flag to a rope; **to hang, fix, fasten**, *nyi-mai zér-la* hanging on a sun-beam *Glr.*

འགྲོང་(ས་)་པོ་ *grón(s)-po*, or *gróns-pa*, **straight**, = *bsráns-pa*, *Ts.*

འགྲོང་བ་ *grón-ba* 1. pf. *gróns* 1. resp. **to die**; *gróns-ka* the very time of one's death *Cs.*, cf. *čē-ka*; sometimes it stands 2. for *drén-pa*, *Mil.* and *C.* — 2. pf. *bkronś*, fut. *dgrónś*, resp. **to be killed, murdered, put to death**, of Lamas and kings.

འགྲོད་པ་ *gród-pa*, = *bgród-pa*, **to go, to travel** *Glr.*

འགྲོན་ *gron* **alienism**, the state of being a foreigner; *grón-du gró-ba* to go on travels, to go abroad *Dzl.*; *grón-po*, fem. *grón-mo*, guest, foreigner, stranger, traveller frq.; *grón-po bód-mkan* one inviting guests, an inviter col.; *γžis-gron* a native guest, *byés-gron* a foreign guest *Cs.*; *gron-kāñ* inn, public house *Mil.*; *gron-rnyér* 1. that servant in a household who has to announce visitors, to receive and hand over requests etc.; in *W.* an official in the monasteries attending on strangers and travellers. 2. a mediator, one supporting a petition, one taking care of sacrifices etc. — *gron-lám* road *Cs.*

འགྲོན་པ་ *grón-pa*, *Cs.* = *gród-pa*.

འགྲོན་བྱ་ *grón-bu* (*W.* col. **rim-bu**) **a small shell, cowry**, at present chiefly used as ornament, or as a medicine, after having been burnt and pulverized; *grón-bui tal* the ashes of this shell *Med.*; *gron-tód* an ornament for the head, consisting of cowries *Mil.*

འགྲོར་ *gror*, supine of *gró-ba*.

འགྲོལ་བ་ *gról-ba* I. vb. neut., pf. *gról*, **to become free, to be liberated, released from**, *bčēns-pa gañ yin-pa dé-dag ni gról-bar gyúr-to* all that were bound

were released; *lus dé las* from this body *Glr.*; *nád-las* from disease, *nas* by me *Mil.* In a specific Buddhistic sense: *yid*, or *sems rnám-par grol* the soul or spirit is released, made free, viz. from every impediment arising from imperfect knowledge or perception, the latter being no longer subject to dimness and uncertainty, but perfectly clear; *rañ(-sar) gról-ba* what has become clear of itself (without any study or exertion) *Glr.*; yet *rañ gról-ba* seems also to denote: to be set free, to get released (from the *Kor-ba*) through one's self; *čos-nyid-kyi glñs-du gról-ba* to be released and elevated into the region of the highest perception *Glr.*; *gról-ba*, used absolutely, always signifies, like *tár-ba*, to be released from the evil of existence.

II. vb. act., pf. *bkrol*, fut. *dgrol*, imp. *krol* (*W. bkrol*, pronounced **tol**) 1. to loose, untie, unbutton, unfasten, a knot, a bag, a garment; to put down, take off, arms, ornaments etc. — 2. to release, redeem, liberate, *bčins-pa-las* from fetters *Tar.* — 3. to remove, do away with, put an end to, *sdug-bśāl* misery, *te-tśóm* doubts. — 4. to remove obscurities, to free from uncertainties, to explain, interpret, comment, = *grél-ba*, e.g. *dgóns-pa* the sense, import *Lex.*; *grol-byéd*, *gról(-ba)-po* commentator *Cs.*

འགྲོས་ *grós* the act of going, walking, *pyi grós-su* v. sub *gyés-pa*; *skyabs-grós* v. *skyabs*; *spyod-grós* manner of walking, gait, carriage; *sén-gei spyod-grós* *Mil.* the manner of a lion; also manner or mode of living, of transacting business, *dé-tso ná-yi spyod-grós yin* these are my occupations *Mil.*; *mig-gi spyod-grós* the language of the eyes, of looks; *rkañ-grós* 1. a going or travelling on foot, a march. 2. breeding cattle, *rkañ-grós spēl-ba* to breed cattle, to be a grazier. — *ču-grós* a current of water; **šin ču-grós-la kyál-čē** to float timber *W.* — *grós-čén* amble (of a horse) *Sch.*

རྒྱ་ *rga-ba*, pf. *rgas* 1. to be old, aged, *rga-šis yzír-ba* to suffer under (the infirmities of) old age *Zam.* (cf. *skyé-ba* init.); *rgás-pai stén-du* beside my being

already old *Dzl.*; *rgas-kógs* v. *kógs-pa.* — 2. fig. to go down, to set, of the sun etc.; *go-rgás* v. *go* 2.

ཀྱ་ལྷ་རྒྱ་ཀྱ་ *rga-wañ-kṛád-kyi(?) bat*, flutter-mouse *Ts.*

རྒྱ་ཁྱེ་ *rgag-čig* a large gray species of lizard *Ld.*

རྒྱ་ *rgañ*, also *gañ-yzér-ma* hedgehog *Sch.*, or perh. rather porcupine.

རྒྱ་པ་ *rgád-pa*, or *rgán-pa*, old, aged; more freq. *rgád-po* 1. an old man, a man gray with old age. 2. an elder, senior, headman of a village; *rgád-mo* an old woman; *rgan-bgrés* old people *Sch.*; *rgan-rgón nyis* *Sch.*: 'both the old man and the old woman'(?); *rgan-rgón-rnams-kyi skyo-grógs* the comforter of old people (so *Mil.* calls himself). — *rgan-byis* old people and children, old and young *Mil.* — *rgan-mi-mán* = *rgan-ysum.* — *gan-tśir-žón-tśir* *W.*, *gen-žon-dhal-rim* *C.* the privileges of seniority. — *rgan-žugs* those that are grown old *Cs.*, 'an old monk' (?) *Sch.* — *rgan-rábs* the aged, *rgan-rábs-la rim-gro byéd-pa* *Stg.*, *rgan-rigs pu-dúd-du kúr-ba* *S.g.* to respect old age. — *rgan-ysum*, *rgan-mi-mán* the elders of a village.

རྒྱ་པ་ *rgal* *W.* a ford.

རྒྱ་ཁྱེ་པ་ *rgal-čig-pa* = *rgag-čig* *Ld.*

རྒྱ་པ་ *rgál-ba*, pf. and fut. *brgal*, imp. *rgol*, c. *las*, or accus., or *la*, to step over (a threshold) *Glr.*; to pass or climb over (a mountain); *la brgál-bai byán-ños* the north-side of a pass crossed *Glr.*; to leap over (a wall) *Dzl.*; to ford (a river); to travel through, to sail over, to pass (a river or lake), *rgyá-mtso-la gru-yzins-kyi lám-nas brgál-te* after having crossed the sea in a ship.

རྒྱ་པ་ཚོགས་ *rgal-tsig* *Sch.* = *sgal-tsig*.

རྒྱ་པ་ *rgas*, v. *rgá-ba*.

རྒྱ་པ་ཀྱ་ *rgás-ka* old age; *rgás-ka sra* a vigorous old age.

ཀྱ་ *rgu* sometimes for *dgu*; *rgu-tub* = *dgu-tub* *Med.*; *-gu-drús?*

རྒྱུད་པ་ *rgūd-pa* to decline, to sink, to get weak, frail, esp. with old age *Mil.*, *Pth.*; in *W.* used in a more general sense: **gud soi** 1. he has grown thin. 2. he is impoverished, much reduced, in declining circumstances; *dar-rgūd* the rise and fall in the world.

རྒྱུ་ *rgun* the vine; grape; *rgun-dkār* white grapes, *rgun-nāg* black, or purple grapes *W.*; *rgun-rgód* *W.* raisins; *rgun-brum* grapes; raisins; *rgun(-brum)-šin* vine; *rgun(-brum)-tsās* vineyard; *rgun-čān* *Mil.* wine, resp. *rgun-skyéms* *Cs.*

རྒྱུ་ *rgur* v. *dgur*.

རྒྱོ་ *rgo*, sometimes for *sgo*.

རྒོ་ *rgó-ba* = *dgó-ba*.

རྒོས་ *rgoñs* *S.g.*?

རྒོས་མོ་ *rgóñs-mo* *Mil.* for *dgóñs-mo* (?).

རྒོ་ *rgod* 1. laughing, laughter *S.g.* — 2. bird of prey. — 3. wild. — 4. prudent (v. the following word).

རྒོད་པ་ *rgód-pa* I. vb. 1. to laugh, aloud *Mil.*; (*Bal.* **rgód-čā**) cf. *gād-mo*, *dgód-pa*, *bgád-pa*. — 2. to grow weak, languid, or indolent, syn. to *gyén-ba*, often joined with *byin*, for emphasis; *rgód-bag-čān* weak, languid, indolent *Stg.*

II. adj. 1. wild, *ra-rgód* wild goat, *řag-rgód* wild boar, *řyag-rgód* wild yak or ox; *rgod-řyag-rwā* horn of the wild yak *S.g.*; *bya-rgód* vulture, bird of prey = *bya-rgyāl*; *rgód-po*, and *rgod* id.; *rgód-kyi rtse-rgyāl* an eagle's feather, stuck as ornament on the hat *Pth.*; *mi-rgód* a wild or savage man; a robber, ruffian; *mi-rgód byéd-pa* to rob (usually named together with murdering and lying) *Dzl.*, but as the Tibetan always attaches to this word *mi-rgód* the notion of some gigantic hairy fiend, it cannot in every instance be applied to beings really existing. — Fig. furious, angry (seldom); *dbugs-rgód* *Med.*? — 2. prudent, able *C.*, *Zam.*

རྒོད་མ་ *rgód-ma*, *rta rgód-ma* (*Bal.* **gūn-ma** a mare; *rgod-skām-ma* a bar-

ren mare *Sch.*; *rgod-brūn* dung of a mare *Med.*

རྒོ་པ་ *rgol* 1. v. *rgāl-ba*. 2. v. *rgól-ba*.

རྒོ་པ་ *rgól-ba*, pf. and fut. *brgol*, to dispute, combat, fight, *mi-la* with or against a man; *řá-rol-poi dmāg-la rgól-du gró-ba* they are about to fight against the hostile army *Dzl.*; *řžān-gyis rgol ma nūs-so* nobody could fight them, could make head against them *Gl.*; to offer resistance, to make opposition, *sus kyañ rgól-ba dzúgs-pai mi ma byuñ* nobody arose to offer resistance *Pth.* (evidently incorrect; it should be either; *sus kyañ rgól-ba dzúgs-pa* [inf.] *ma byuñ*, or: *rgól-ba dzúgs-pai* [partic.] *mi su yañ ma byuñ*); sometimes as much as to accuse, to charge, *kyód-kyis nai bu bsád-do žes brgāl-te* 'you have killed my son', thus accusing me *Dzl.*; *tsur řnyis rgol* he quarrels at a double rate *Mil.*; *mi-la rgól-ba zú-ba* to find fault with another (higher in rank), to pick a quarrel with him *Mil.*; *rgól-bai žu-dón* a speech provoking a quarrel with a superior *Mil.*; *řas-rgól* a quarrel or contest begun by the counter-party *Sch.*; *řas-rgól-mi*, *řas rgól-pa mi* adversary, opponent *Dzl.* ༢༩, 2. — *śnā-rgol*, and *řyi-rgol* (*Ssk.* पूर्ववादिन् & परवादिन्) 1. acc. to *Cs.* plaintiff and defendant, but these terms are not quite adequate, as *śnā-rgol* prop. denotes him who begins a quarrel, the aggressor, assailant, both in war and in common life, e.g. in court, and *řyi-rgol* designates him, who is intent on defending himself against the attacks and accusations of the opponent, by surpassing him in abusive language and esp. by having recourse to witchcraft. Hence *řyir-rgól-bai řnód-pa* is a kind of danger against which every one tries to protect himself, and chiefly again by charms and witchcraft. — 2. *śnā-rgol* and *řyi-rgol* are also said to signify those students that are contending with one another in academical disputations.

རྒྱུ་ *rgya* 1. resp. *řyag-rgyā*, seal, stamp, mark, sign, token; (*řyag-*) *rgyās dḡbs-*

pa, *Cs.* *rgya brgyáb-pa*, to seal, to stamp; to seal up, *büm-pa-la* a bottle *Glr.*; *nám-mkai dbyáns-su* (to seal up) into the heavenly regions, i.e. to cause to disappear, to hide for ever *Glr.*; to confirm or pledge solemnly by a sealed document; *ri-rgya lün-rgya dzug-pa* 'to seal up hills and valleys', i.e. to protect the living beings inhabiting them from being harmed by huntsmen or fishermen, an annual performance of the Dalai Lama, consisting in a variety of spells and incantations; *rgya xòg-pa* to break open a seal *Cs.* — Further expressions v. compounds. — 2. (*Cs. rgyá-bo?*) **extent, width, size**, *rgyar dpag-tu-méd-pa* immeasurable in extent *Glr.*; *séms-can-gyi rgyai tsad ni òi tsam* how vast must be the extent (of love) with respect to beings! *Thgy.*; *rgyá-can* having extent, *mkýén-rgya-can* of extensive learning *Mil.*; *rgya-čen(-po)* of very large size, very extensive, of a building, a pond etc.; grand, enormous, prodigious, of banquets feasts, sacrifices, assemblies; c. accus. very rich in, *Schr.*; in a general sense: great, *stón-pa rgya-čé-ba* a great master or teacher *Thgy.*; *rgya-čen spyód-pai blá-ma* may be rendered: a very virtuous Lama, po.; *rgya-čün* denotes the contrary of all this; *rgya-čé-čün* v. *rgya-kyón* in Compounds; *rgya-čer* adv. = *rgyás-par* in detail, at large, at full length, e.g. to explain; *rgya-čer byéd-pa* to extend *Feer Introd.* etc. p. 72; *rgya-čer-ról-pa Lalitavistara* or *Lalitavistāra*, title of a biography of Buddha, translated and edited by *Foucaux* (a conjecture concerning the signification of the Sanskrit word v. *Fouc. Rgyatcherr.* II. p. XXII.; some statements relative to the Chinese translations of this work, v. *ibid.* p. XVI., and *Was.* 176; on the historical value of it v. *Was.* 3, 4); *rgya bskyéd-pa* *Zam.*, *Cs.* to widen, augment, enlarge, extend, *rgya bsküm-pa* to contract, to diminish the extent. Lastly, it also denotes, like *dkyil-ŋkor*, a plain surface, a disk: *nyi zlai rgya dkar šar Mil.* the bright disks of the sun and moon appear, cf. *rgyas* in *zla-rgyás*;

v. also the compounds. — 3. (*Cs. rgyá-mo*, perh. also *rgyá-ma*) **net**; *byá-rgya* fowling-net, *nyá-rgya* fishing-net, *ri-dags-rgya* hunting-net, — 4. for *rgyá-ma*, v. compounds. — 5. for *rgyá-mo* **beard**, *rgyá-čan* having a beard, bearded *C.* — 6. for *rgya-gár*, *rgya-gár-pa*, and *rgya-gár-skad*. — 7. for *rgya-nág*, *rgya-nág-pa*, and *rgya-nág-skad*. — 8. for *rgya-ru*. — 9. for *rgya-skyégs*. — 10. *erron.* for *brgya*.

Comp. and deriv. *rgya-dkár* 1. *nyi-zlai rgya-dkár* v. above no. 2. extr. 2. *Cs.* = *rgya-gár* India, 3. *Cs.* a dog with white spots on the nose. — *rgya-skád* 1. Sanskrit language, 2. Chinese language. — *rgya-skás* (*W. *gya-šre**) a (European) **staircase**, cf. *skás-ka*. — *rgya-skégs*, *rgya-skyégs*, *Ssk. लाला*, *Williams*: 'a kind of red dye, lac, obtained from an insect as well as from the resin of a particular tree'; in medical works it is mentioned as an astringent medicine; the adjectives *dkar-rgyá* light-red, and *rgya-smúg* violaceous *C.* are derived from this word. — *rgya-kúr* *Med.?* — *rgya-kyi* a Chinese dog. — *rgya-kyón* **width, extent, area** *Pth.*, col. **gya-čé-čün**. — *rgya-kri* *C.* **chair**. — *rgya-gár* (the 'white extent or plain') India, *rgya-gár-pa* an Indian, *rgya-gar-skad* Sanskrit language. — *rgya-grám* a figure like a cross; *rdo-nye-rgya-grám* shaped like a quadrifid flower; *rluñ rgya-grám zés-pa* *Glr.* seems to be = *rluñ-gi dkyil-ŋkor* atmosphere (connected with some phantastic association); *lám-po rgya-grám* a cross-road *Sch.* — *rgya-čan* a kind of girdle *Lex.* — *rgya-can* v. *rgya* 2 and 5. — *rgya-ču-küg-pa* n. of a river in China near the Tibetan frontier (also *rgya-čurabs-med*) *Glr.* — *rgya-čé* etc. v. *rgya* 2. — *rgya-tám* *Bhot.* = *tám-ka*, the third part of a rupee. — *rgya-rtags* **mark, signature, stamp** *Sch.* — *rgya-tél* a kind of seal or stamp *Cs.* — *rgya-mtóns* 1. a platform, an open pavilion on the house-top, 2. a vent-hole for smoke. — *rgya-dré* a quarrel *Mil.nt.* — *rgya-nág* (the 'black extent') China, *rgya-nág-pa*, and *-ma* a China-man and woman; *rgyá-rnams* the Chinese *Glr.*

— *rgya-nón* *W.* the great royal seal, of a square form; surpassing (*nón-pa*) all others in influence and power. — *rgya-dpé* a Sanskrit book *Tar.* 33, 2. — *rgya-pi-lin* n. of the country, *rgya-pi-lin-pa*, n. of the people, through which the Tibetans heard first (prob. at the beginning of the eighteenth century) of the civilized nations of the occident, hence n. for **British India**, for Englishman, or European resident of British India, and also (sometimes without *rgya*) for Europe and European in general. The word is of course not to be found in literature. Some derive it from 'Feringhi', which term, in the slightly altered form of *pa-rán*, *pe-rán*, is current in *C.*, along with the above mentioned *rgya-pi-lin*; it is therefore not improbable, that *pi-lin* represents only the more vulgar pronunciation of the genuine Tibetan word *pyi-glin*, an out-country, a distant foreign country and esp. **Europe**, *Chr. Prot.* — *rgya-pib(s)*, *rgya-púb(s)* a Chinese roof *Glr.* — *rgyá-ba* 1. vb. to be wide, extensive, pf. *rgyas* (q.v.). 2. sbst. width, extent, 3. adj. wide; *rgyá-bar gyúr-ba* to extend, to increase, to become copious *Cs.*, perh. no longer in use. — *rgyá-bo* 1. *Cs.* and *Lex.* beard. 2. a Chinese *Glr.*, but not without an allusion to the former signification. — *rgya-dbán rin-po-čé* title of the Dalai Lama, v. *Huc* II., 275, where 'kian ngan' stands erroneously. — *rgyá-ma* 1. a large steel-yard *C.*, *rgyá-ma-la dégs-pa* to weigh *Glr.*, **gyá-ma-la tég-ne** *C.* being weighed out by retail, e.g. meat; **gyá-ma-la ma tég-ne** *C.* wholesale. 2. a sealed paper, document. — *rgya-mi* a Chinese. — *rgyá-mo* 1. net *Cs.* 2. a Chinese woman *Glr.*; *rgyá-mo-bza* id. — *rgya-rmá* the venereal disease *Sch.* — *rgya-smüg* violet colour *C.* — *rgya-tsá sal ammoniac* *Med.* — *rgya-tsós* *Med.*, perh. = *rgya-skyégs*. — *rgyá-mtso* 1. sea, ocean; *rgyá-mtso* *jug-pa* to go to sea *Dzl.*, *ytón-ba* to let one go to sea *Dzl.*; *pyi* *rgyá-mtso* the outer sea, ocean; *nán-gi* *rgyá-mtso* an inner sea, inland sea, lake. 2. *Bal.* (**rgyam-tso**) river. 3. dropsy *Mng.*

4. symb. num.: four. — *rgya-yèi* *W.* is stated to be a kind of *ytór-ma*. — *rgya-zór* *Mil.* = *zor* reaping-hook, sickle. — *rgya-yzéb* *Sch.* 'a large net', *C.* a large rake, used in reaping. — *rgya-yül* 1. a large country 2. China *Glr.* — *rgyá-ra*, *rgyá-ru*, occasionally *rgya* alone, the Saiga-antelope *Sch.* — *rgya-ri* a portion of meat, (= *sder-gán* a plateful) small or large, *Pth.*, *W. C.*; it also denotes a measure = $\frac{1}{2}$ *dum*, or $\frac{1}{4}$ *llu*. — *rgya-róg* beard *C.* — *rgya-láb* talk, gossip. — *rgya-lám*, high-road, high-way. — *rgya-sóg* Chinese paper. — *rgya-sér* 1. gap, cleft, fissure, chasm, in rocks, glaciers etc., 2. a dog with yellow spots about the nose *Cs.* 3. Russia, *rgya-sér-pa* a Russian; cf. *rgya-gár*. — *rgya-sóg* 1. *W.* a saw 2. *Sch.*: 'a Chuichui, or Chuichur, an infidel, a Mahometan; also Turkestan'. — *rgya-srán* the open street (opp. to house) *Glr.*

རྒྱ་པ་ rgyág-pa another form for *rgyáb-pa*, used esp. in *C.*, to throw, cast, fling, *mda rgyág-pa* to shoot arrows *Glr.*; *brág-la ču rgyág-pai prán* a path along a precipice, where the water rushes against the rock, i.e. where there is a cataract *Glr.*; *dyón-pa zig rgyág-pa* to found a monastery (= *debs-pa*) *Georgi Alph. Tib.*; **gó-la zug gyag** *C.* = *mgó-nad debs*.

རྒྱ་མ་ rgyags, or *brgyags*, provisions, victuals, food, in full: *tsó-bai rgyags*, *tsó-rgyágs*; *lam-rgyágs* provisions for a journey; *dgun-rgyágs* prov. for the winter; *rgyágs-pýe*, provisions of meal or flour; *rgyags-zón* merchandize to buy or barter victuals with.

རྒྱ་མ་པ་ rgyágs-pa fat, stout, *Schr.* also mighty, powerful, proud; *rgyags-prág* *Pth.*, *Schr.*: bastard-child.

རྒྱ་ rgyan (so pronounced in *Bal.*) instead of *gyan*, wall.

རྒྱ་བ་ rgyán-ba, for (*br*)*kyán-ba*, *Pth.*: *rgyán-nas bzag* they laid him down with his hands and feet stretched out.

རྒྱ་མ་ rgyán-ma distance 1. absolutely: *rgyán(-ma)-nas* at a distance, from afar, e.g. to see, to call to; *rgyán(-ma)*

-nas grágs -pa *ché -ba* famous, celebrated, from afar *Mil.*; *rgyán-du lás-pa* lingering far behind *Sch.*; *rgyan mig mi mtón-mkán* *W.* short-sighted; *rgyan mčon btdn -gin* moving forward by long leaps; *rgyán-so dzugs-pa* to look over *Sch.*, (ought perhaps to be spelled *rgyan-zo* one looking, spying into a distance); *rgyan-šél* spy-glass, *rgyan-bsrins-pa* lengthened to a great distance *Lex.*; *rgyan-pán, rgyan-pén* n. of a philosophical (atheistical *Cs.*) sect in ancient India, *Tar.* 22, 8: *jig-rtén-rgyan-pán*. — 2. used relatively: *rgyan-rín-po* far, *rgyan-rín-por* soñ he went far away *Mil.*; *rgyan-tún-ba* near; *rgyan-grágs* the reach of hearing, ear-shot, (gen. the distance at which the sound of a trumpet may be heard, i.e. about 500 fathoms; however, as this number is much in favour with the Tibetans, such estimates are not to be depended upon). — *mig-rgyán* *Glr.* distance of sight, i.e. the distance at which a man may be well distinguished from a woman, or a horse from an ass; — *rgyáns* adv. far, *rgyáns bkyéd-de* *Mil.nt.* moving far away, e.g. in order to increase one's distance from an unpleasant neighbour at table).

རྒྱ་ཅེ་ *rgyán-tse* n. of a village and monastery in Tibet, not far from the frontier of Bhotan, *Köpp.* II., 358.

རྒྱ་ *rgyan* I. 1. ornament, decoration, *rgyán-gyis brgyán-pa* decked with ornaments *Dzl.*; *rgyan-dógs-pa* to adorn one's self *Mil.*; *ka-rgyán* an ornament at the mouth, edge, or brim of a vessel, e.g. peacock's feathers about the mouth of a *búm -pa* (sacred bottle), flowers in a glass etc.; *ka-rgyán-čan* decorated in the front-part, e.g. a coat trimmed with fur of different colours, an arrow gaily painted at its notched end; *rgyán-rnams* *Dzl.* ornaments, *rgyán-ča* id.; *rgyan-gós* *Glr.* festival garment, beautiful vesture; *dbu-rgyán* an ornament of the head, a diadem. — 2. in relation to spiritual things: *séms-kyi rgyan* something good, a blessing, for the heart *Mil.*; *rgyán-du* *čar* it proves a blessing, a moral advantage or benefit *Mil.*

II. 1. a stake or pledge at play, = *skugs*, **gyan tsug-čé** *W.* to bet, to wager, e.g. a rupee: (also *rgyal?* *Schr.*). — 2. lot, *rgyan rgyáb-pa* to cast lots, without religious ceremonies, whereas *rtags -ril* and *mo* are connected with such.

རྒྱ་ *rgyab*, resp. *sku-rgyáb*, *Ssk.* བུམ་ 1. the back of the body, the back part of any thing; *rgyáb-kyis pyógs-pa*, in later literature also *rgyab-pyógs-pa* *Thgy.* to turn one's back to a person or thing, c. *la*, also fig. *Dzl.*; *rgyáb-kyis pyógs-par byéd-pa* to put to flight; *rgyab stón-pa* to turn one's back, to turn round *Glr.*; *rgyáb-tu skyúr-ba* to throw to the back, to leave behind, to give up, to quit, frq.; *rgyáb-tu bór-ba* id.; *rgyab brtén-pa* to lean one's back against or upon, to lean or rest on, to rely upon, confide in *Mil.*; *rgyab byéd -pa* to protect *Sch.*; *rgyáb-tu, rgyáb-na, rgyáb-la* behind, behind back; after, *hand*; *rgyab-nas* from behind; *rgyab mdün rnyis-lu* *Glr.*, **gyab dan dün-la** col. behind and before; *tí-señ byan-rgyáb-tu sleb tse* as we came behind to the north-side of the Tise *Mil.*; *rgyáb-kyi skyed-mos-tsal-du pšégs-so* let us go into the garden behind us *Dzl.*; *rgyab-rdzi* one standing behind working people, in order to watch and superintend them. — 2. as much as one is able to carry on his back, a load, *drel-rgyáb ysum* three mules' loads *Glr.*

Comp. *bal-rgyáb*, or **rgyab-bál** *W.* a fleece of wool. — *rgyab-kál* 'a back's load', a burden carried on the back *Sch.*, *Schr.* — *rgyab -snás* a cushion or pad for the back *C.* — *rgyab-rtén* something to lean against, a safe retreat, prop, support *Mil.*, *rgyáb-rtén byéd-pa* to be a support *Mil.* — *rgyab-rtín* serpent, snake *Sch.* — **gyab-lóg jhě-pa** *C.* 1. to turn one's back 2. to rebel, revolt; **gyab-lóg dád-čé** *W.* to sit backward, with the back in advance. — *rgyab-lógs the back, back-part, reverse* of a thing.

རྒྱ་པ་ *rgyáb-pa*, pf. and fut. *brgyab*, imp. བུམ་པ་ *rgyob*, to throw, to fling, aiming at a certain point, hence to hit, also to beat with a stick, = *rdün-ba*; to strike, *mó-la mčus brgyáb-nas bsad* he (the male bird)

killed his mate by a stroke of his bill *Bhar.*; **tsá-ge-la gyob** *W.* throw into the centre! hit the mark! *sdón-po-la brgyab póg* (the ray of light) fell upon the stem *Gl.*; *dé-la ču rgyob* sprinkle this with water! *Pth.*; *pyugs nágs-seb-tu rgyáb-pa* to let the cattle run into the wood; **žag-đán gyab-čé** *W.* to put down the date, to date; **la gyab-čé** to cross a mountain pass. — *rgyáb-pa* is particularly used in *W.* in many phrases, whilst in *C.* *rgyág-pa*, and in *B.* *đébs-pa* are more in use, as may be seen by referring to the several substantives, e.g. **hud gyáb-čé** *W.* to throw dung upon the fields, to manure; **par gyáb-pa** *C.*, and **gyáb-čé** *W.*, to print; *gyáb-pa* stands also alone, elliptically: **ka gyab dug** here (is printed) the letter *ka*.

རྒྱལ་མཁའ་ rgyam-tsa *Med.*, *Čs.*: 'a kind of salt, like crystal'.

རྒྱལ་ rgyar v. *rgya* 2.

རྒྱལ་ rgyal 1. **victory**, in certain phrases: **gyal tób-čé** *W.* to gain the victory, to conquer, overcome; to win a law-suit, opp. to **řám póg-čé**. — 2. *Schr.* and *Sch.*: *rgyal-rgyán* a **pledge**, a **stake**, *rgyal btsug-pa* to bet, wager, gamble *Sch.*; *rgyal bžag-pa* to contend with an other person about the first place, to try to get the precedence(?) *Sch.*; perh. also ornament, v. sub *rgód-pa* 2. — 3. **fine**, **penalty**, for theft *C.* — 4. n. of two lunar mansions, v. sub *rgyu-skár*; *rgyál-gyi zlá-ba*, *skár-ma rgyál-la báb-pai nyin-par*, *skár-ma rgyal dan dzom-par*, *dpýid-zla rá-bai skár-ma rgyál-gyi nyin-par*, are dates relating to them. — 5. for *rgyál-po* and *rgyál-ba*.

རྒྱལ་བ་ rgyál-ba I. vb. neut. **to be victorious**, to obtain the victory, always with the sbst. in the nom. (not instr.) case, and gen. with *las*, **over** or **against**, *nág-poi pyógs-las* over the powers of darkness, *řigs-pa-las* over fright, fear; also *řyúl-lás* in battle; prob. also *řod ltá-ba-las* to pass an examination successfully; but also without *las*, *řtsód-pa* (to win) in a contest *Gl.*; very frq. *rgyál-bar gyúr-ba* id.; *na*

řám soñ Kyod gyal soñ I have lost, thou hast won (also in business); **to be acquitted**, to gain a law-suit; *dmag-řrugs-kyi rgyal-řám-gyi řnas-tšul Kol* send (us) news concerning the progress of the war; in a similar sense: *rgyal řam či-ltar byun B.*; *rgyál-bar gyúr-čig*, *rgyál-ba dan tse-rin-bar šog čig* victory and long life! *Dzl.*

II. sbst. 1. (*Ssk.* जय) the act of conquering, **the victory**, **đi gyal-wa tób** *C.* this bears away the palm or prize, this is the most excellent of all. — 2. the conquering party or person, he that prevails, **the conqueror** (opp. to *řám-pa* the conquered, vanquished). Much more frq.: 3. **the most high**, **Buddha** (*Ssk.* जिन), *rgyál-bai sku* his person, *rgyál-bai bka*, his word; *rgyal dan de sras* (po. instead of *rgyál-ba dan dei sras*) Buddha and his children, his disciples *Pth.* 1, 1; *rgyál-ba gón-ma* the highest Buddha, **God**, *Mil.* — 4. *rgyál-ba rin-po-čé* His Highness, His supreme Majesty, title of the Dalai Lama.

III. adj. 1. **conquering**, **superior**, **eminent**, **excellent**, *řnám-par rgyál-bai Kañ-bžáns* the most magnificent palace (of Indra) *Gl.* — 2. *W.* (gen. pronounced **gyál-la**, in *Pur.* **rgyál-wa**) **good**, instead of *bžán-po*; **gyál-la dád-čé** or **lis-čé** to continue in good condition, entire, uninjured; *mā gyalla* excellent! capital!

Comp. and deriv., belonging partly to *rgyál-ba*, partly to *rgyál-po*: **gyal-kár** **window** *C.* — **gyál-ka*, *ka-gyál** **victory**, **gain**, **advantage** *W.* — *rgyal-kág* **country**, **empire**. — *rgyal-kāms* 1. **kingdom**. 2. **realm**, **dominion of Buddha**, **the world**. — *rgyal-krid* *Ld.* for *rgyal-srid*. — *rgyal-křims* v. *křims*. — *rgyal-gón* n. of a demon *Mil.* — *rgyal-brgyúd*, and *rgyal-rábs* 1. **succession of kings of the same line or family**, **dynasty** *Gl.* 2. a single **generation** of a dynasty, *rgyal-brgyúd liá-bču-na* in the fiftieth degree (in the line of descent). — *rgyál-sgo* **principal door**, **entrance-door**, **gate** *C.* — *rgyal-sgruñs*, **legend of the kings**, esp. that of *Gesar*. — *rgyal-čén bži* the four kings of the spirits or guardians of the universe

(*jig-rten-skyön* v. *skyön-ba*), residing just below the summit of Meru, the protectors of the gods against the Asuras, v. *Köpp.* I, 250; II, 261. — *rgyal-stód* lunar mansion v. *rgyu-skár*. — *rgyal-po* 1. **king**, *rgyal-po čén-po* **great king, emperor**; *rgyal-por jüg-pa, bskó-ba*, to inaugurate a king, to raise to the royal throne; *mi-la rgyál-po čól-ba* id. *Pth.*; *rgyal-po byéd-pa* to act the king, to be(a) king; *na rgyál-po mi dod* I do not wish to be king *Dzl.*; *rgyal-po mi tob-na* if I do not obtain royalty *Dzl.*; *nas ni rgyál-po mi nus-so* I cannot be king *Dzl.* The word is also used for: government-authorities, police etc.; *rgyal-poi čád-pa* public punishment, *rgyal-pos ysód-pa* to be publicly executed. (As a characteristic sign of Asiatic views it seems worth mentioning, that the *rgyal-po* is usually spoken of much in the same manner, as robbers, conflagrations etc. are, i.e. as a kind of calamity against which protection is to be sought, esp. by charms and spells, cf. *jigs-pa*). 2. a local god, *gro-tán rgyál-po* the Dewa of Dotāñ *Mil.* 3. fig. something excellent, superior in its kind; not only as with us the word is applied to the lion, as the king of animals, but also to distinguished flowers: the Udumbara (*Ficus glomerata*), to mountains, Meru and others; and col. *ganis-rgyál* a large glacier, *brag-rgyál* a huge rock, *smón-lam-gyi rgyál-po* a very comprehensive prayer, the *bzan-spyód* *Glr.* 4. symb. num.: 16. — *rgyal-prán* vassal or feudatory prince. — *rgyal-bu* prince. — *rgyal-blón* king and ministers, council of state. — *rgyal-mo* 1. queen. 2. pupil of the eye, together with the iris; *rgyál-moi mdañs nyams* the brightness of the eyeball disappears *Med.* 3. like *rgyál-po* 3, e.g. a charm of particular power. — *rgyal-smád* lunar mansion, v. *rgyu-skár*. — *rgyal-tsáb* (for *rgyal-poi tsab*) 1. vice-roy, regent. Such a vice-roy under Chinese supremacy is now the king of Tibet, who about a century ago was still an independent ruler. 2. **successor** of a king. 3. (for *rgyál-bai tsab*) **Maitreya**, the future Buddha. — *rgyal-*

mtsán sign of victory, **trophy**, a kind of decoration of cloth, of a cylindrical shape, erected upon a flag-staff; or carried on a pole. — *rgyal-rábs* 1. = *rgyal-brgyüd*. 2. **history, annals**, of the kings, title of several books. — *rgyal-rigs* 1. **the royal family, house, lineage**, 2. **warrior-caste** རྒེད་པ་. — *rgyál-sa* 1. a king's or prince's **residence**, city where a court is held, and hence often **capital, metropolis**. 2. col., esp. in *W.*: **town**. 3. **throne** fig.; *rgyál-sar yšégs-pa* to ascend the throne, *rgyal-sa bzün-ba* to occupy the throne, *rgyál-sar bskó-ba* to raise to the throne, *rgyal-sa jrog-pa* to usurp the throne; *di-nas rgyál-sa rgyai miñ rgyál-po-la šor* from him the dominion passed over to the Chinese Ming-dynasty *Glr.* — *rgyal-srás* 1. **prince**. 2. **son of Buddha, a saint**; *siñn-gyi rgyál-srás* saints of the olden time, of past ages. — *rgyal-srid* 1. **government, reign**, *rgyal-srid bzün-ba* to enter upon the reign, to take possession of the throne. 2. *rgyal-srid sna-bdün* the seven jewels of royal government, v. *rin-čén*.

རྒྱས་པ་ *rgyas-pa* (prop. pf. to *rgyá-ba*) 1. vb. **to increase** in bulk or quantity, **to augment, to spread**, *bá-yi nu ltar rgyas* (the swollen uvula) gets as big as a cow's dug (these are in Tibet particularly small) *Lt.*; *ja-tśón rgyás-pa dra* like an expanded rainbow *Glr.*; *bstán-pargyás-šin* the doctrine gaining ground, spreading *Glr.*; **to grow, develop** itself, of blossoms frq., of the body etc. — 2. adj. **extensive, large, ample, wide; copious, plentiful, manifold, numerous; rich in, abounding in; great in, strong in** cca.; **detailed, complete, full**; esp. adv. *rgyás-par* (col. **gyás-pa, gye-pa**), *rgyás-par šes dód-na*, often also *rgyás-par dód-na* if you wish to know it fully, to hear it in detail; **tsán-ma gyás-pa zér-na** *W.* if all the particulars are to be told; *rgyás-par byéd-pa* 1. to make bigger, to augment, to increase, to bestow or confer plentifully, *mi-la* on a person *Glr.* 2. to describe, narrate, state at large, in detail frq.; *don rgyás-par byed-pa* to be very useful, to exert a

beneficial influence, *la on, Glr.* — *zla-ba rgyás-pa* full moon *Pth.*; *nya-rgyás zla-ba* id. — *rgyás-pai tsá-ba, rgyas-tsád n.* of a disease *Med.* — *zi-rgyás* etc. v. *glin*, and *zi-ba*.

ཀྱི་ rgyu *Ssk.* हेतु I. 1. **matter, substance, material**; *rgyu söl-las* crystal being the material; *ñán-rgyu* ingredients for making beer, i.e. barley, barm etc.; *rgyu dgé-ba bságs-pas tób-pa yin* (the human body) is a substance obtained by accumulating virtue *Thgy.*; *ná-ladgós-rgyu čuñ* I have few wants *Mil.*; also for substance in an emphatical sense, = *nervus rerum*, money *Mil.*; *bzó-rgyu* matter or substance of which any thing is made or manufactured, material *Glr.*; *zá-rgyu med* we have nothing to eat *Glr.*; hence **opportunity, chance, possibility**, *dá-ltar rgyu žig snán-ño* an opportunity offers now *Dzl.*; **arrangements, preparation**, **đó-gyu jhé'-pa** C. to make preparations for a journey. In a special sense: material, stuff for weaving, **warp, chain**. — 2. **cause, reason, motive**, main condition, *mya-nán-las dás'-pai rgyur gyur* it becomes the cause of Nirwana, i.e. it leads to Nirwana *Dzl.*; in elliptical speech: *tha dan mui rgyur gyur-pai dgé-ba* the virtue that leads to (the re-birth amongst) gods or men *Dzl.* 20, 17 (*Sch.* incorr.); in the same manner *nán-son rgyu-ru gro*; *rgyus* c. genit. by reason of, on account of, in consequence of *Tar.*; *čü rgyus* why *Stg.*; *rgyu méd-du, méd-par* without the impulse of a foreign cause, spontaneously; without sufficient reason, without good cause, the Latin *temere*; *rgyu dan rkyen* Cs. and *Sch.* 'cause and effect', more correctly (cf. *rkyen*): primary and secondary cause, which, certainly, sometimes coincides with 'origin and further development', and so, too, with 'cause and effect'; *rgyu dan rkyen dei pyir, dei rgyu dei rkyén-gyis, dei rgyu-rkyén*, therefore, on that account; in *Med.*: *nyé-bai rgyu* the three anthropological causes or conditions of diseases, the three 'humours', air, bile, and phlegm; *riñ-bai rgyu* the ultimate cause of diseases, and of every evil, viz.

ignorance (*ma-rig-pa*, v. *rig-pa*); *skyéd-byed rgyu* the creative cause *Zam.*; *phél-bai rgyu ni lté-ba* the main condition, the efficient cause, of growth is the navel-string *Med.*; *rgyu byéd-pa* to be the principal cause of, to lie at the bottom of a matter *Mil.*; *rgyu skyéd-pa* to lay the foundation of *Dzl.* — 3. after verbal roots *rgyu* implies necessity, like our *I am to, I have to, I am obliged to, I ought to*; in later literature, as well as in the present col. language of C., it indicates the fut. tense: *čós-skor pyás-nas byéd-rgyu-la* whereas the holy circumambulation (v. *skor-ba* I, 2) ought to be performed from the right (to the left) *Mil.*; *sdán-dgra yál-rgyu-la* as the enemy must vanish, or: is sure to come to an end *Mil.*; **sol-čog tal-đig jhá-gyu yin-nam** C. am I to lay the cloth? **dhá-ta tó-ča zá-la đó-gyu yin** C. now I will go and dine; *nai drün-du ōn-rgyu yin-pa* those that intended to come to me (the Latin 'venturi') *Glr.*; *dé-la rgyal-srid ytád-rgyu-la* when the government was to be conferred upon him, when he was to enter upon his reign *Glr.*; *rta zón-rgyu med* (riding-) horses were not to be had *Glr.* — When appended to adjectives, it is a mere pleonastical addition: *dkón-rgyu med* that is not a very precious thing, there is nothing particular in that *Mil.*; *čün-rgyui lha-kán* a very small temple *Mil.*; *yžán-pas légs-rgyu med* he is not more beautiful than others *Glr.*; *ya-mtsán-rgyu-med* that is not to be wondered at; **gó-gyu man** C. that is useless.

Comp. *rgyu-rkyén* (v. above sub no. 2) **connection, meaning, signification**, *rgyu-rkyen bsad-du ysol* please explain to me the connection, which is often used in a general sense = what does that mean? what is that? *Glr.*, but also in a special sense relative to law-suits: **kýó'-kyi gyukyén žu-la đó** C. I am going to tell what it is with you, i.e. I shall inform against you, bring an action against you. — *rgyu-čá* col. that which belongs to a thing, an **appurtenance, necessary implement** etc. —

rgyu-brás cause and effect or consequence, gen. in a moral sense: actions and their fruits (*las-kyi rgyu-brás*); also the doctrine treating on this subject, the doctrine of retribution, the principal dogma of Buddhism, prop.: *las-rgyu-brás-kyi čos*; *las-rgyu-brás-la yid-čes-pa* to believe in the doctrine of retribution *Glr.* — *rgyu-mtsán* (*Ssk. निमित्त*) 1. **cause**, *rgyu-mtsán dri-ba* to ask after the cause *Glr.*; *rgyu-mtsán lo-rgyús dri-ba* to question closely, to examine rigorously *Mil.*; **the connection of events**, the manner in which a thing has come to pass, *ñai nán-nas pye kyér-bai rgyu-mtsán šod* tell me how it was that you could fetch the flour from my house, how you were able to accomplish it *Mil. nt.* 2. **token, sign, characteristic, proof, evidence**, *diğ-pai rgyu-mtsán* as an evidence of being... *Glr.*

II. instead of *rgyü-ma*.

རྒྱུ་ rgyü-ba to go, walk, move, wander, range, of men, animals, and fig. of lifeless things, *čü-la rgyü-bai dab-čags* birds frequenting the water; *kün-tu rgyü-ba* to wander from one place to another, hence: *kun-tu-rgyü* itinerant monk, n. of a sect of the Brahmins *Dzl.*; *rluñ rgyü-bai rtsa* those veins in which air is circulating, cf. *rtsa* and *rluñ*; also c. accus.: *yul*, or *gron rgyü-ba* to rove through countries, through villages; *rgyu-srāñ*, *btsāñ-gyi rgyu-srāñ* the road that is frequented by the *btsan* (a kind of demons). — *rgyu-skār* v. below.

རྒྱུ་ rgyü-ma 1. **entrails, intestines, bowels**, esp. the small intestines, opp. to *lon-ka* the large intestines; *rgyu křil-ba con-volculus intestinorum* *Sch.*(?); *rgyu křóg-pa* the croaking of the bowels *Sch.*; *rgyu-sgróg* the **caul**, covering the lower intestines; *rgyu-stód* the upper bowels, *rgyu-smád* the lower bowels *Cs.*; *rgyu-nád* disease of the bowels; *rgyu-yžér* **colic**. — 2. **sausage**, **gyü-ma gyāñ-wa** *C.* (v. *sgyón-ba*), **kän-čē** *W.* to stuff sausages; **gyü-ma kar-gyāñ** meat-sausage, meat-pudding, **gyü-ma nag-gyāñ** black-pudding *C.*

རྒྱུ་ rgyu-skār the lunar mansions, *Ssk. नक्षत्र*, or those 'constellations' through which the moon 'passes' in her revolution round the heavens; acc. to *Wdk.* and others they are the following: १ *ta-skar* (also *dbgyug-gu*) three stars in the Ram's head; २ *bra-nye* (conceived by the Brahmins to be the image of the *yoni*); ३ *smín-drug*, the Pleiades; ४ *be-rdzi*, *snar-ma*; ५ *nigo*, *smal-po*; ६ *lag*; ७ *nabs-so*, *rgyal-stod*, *nam-so*; ८ *rgyal-smad*; ९ *skag*, *wa*; १० *mčü*, *rta-pa*, *rta-čen* (with *Regulus* its brightest star); ११ *gre*, *rtau*, *rta-čuñ*; १२ *dbo*, *kra*; १३ *me-bzi*, *bya-ma*; १४ *nag-pa*, *byau* (with *Spica*); १५ *sa-ri*; १६ *sa-ga*; १७ *lha-mtsams*, *lag-sor*; १८ *snron*, *ldeu* (with *Antares*); १९ *snrubs*, *sog-pa*; २० *ču-stod*; २१ *ču-smad*, *pul*; २२ *gro-bžin* and *byi-bžin* (considered as one constellation); २३ *mon-gre*, *mon-dre*; २४ *mon-gru*, *sgrog*; २५ *křums-stod*; २६ *křums-smad*; २७ *nam-gru*, *še-sa*.

རྒྱུ་ rgyüg-pa, pf. *brgyugs*, fut. *brgyug* 1. **to run**, frq.; **to make haste**, **to hurry**, **to rush**, *sgor* to the door (out of the room) *Dzl.* . . . *kyi tóg-tu* upon . . . *Dzl.*; **há-la gnyug** be off! get you gone! *C.* 1. **to start** (of a rail-way train) *W.*; *rta-rgyüg-pa* to ride full speed, **to gallop**; also sbst. **race** *Glr.* — 2. **to go**, **to pass**, **to circulate**, **to be current**; **to be valid**, **to have force**.

རྒྱུ་ rgyugs *Lex.*; *Sch.*: **limit, term, aim, end**; *W.*: **task, lesson**.

རྒྱུ་ rgyugs-pa **pride, ambition** *Sch.*; **grief, sorrow** *Schr.*(?).

རྒྱུ་ rgyüñ-ba the nerves, sinews *Sch.*; cf. *brgyüñs-pa*.

རྒྱུ་ rgyud 1. *Ssk. तन्तु, तन्त्री* **string, cord**, but only in certain relations: the string of a bow; *rgya-rgyud* Chinese string *Mil.*; string, chord, of a musical instrument, *rgyud-māñs* harp; chain, v. *lu-gu*; mostly fig.: *ri-rgyud*, *gañs-rgyud* chain of mountains, ridge of snowy hills; also thread of tradition, i.e. continuous, uninterrupted tradition, so in: *kā-rgyud*, *dgoñs-rgyud*, *čos-rgyud*, *bka-rgyud* (v. *bka*, compounds); *snyan-rgyud* = *bka-rgyud*, frq. in *Mil.*; *ytam-rgyud* *Zam.* legendary tradition. — If used

for expressing a succession of generations or families, the word is gen. written *brgyud*, rarely *rgyud*, e.g. *rje-btsün slob-rgyud dan bñas-te* his reverence (the venerable divine) with his race of scholars, in as much as the disciples of a saint are frequently called his spiritual children *Mil.* — 2. **treatise, dissertation, Ssk.** **तन्त्र**, also *rgud-sdé*, esp. the necromantic books of the mysticism of later times *Was.* (184), in four classes, the so-called four classes of Tantras (*rgyud-sdé bñi*): *byá-bai rgyud*, *spyód-pai rgyud*, *rñal-byór rgyud*, *rñal-byór bla-na-méd-pai rgyud*; yet *rgyud bñi* is also the short title of a medical work consisting of four parts: *rtsá-bai rgyud*, *bñad-pai rgyud*, *man-nág rgyud*, *pyi-mai rgyud*. — 3. **connection, relation, reference**, e.g. of a word.(?) — 4. **character, disposition** of mind, natural quality; **heart, soul**; *rgyud bzán-po* a good disposition, *rgyud nán-pa* a bad disposition; *rgyud ži-ba* a mild disposition, good nature, *rgyud jam-pa* a soft temperament *Cs.*; *rgyud ma-rñis-pa* a wicked character *Thgy.*; *sem-gyü' C.*, *ñe-gyü' C.*, *Mil.*, prob. also *rig-rgyud Mil.*, character; *rañ-rgyud nán-pai gón-po ful* restrain the demon of your own wicked heart *Mil.*; of thoughts, feelings, passions, also of a *tiñ-ñe-džin* is said: *rgyud-la skye* they arise in the soul; *rgyud smin* the mind ripens *Mil.*; in some phrases and passages it designates a man's whole personality: *rañ-gi rgud tóg-tu lén-pa* to take (other people's) sufferings altogether upon one's own person (not merely to heart) *Glr.*; *rañ-rgyud-la brtóg-pa, žžan-rgyud-la sbyár-ba* to think a matter through in one's own mind, to draw conclusions from an attentive observation of others, *Thgy.* — Concerning *rañ-rgyud*, and *žžan-rgyud* (**खतन्त्र** et **परतन्त्र**) in the more recent philosophical writings, and in medical works, v. *Was.* — *rgyud-čags Tar.* 15, 14, acc. to *Schf.* sentence, thesis, point. — *don-rgyud*, *sgrub-rgyud Mil.*?

རྒྱུད་པ་ *rgyud-pa* I. vb., pf. *brgyus* and *brgyud*, fut. *brgyu*, imp. *rgyud*, 1. **to fasten or file** on a string, to string, *tá-gu-la brgyús-*

pa strung, filed on a string *Stg.*; *žsér-nyag-tag řyu brgyús-pa* a gold chain with turquoises inserted *Mil.* — 2. **to pass through or over, to traverse** (later literature and col.) *mü-ge rgyud-nas on* famine passes over, prevails in the country *Ma.*; **nán-na nán gyud-de dul** *W.* he passes from one room to the other, he visits room after room; **nyün-ti-ne gyud-na gár-la ton** *W.* he is passing through Kullu to Gar; *lag-grim-gyis brgyús-pas v. grim*; *yig-nór brgyud-pa* an error in writing has crept in *Tar.*; *stón-pa řsum ras-čün-pa brgyud-nas zer* the three teachers, using *Ras-čün-pa* as a go-between, said ..., = they sent word by *Ras-čün-pa* to this effect *Mil.*

II. sbst. and adj. 1. prop. a participle used a. actively; *rgyud-pa* (or *brgyud-pa*) one that is transmitting knowledge, a teacher; *rgyud-pa bzán-poi byin-clabs-čan* one that enjoys the blessing of having an excellent spiritual teacher *Mil.*; *nai rgyud-pa rdo-rje-čan-čen yin Mil.* (in this instance it would be justifiable to write *brgyud-pa*, and, regarding this as a derivative of *brgyud*, to translate it with 'ancestor'). — b. used passively: *rdo-rje-čan-nas nyams-rtógs rgyud-pa de ná-ro lags* he to whom knowledge was communicated by *Dor-je-čan* is *Náro Mil.*; *náro-čen-poi rgyud-pa* a scholar of great *Náro Mil.* — 2. a derivative of *rgyud* 2., a Tantrika, a mystic.

རྒྱུད་རིས་ *rgyud-ris* a term used in architecture, wall, panel(?).

རྒྱུད་ལོང་ *rgyud-lón* bolt, door-bar *Sch.*

རྒྱུན་ *rgyun*, *Ssk.* **स्रोतस्** a continual flowing, the flow, current or stream (seldom river; perh. *smig-rgyui rgyun Lex.* a river seen by a mirage or fata morgana(?); *gán-gai rgyun* the river Ganges); *ču-rgyün-gyis jgyér-ba* to be carried away by the current; *rgyün-du žügs-pa v. brás-bu bñi*; frq. fig. *tügs-rjei rgyun* stream of grace *Glr.*, and sim. in some compounds; often in reference to time, hence *rgyün-du continually, perpetually, always*, *dus-rgyün-du id.*; **dhü-gyün ta-bhu jhë sig** *C.* make it as usual!

snár-gyi rgyun all the time before, opp. to *da-ltar* now; also for **ordinarily, predominantly**, e.g. ordinarily it is white, only by way of exception it is of another colour; *ka-rgyün* = *ka-rgyüd* tradition; *rgyün-gos* an every day coat, opp. to *ṽzáb-gos*; *rgyun-gág*, and more frq. *rgyun-čád* an interruption of flowing, of progress, hence *rgyun-čád-méd-par*, or *rgyun-mi-čád-par* uninterruptedly; *rgyun-zás* daily food; *rgyun-rin-ba* lasting, of long continuance; *rgyun-lám* an endless, interminable way, to be pursued again and again, e.g. *Ḵór-bai* of transmigration, *byañ-čub-kyi* of virtue, holiness *Mil.*

རྒྱ་ལྷོ་ rgyus 1. v. *rgyu*. — 2. (Cs. *rgyüs-ma*) **notice, intelligence, knowledge**, *ná-la dé-ī gyus yod* I am acquainted with it, I know the thing, I am up to it, frq.; *W.*: **gyus yód-kan** one that knows about it; **gyus yód-pai lam** a well-known road; *ča-méd yül-du rgyus-méd Ḵyam* as a stranger I am rambling through a foreign country *Glr.*; *lo-rgyüs* 1. **annals, chronicle**, 2. in a general sense **history, story, tale, narrative**, *lo-rgyüs bšád-pa* to relate a story *Glr.*, **ná-la lo-gyüs šád-če mán-po yod** *W.* I have much to relate, to tell; *lo-rgyüs žib-tu dri-ba* to ask closely, to inquire minutely into a story *Mil.*; *gón-gi lo-rgyüs bšád-do* he reported what was related above *Pth.*; also used of any short notice or intelligence, without reference to things past: *der byón-pai lo-rgyüs ṽsunis* he mentioned that he was going there *Mil.*

རྒྱ་ལྷོ་ rgyus-pa the fine threads or fibres of which animal muscle, plants etc. are composed; *rgyüs-pa-čan* fibrous; *rgyus-sküd* catgut.

རྒྱ་ལྷོ་ rgyo-ba, pf. *brgyos*, fut. *brgyo*, imp. *rgyos*, to unite in sexual embrace.

This word is an undisguised, and therefore somewhat obscene expression, which in books and in col. language is avoided, though referring to an act not criminal in itself, as Cs. seems to have understood it, when he translates *rgyo-ba* by: to abuse, constuprate, ravish; hence it is allowable,

yet vulgar, to say: **á-pa dan á-ma gyó-wa jhé** C.

རྒྱ་ལྷོ་ rgyón-ba, pf. *brgyanis*, fut. *brgyan*, seems to be a secondary form of *rkyón-ba*, to extend, stretch, spread (vb. a.); the word is to be found in *Lexx.*, but seems to be little used; *brgyáns-pai má-tsa Pth.* a disease consisting in some parts of the body being morbidly distended(?).

རྒྱ་ལྷོ་ rgyób-pa Cs., a secondary form of *rgyáb-pa*, prob. but a provincialism.

ལྱ་ lga, also sga, ལྱ་ཁྱེར ginger (fresh or dried); *lga-rlon* fresh ginger.

ལྱ་ཁྱེར lgañ-né *Pth.*: *skya-lgañ-né*, is stated to mean: **perfectly white**.

ལྱ་ཁྱེར lgañ-pa, lgañ-ṽg urinary bladder *Med.*

ལྱ་ཁྱེར lgañ-bu, = *gán-bu*, husk, pod, shell.

ལྱ་ཁྱེར lgau-ṽšér Cs. = *lga-rlon*.

ལྱ་ lgo Cs. = *pa-ba-dgo-dgó* puff-ball.

ལྱ་ལྱ་ lgyám-tswa = *rgyám-tsa* *Zam.*, a kind of rock-salt.

སྒྲ་ sga 1. gen. *lā-sga*, *bā-sga*, **ginger**, = *lga*; *sga-skyá* *Lt.* id. (?); *sgá-pi-pó* *Lt.* prob. for *sga dan pi-pi-lin dan pó-ba-ri* ginger and two kinds of black pepper; *sga-spyód* *Sch.* = *sga-skyá*. — 2. **saddle**, *rta-sga* (*Ld.* **stásga**) horse-saddle; *sga bšád-pa*, resp. *čib-sga bšád-pa* *Glr.*, to lay the saddle on, to saddle; *sga-kébs* saddle-cloth, *Sch.*: the leather cover or coating of a saddle; *sga-gló* saddle-girth *W.*, *C.*; *sga-lág* Cs.: frame of the saddle; saddle-bow, saddle-tree; *sga-šá* straps for fastening the travelling - baggage to the saddle, cf. *ša-stág* 2.

སྒྲ་ལྱ་ sga-pón bat, flitter-mouse *Sch.*

སྒྲ་ sgañ 1. a projecting hill or spur, on the side of a larger mountain; *sgañ-ṽšón* elevations and depressions on a hill-side, in *Kun. sgañ-kül*; *sgañ-ka-la yod* (the village) is situated on a mountain-spur; **sgañ gyáb-na** *W.* when you have passed round the extremity of the hill. — 2. *čū-*

sgaṅ a blister, caused by vesicatories, by long marches etc., *C.*, *W.*; cf. *bsgaṅ*.

སྒྲ་བ་ *sgaṅ-ba*, pf. *bsgaṅs*, fut. *bsgaṅ*, to grow or become full *Cs.*; *bud-méd ná-so sgaṅ* a marriageable girl.

སྒྲ་བ་ *sgab-pa*, secondary form of *gḗbs-pa*, *byá-mas bú-la sgab-pa* the covering of a young bird by its mother *Glr.*; *gos-sgáb Lex.*, skirt or lap of a coat, *sgab-tün* a short skirt.

སྒྲ་ *sgam* chest, box, trunk; *sgam-čün* a little chest or box; *sgam-bu* id.; *sgam-sgo-máns* a chest of drawers, cabinet *C.*; *šin-sgam* a wooden chest, *lčags-sgam* an iron chest; *kó-sgam* a leather trunk; *ró-sgam*, resp. *spür-sgam* coffin *Cs.* — syn. *sgrom*.

སྒྲ་བ་ *sgám-pa*, or *sgám-po Cs.* deep, profound, *Sch.* also prudent, quiet; *Lex.* *blo-sgam* w.e. Only the following phrase came under my notice: *tugs šin-tu sgám-mo* he (the prince) is very clever (as a legendary explanation and confirmation of the name *sron-btsan-sgám-po*). Prob. obsolete.

སྒྲ་ *sgar* camp, encampment, *dmag-sgar* a military camp, *sgar dḗbs-pa* to pitch a camp; *sgar-min C.* watch-word, parole, = *bsó-sgrá*.

སྒྲ་ *sgal* load of a beast of burden, *rta-sgal* a horse-load, *šin-rtai sgal* a cart-load, waggon-load *Cs.*; *sgal gél-ba* to put on a load, *gán-ba* to throw it off, *bógs-pa* to take it off, *sgal bsrán-ba* to adjust or balance it; *sgál-rta* pack-horse, *sgál-pyugs* beast of burden.

སྒྲ་བ་ *sgál-pa* 1. the small of the back, *sgál-dabs* the lumbar region *Med.* — 2. the croup, crupper, back of a horse *Glr.*; **gál-pa ton dug** *W.* the back comes out, i.e. has become sore or galled; *sgal-tsig-Med.*, *sgal-rus* col. backbone, spine; *sgal-rmá* a sore on a animal's back caused by the load.

སྒྲ་ཁྱེས་ *sgu-stégs Lex.* w.e.; *Sch.* elbow, angle.

སྒྲ་དོ་ *sgu-rdó* a sling *Sch.*

སྒྲ་བ་ *sgüg-pa*, pf. *bsguḡs*, fut. *bsguḡ*, imp. *sgug(s)*, to wait, *zlá-ba yčig sgüg-pa* to wait for a month *Glr.*; to await, to expect, *či-ba* death *Mil.*; *lám-na sgüg-pa* to wait on the road *Mil.*; *sgüg-čün sdód-pa, W.*: **güg-te dád-čē** to sit waiting; **iru güg-te dód** *W.* wait here! *sgug-tu jug-pa* to keep one waiting *Glr.*; to lie in wait (for a person), to waylay; *jág-pas sgüg-pai* a place where robbers are lying in ambush *Mil.*; **kon güg-te dád-čē** *W.* to bear a grudge, to have a spite against a person.

སྒྲ་ *sguñ Ld.* clap, crack, crash, report (of a gun).

སྒྲ་པོ་ *sgud-po* father-in-law, *sgud-mo* mother-in-law *Sch.* prov.

སྒྲ་མཐའ་ *sgum-mda Schr.* butt-end of a gun, gun-stock *C.*, *W.*; spelling dubious.

སྒྲ་ *sgur* v. *dgur*.

སྒྲ་བ་ *sgül-ba* vb. a. (cf. *gul-ba*), pf. and fut. *bsgul*, to move, agitate, put in motion, *rgyud kyañ ma sgül-* to he could not even move the bow-string *Dzl.*; to pull (e.g. the bell-string).

སྒྲ་ *sgeu* 1. diminutive of *sga*, ginger, *sgeu-yšer Med.*, *Ssk.* आद्रक (*Hind. adrak*), fresh ginger. — 2. a small door.

སྒྲ་བ་ *sgég-pa Cs.*: to boast, brag; yet not so much with respect to words as to looks and demeanour, so that it may be applied to the airs of coquettish girls (*sgég-čün mdzēs-pa* coquettish *Mil.*, *Stg.*) as well as to the bearing of insolent youngsters and bullies. *sgég-ma* n. of a goddess; *sgég-mo Lex.* लाखा, a dancing girl.

སྒྲ་བ་ *sgén-la*, or *dgen-la (?)* on, upon *Ts.*

སྒྲ་ *sger Sch.*: 'different, dissimilar, foreign'.

This word I repeatedly met with in books of physical science, without finding the signification given above applicable.

སྒྲ་ *sgo* 1. door, the aperture itself, as well as the wood-work of the door: *sgo byéd-pa, W.* **pé-čē**, to open the door; **jug-pa** 1. *C.* to put in a door, to hang a door on hinges 2. *W.* to close, to shut the door;

yòd-pa 1. to shut, 2. to lock (a door); **gyág-pa, gyáb-pa** C., to shut (the door); *ytán-pa* Sch.: 'to lock up', prop. to bolt, to bar, v. *sgo-ytán*; *bkúm-pa, bskúm-pa* Cs.: resp. to shut (a door); *sgo bdün - ba* to knock, to rap at the door; **go ñrüg-ga rag** W. I hear a rattling or rapping at the door. The ground floor of a house into which the door leads, is generally occupied by the cattle, hence: *sgoi pýugs* the cattle near the door, opp. to: *pýugs kyi nor* the money in the inner chamber farthest from the door, cattle and money being thus the two poles or terminating points of household property. — *rgyál-sgo* the principal door or entrance of a house or chamber (in *Ld.* also: **gyáz-go**). — *sgrig-sgo* folding-door Cs. — *čáb-sgo* resp. for *sgo* Cs., cf. *rsán-sgo*. — *rtá-sgo* a door which may be passed through on horseback, viz. the door or gate of a court-yard or garden, open at the top, or a high castle-gate; in the latter case syn. to *rgyál-sgo*. — *nán-sgo* the innermost door, *bár-sgo* the middle door, *pýi-sgo* the outer door *Pth.* — *tsé-sgo* v. 2, *lās-sgo* v. 3. — *šél-sgo* glass-door; wing of a window, casement; *rsán-sgo* secret door; Cs. resp. for *sgo* (?). — 2. the boards that form the pane or square of a door, hence **board, plank**, v. *sgo-rñám*; *tsé-sgo* a Chinese punishment, consisting of a thick board with an opening for the neck of the culprit, and resting on his shoulders; *sgo rýóg-pa* to put on the board of punishment. — *bsé-sgo dan lèags-sgo bdun sbrags* a door constructed of sevenfold layers of leather and iron, used as a butt for shooting at. — 3. the aperture of a door, and hence **aperture** in general: *sgo kún-nas* from all the apertures (of the body); *žál-gyi sgo* resp. mouth *Dzl.*; *mñal-sgo* the opening of the womb (v. *mñal*) frq.; *skyé-bai sgo* id. less frq. *Thgy.*; *dkyil-kor sgo-bži-pa* a square figure with four openings, about thus: []; the opening of a semi-circle; **entrance, passage, outlet**, connecting passage, communication; also fig.: way of mediation, of bringing an agreement about,

nian-són-gi sgo the entrance, the road, to misery viz.: to hell; *dbán-poi sgo* the organs of sense, also *sgo lia* alone; *sgo-ysüm* the three media or spheres of moral activity, *lus, ñag, yid*, action, word and thought frq.; *bzá - ba dan btün - bai sgo jýrog - pa* to cut off the supply (of provisions) *Pth.*; *bdag čos sgor jug-pa zu* I beg to allow us to enter religion, to receive us as students or disciples *Mil.*; *gró-sgo* *Schr.* 1. also *búd-go, kyág-go* W., expense, expenditure 2. *dó-go-tar šé'-pa* C. to relate accurately how a thing came to pass; *lās-sgo* 'door of intercourse, of trade', a commercial place or town, emporium *Gl.* Hence *sgó-nas* with the genit. **by means of, by**, in the way of, according to, but never as connected with a person or joined to an infinitive: *tabs dú-mai sgó-nas* in different ways, variously (often coinciding with: by various means); *lus ñag yid - kyi sgó-nas* in or by actions, words, and thoughts (e.g. to strive for virtue, cf. above *sgo-ysüm*) *Dzl.*; *rnám-pa sna-tsógs-kyi sgó-nas* in every possible way *Dzl.*; *dpei sgó-nas* (to explain) by way of comparison *Thgy.*; *mñsan-nyid-kyi sgó-nas* (to describe a thing) according to its characteristics *Thgy.*; *rigs-kyi sgó - nas* (to divide) according to the species *Lt.*; *drá-bai sgó-nas btags-mñ ste* it being a name given to it from its resemblance to ... *Wdn.*; ... *la prag-dóg-gi sgó-nas* from envy of ... *Mil.*; *mi-sñán-bai sgó - nas* by way of invisibility, by being invisible *Wdn.*

Comp. and deriv. *sgo-kán* the entrance into a house, vestibule, porch, portal. — *sgo-kün* opening of the door *Mil.* — *sgo-kyi* a door-guarding dog, **watch-dog**. — *sgo-kór* hinge of a door or gate. — *sgo-glágs* *Zam.* = *sgo-ytán* (?). — *sgo-glégs* the board or plank of a door Cs. — *sgo-grám* the space near the door. — *sgo-drig* (*Ld.* **sgon-dig**) **door-frame**, window - frame. — *sgo-rgyáb* the space behind the door, within the door *Gl.* — **go-čág** (*lèags*) C. **lock** of a door. — **go(g)-tán** a bar or bolt (a small beam) to secure the door with. —

sgo-tém threshold, also the head-piece of a door. — *sgo-bdág* = *sgo-dpón*. — *sgo-rnám* a single board, e.g. of the floor. — *sgó-pa*, resp. *čábs-sgo-pa* door-keeper, porter; *sgo-dpón* the first, principal door-keeper. — **go-pín** W. door-hinge. — *sgo-śár* board or plank of a door Cs. — *sgo-bár* Ld. chinks between the separate laths of a door (for of such the doors in Tibet frequently consist, owing to the scarcity of wood). — *sgó-ma* 1. pane or square of a door, fold of a folding-door; 2. a masked dancer in religious dramatic entertainments, representing one of the four guardians of the world (v. *rgyal-čén*). — *sgó-mo* 1. a large door, a gate, castle-gate, town-gate; 2. beginning, *rtsis-kyi sgó-mo* Pth. = *rtsis-go* Cs. (Chronol. Table) beginning of a new epoch. — *sgo-mtsáms* the small opening left between door-post and door, when the latter does not perfectly fit. — *sgo-yig* Cs. 1. inscription, 2. lampoon, libel, 3. a magisterial advertisement fastened to a door. — *sgo-lá* n. of a high and difficult mountain-pass between Lhasa and Pañ, v. Huc. I. p. 244. — *sgo-sruñ* door-keeper, porter Dzl.

མོ་ sgo, in *skyé-sgo* v. sub *sgó-po*.

མོ་ sgo-ñá or *sgoñ-ñá* and *sgoñ*, egg, eggs, spawn, also egg as a measure Lt.; *sgoñ-dkris* the pellicle, membrane of an egg Sch.; *sgóñ-ču* the white of an egg Sch.; *sgoñ-šin*, or *kog*, the shell of an egg; *sgoñ-sér* yolk of an egg Sch. — *sgo-ña* *pyed* a scholastic term, v. Was. (274).

མོ་ sgo-púr foreskin, prepuce C. vulg.

མོ་ sgo-po, also *sgó-bo*, (Ld. **gó-po**) W. 1. the body, with respect to its physical nature and appearance, **gó-po čén-mo*, *rín-mo*, *go-rín*, *go-zán** tall, **gó-po čün-se** of small stature, short; **róm-po** stout, lusty; **čá-mo** slender, thin; **dé-mo** healthy, well; **go-yát** a man that has lost his own body by gaming and become the slave of another. — 2. = *skyé-sgo* face, countenance, *skye-sgo* legs a beautiful face, *žán-sgo* an ugly face Mñl. — *sgó-lo* 1. body,

2. face, as a flattering word; also directly for a nice or pretty face, **gó-lo mìn dug bag tsogs yod** she has not a pretty face, but looks like a fright W.

མོ་ sgo-ba, pf. *bsgo* (*bsgos* in *Lex.*, prob. obsolete) to say, when used of superiors, hence mostly to bid, to order (cf. the article *bka* init.), frq. in early literature, in later times more and more disappearing, being unknown to the common people.

མོ་ tsám sgo-tsám a little Sch.

མོ་ sgo-lo 1. v. *sgó-po*. — 2. Ld. also = *sgo-ñá*.

མོ་ sgóg-pa, (Ssk. ལུག་ garlic, leek, (Allium); *ri-sgóg* Med. Allium sphaeroceph. L., or a species allied to it; *sgog-skyá* Med. Allium nivale Jacqm. (?); *sgog-śiñ* Med. perh. A. rubellum, a blue species, very common in the Himalaya. — *sgog-tñ* mortar, *sgog-ytñ* pestle, for bruising leek.

མོ་ sgóg-pa 1. Cs.: 'pf. *bsgags*, fut. *bsgag*, to make one swear, *sgóg-po* one that makes a person swear.' I only met with *mna-sgóg* *Lex.* w. e. — 2. *rya* *sgóg-pa* v. *rya*.

མོ་ sgoñ 1. v. *sgo-ñá*. — 2. n. of a country, prob. = *koñ* Glr. — 3. *sgoñ-tóg-pa* n. of a plant Med.

མོ་ sgoñ-ba, pf. *bsgoñs*, fut. *bsgoñ*, imp. *sgoñ* (s), 1. to make round, globular Cs.; so it is prob. to be understood in: *bu-rám bsgár-žñ bsgrás-nas bsgoñs* *Lex.*, he having boiled down the sugar and allowed it to grow cold, formed it into balls (in this form the sugar is usually kept in Tibet). — 2. to hide or conceal a thing Sch., thus in **gón-te bór-čé** W.; cf. also *dpá-sgoñ-ba*.

མོ་ sgob-sgób unable, deficient, wanting in strength Sch.; **lág-pa gob-soñ** Kun. the hands are unable (to move), stiff (from cold).

མོ་ sgom reflection, meditation, contemplation, *sgom śór-gyi dóg-s-pa* the fear lest contemplation should be prejudiced

or rendered impossible *Mil.*; *sgom srūn-ba* to sustain, to preserve meditation (undisturbed) *Mil.*; *sgom-méd* without meditation *Thgr.*

སྒོམ་པ་ *sgóm-pa* I. vb., pf. *bsgoms*, fut. *bsgom*, imp. *sgom(s)*, resp. *tugs sgóm-pa* (*Ssk.* རྒྱུ་, causative བཞུགས་) 1. originally: **to fancy, imagine; meditate, contemplate, consider**, c. accus. and dat.; **to have, to entertain, to produce** in one's mind, = *skyéd-pa*, e. g. *bzód-pa*, *snýin-rje*, *byáms-pa* etc.; *rgyān-du nam* རྒྱུ་ཅི་ཅང་མེད་ *sgom* always consider that it is uncertain at what time you shall die *Mil.*; with the accus. and termin., or with a double accus.; **to look upon**, to represent to one's self as..., *gró-drug-séms-can* རྒྱུ་མཐོང་མཁའ་ *sgom* look upon the beings of the six classes as being your parents *Mil.*, viz. with the same respect and affection, or even so, that you imagine your father's or your mother's soul inhabiting just now the animal body of one of those beings; *rmi-lam* རྒྱུ་མཐོང་མཁའ་ *sgom* look upon it as being the illusion of a dream *Mil.* — 2. In later times *sgóm-pa* became the usual term for the systematic **meditation** of the Buddhist saint, so that this word, and the expressions *tñ-ñe-dzin-du* རྒྱུ་མཐོང་མཁའ་, and *bsam-ýtán* རྒྱུ་མཐོང་མཁའ་, which in classical writings denote the concentration of the mind upon one point or subject, e. g. upon a certain deity, *lha*, prob. imply one and the same thing. Three degrees of this systematic meditation are to be distinguished, viz. *ltá-ba* contemplation, *sgóm-pa* meditation, properly so called, (which requires *yal dan mi-rtog má-yyeñs ysum*, i.e. that it be performed in a clear and decided manner, without suffering one's self to be disturbed or distracted by any thing), and the third degree *spyód-pa*, exercise and practice, which three distinctions will be somewhat elucidated by the following: *bzá(-ba)-ýtad(-so)* རྒྱུ་མཐོང་མཁའ་ *bltú-ba min*, *byñ-rgod* རྒྱུ་མཐོང་མཁའ་ *sgóm-pa min*, *blán-dor* རྒྱུ་མཐོང་མཁའ་ *spyód-pa min*, if one lives plentifully, there is no contemplation (pos-

sible); where there is inattention and a distracted mind, meditation cannot take place; where there is desire or disgust, exercise and practice are not (to be thought of) *Mil.* 14, 11. Hence contemplation would seem to be more immediately opposed to the rule of sense, meditation to the rule of imagination, practice to the rule of passion; v. also *Was.* (137), *Köpp.* I, 585. Sometimes contemplation and meditation are also opposed to *tós-pa*, and *bsám-pa*, hearing and knowing, as to mere acts of memory and intellect. — *sgóm(-pa)-po* *Cs.*, *sgom-byéd*, *sgóm-mk'an* *Mil.* one that meditates, **an ascetic**; *sgóm-ma* fem. *Mil.* — *sgom-čen* 1. **a great meditator** (so *Mil.* often calls himself). 2. a kind of **field-mouse**, *Lagomys badius* *Hook.* II, 156. — *sgom-tág* 'meditating-cord', a cord or rope slung by the laxer sects round their bodies, in order to facilitate the effort of maintaining an erect and immoveable posture during meditation, which expedient of course is scorned by the more rigid devotees.

II. sbst. 1. **meditation**. — 2. *Cs.*: 'the state of being accustomed to' (prob. erron. for *goms-pa*).

སྒོས་འབྲོག་ *sgom-bróg* (?) **holly**, *Ilex. Sik.*

སྒོར་ *sgor* a spindle in turning-lathes? v. the next word.

སྒོར་བ་ *sgór-ba* 1. pf. and fut. *bsgar*, **to boil down**, to condense by boiling, e. g. *bu-rám* sugar. — 2. **to turn** on a lathe, *W.* **gór-la ten-čé**.

སྒོར་མོ་ *sgór-mo* (perh. also *skór-mo*) 1. **round**, e. g. of leaves, *Wdi.* and elsewh. — 2. **a circle**. — 3. **a disk, a globe**; hence a rupee *W.*; a semi-globular bowl or vessel *W.*, *sgor-tig* circular line, circumference, circle; *sgor-tig* *pyé-ba* *Cs.*, *pyéd-ka* *Schr.* semicircle.

སྒོས་ *sgos*, in compounds and as adverb: **private, separate, distinct; privately** etc., opp. to *spyi*, e. g. *spyi-ydugs* a parasol for several persons, awning, shelter, *sgos-ydugs* a parasol for one person *Gr.*; *sgós-skal* share of a single person, individual lot

Mil.; *sgós-su*, or *sgos* adv., (opp. to *spyir*) particularly, especially; *sgos-(kye)*, *dpon* a subaltern officer *Cs.*; *sgós-pa* *Sch.*: 'to choose, to find the right thing'.

མྱིའུ་, མྱིག་གུ་ *sgyiu, sgyig-gu* **bag, purse**; *sgyig-gu* *čad-poi dbān-du sön-nas* our purse being at low ebb; *diul-sgyig* money-bag, purse.

མྱིང་བ་ *sgyün-ba*, pf. *bsgyiñs*, fut. *bsgyiñ*, 1. acc. to *Lexx.* = *Ssk.* བྱེད་ syn. to *glāl-ba*, **to yawn, gape**, and perh. to stretch one's self after having slept; it is almost exclusively used in describing the attitude of a dying lion, and so also the dying attitude of Buddha. — 2. perh. also = *gyiñ-ba*.

མྱིང་(བ་) *sgyid-(pa)* 1. the hollow of the knee, bend of the knee; **knee-joint**; *sgyid-pa* *rcöd-pa* to lame the knee-joint, to hamstring (a horse) *Glr.* — 2. the calf (of the leg) *Mil.*; *sgyid skyiñ-ba* acute pain in the knee and leg e.g. of a woman with child *Med.*; *Cs.*: 'to despair'? — *sgyid-kün* the hollow of the knee *Med.* — *sgyid-kyöl* one lame in his legs *Cs.* — *sgyid-lug-pa* *Lex.* w. e., *Cs.*: slothful, idle, lazy; *sgyid-lhód* *Sch.* id.

མྱིང་བ་ *sgyid-bu*, also *sgyé-d-bu*, **a hearth, fire-place**, consisting of (three) stones on which the kettle is placed; *lāgs-sgyid* iron trevet, tripod, cf. *sgyé-d-po*.

མྱུ་ *sgyu* **artifice, imposture** *Dzl.* and elsewh., རྟོ་མྱུ་ *gyo-sgyü* id.; *gyo-sgyu-med-na* if he is without guile *Dzl.*; *sgyu-čan* artful, crafty, cunning, *Cs.* — *sgyu-črül-ma*, **माया**, the name of Buddha's mother. — *sgyü-ma*, **माया**, **illusion**, false show, deception of sight, opp. to *dños* reality; *sgyu-ma sprul-ba* to exhibit a false show *Cs.*; *ñas snān-ba tams-čād* *sgyü-mar* šes I know that every thing visible, the whole external world, is only an illusion *Mil.*; *sgyü-mai* nor apparent riches, hence riches in general *Mil.* (cf. *sgyu-lus*); *sgyü-ma-mkän* **a juggler** *Mil.*; *sgyü-ma-mkän-gyi mčän-bu*, *sgyu-mai mčän-bu* a juggler's apprentice *Lexx.* — *sgyu-rtśāl* **art, skill, dexterity**, frq., the Indians, and so also the Tibetans counting

64 arts (or 60 in a round number) *Tar.* 21, 2. — *sgyu-zóg* **deception, hypocrisy** *Pth.* — *sgyu-lus* 1. the immaterial, subtle and pure body of the soul in the Bardo, hell etc., hence = *yid-kyi lus* *Thgr.* 2. the animal and human body in general, in as much as it is only an apparent body, a phantom, when considered from a higher philosophical point of view *Mil.*

མྱུག་མོ་ *sgyüg-mo* **mother-in-law** *Stg.*; *mna-sgyüg* both daughter-in-law and mother-in-law.

མྱུར་བ་ *sgyür-ba*, pf. and fut. *bsgyur*, (vb. a. to *gyür-ba*) 1. **to transform**, *lus dod-dgür* to transform one's body (i. e. one's self) at pleasure, (*Dzl.* ལུས་ *lus* is to be supplied, or *gyür-te* to be read); to transform the royal prerogative into a religious one, v. *Krims.* — 2. **to change** (colour, one's mind), **to alter** (something written), hence **to correct, to revise**. — 3. **to give up, leave off** (customs, scruples, doubts, timidity) *Glr.*, *pyi-rol-pai čös-lugs* the non-Buddhist religion. — 4. **to turn off or aside** (the course of a river); **to dissuade, divert**, *las*, from *Dzl.* — 5. **to turn**, **jin pa gyür-čē** *W.* to turn round on one's heel; **jin-pa gyür-te ltā-čē** *W.* to look back; *kör-lo* *sgyür-ba* to turn a wheel = *skór-ba*; *skad* *sgyür-ba* to vary, to modulate the voice, also to hum a tune, to sing or whistle, as birds do. — 6. **to govern**, *rtai ka sráb-kyis*, a horse's mouth by the bridle; also fig. **gyäl-po ka lön-gyi gyur, kyō ka čän-mē gyur** *C.* the king is governed by his minister, the husband by his wife; *dod-čāgs nān-pas ka-sgyur* he is governed by evil passions *Mil.*; *kā-lo* *sgyür-ba* to govern, prop. and fig., v. *kā-lo*; *šin-rta* *sgyür-ba* to drive a carriage; in a similar sense *dbāñ* *sgyür-ba* c. *la*, to have command or control of, to command, dominate, frq.; prob. also to possess *Mil.* — 7. **to translate**, *sgra* *sgyür-ba* id. — 8. **to multiply** *Wdk.* (cf. *gyür-ba* 4, and *lóg-pa*); *bsgyür-bya* the multiplicand *Wdk.* — 9. *Lad.*, *Pur.* **to kill, to slaughter**. — 10. **to publish, proclaim, announce** **kā-sāl gyür-čē** *W.* to pub-

lish an order; **lon gyur** *W.* announce me! send in my name!

མྱེ་མྱེ་ *sgye-sgür* **crooked** *Sch.*, better *dgye*.

མྱེ་མྱེ་ *sgyé-bo* is said to denote in *C.* one of the lower classes of officials or noblemen.

མྱེ་མྱེ་ *sgyé-mo* 1. sbst. **a bag** (not of leather); *ras-sgyé* a bag of cotton stuff *Pth.*; *sgyeu* diminutive. — 2. adj. **quiet, gentle** (of horses) *Sp.*

མྱེ་མྱེ་ *sgyéd-po* a stone for a fire-place, **hearth-stone**, three of which are so placed together, that a fire may be kindled between them and a kettle put on; *sgyid-bu* a fire-place constructed in this manner.

མྱེ་མྱེ་ *sgyél-ba*, pf. and fut. *bsgyel*, vb. a. to *gyél-ba*, **to throw down, to overthrow, overturn, gan-kyáb** on the back *Lex.*; **to lay or put down** (a bottle, a book); **to thwart** (the charm of an enemy); **to kill** (horses); **mi sé*, *ta gyel** manslaughter and the killing of horses, *C.*

མྱེ་མྱེ་ *sgyogs* 1. a warlike engine to shoot darts or fling stones with, **catapult, ballista**, *sgyógs-kyi jñrul-kór* *Thgr.* id; *sgyogs-rdo* a stone flung from such a machine *Sch.*; in later times: 2. **mortar, cannon, gun**, in Tibet even at the present day without wheels, col. **ghyog**. — 3. a surgeon's instrument for setting broken limbs *Cs.*

མྱེ་མྱེ་ *sgyón-ba*, pf. *bsgyanis*, fut. *bsgyan*, perh. originally = *sgón-ba* to hide, but actually used 1. in *C.*: **gyü-ma gyán-wa** **to fill, to stuff** (a sausage) 2. col. in *W.*: **gyán-čé** **to put into** (the pocket, a box, a coffin); **gyán-du bór-čé** **to keep, lock, or shut up** (things); **ugs gyán-čé** to hold one's breath; *gla jñyir* *sgyón-ba* **to retain** the wages due to another person *Sch.* The form *rgyan* often occurs in *Mil.*, in passages where 'to retain, lock up, put into' or a similar term would suit very well. Other passages cannot yet be sufficiently accounted for, and upon the whole the roots *gyan* and *kyan* (*rgyan* etc.) require to be more closely investigated.

སྒྲ་ *sgra*, *W.* also **ra**, 1. **a sound, noise; voice**; *há-sgra* the sound *h Glr.*; *sgrá-bčas kñu* noisy evacuations take place *Lt.*; *čón-pa-dag sgrá-rnams* *fos* the deaf hear sounds; *sgra sgróg-pa* to produce sounds, noises *Mil.*; *sgra dag ysal ysum* (read) loud, correctly, and distinctly, those three (a precept for reading or reciting); **nyid-ra tán-čé** *W.* to snore; **šóg-ra** the noise made by a flight of birds passing; *min-sgra* a mere word, name, or sound *Was.*, as a philosophical term. — 2. **word, syllable**, *bdág-sgra* *Cs.*, *bdág-poi sgra* *Gram.*, the name given in grammar to the so-called article *pa*, e.g. in *rtá-pa* horseman, rider; *dgág-sgra* prohibitive or negative particle. — 3. **language, science of languages, philology.**

Comp. *sgra - škád* (= *sgra* 1.) **sound, voice**, *sgra-škád snyán-pa* frq. — *sgrá-čän* **sounding, sonorous.** — *sgra-čé* **far-famed, renowned** *Mil.*. *sgra čer gragspa* *Stg.* id. — *sgra-snyán* 1. **a well-sounding, agreeable voice**, 2. *C.* **a guitar.** — *sgra-brnyán* **echo** *Mil.* — *sgrá-ldar* **sounding, sonorous.** — *sgra-dbyáns* 1. **pleasing tone, harmony, euphony**, e.g. *glu dan ról - moi* *Tar.* 2. **n. of a goddess** *Cs.* — *sgra - šbyór* *Zam.*, *Tar.*, *Schf.*, a coalition or connection of letters. — *sgra-mi-snyán* (a disagreeable voice) **n. of a larger and two smaller northern continents of the fabulous geography of ancient India.** — *sgra - tsád* (*sgra dan tsad-ma*) *Tar.*, *Schf.*: **grammar and logic**; yet *yi-gei sgra-tsád*, *sgra-tsad-yi-ge* *Glr.* seem to denote philology.

སྒྲ་གཅན་ *sgra-yčän*, *Ssk.* **राहु Rāhu**, 1. a demon or monster of Indian mythology, esp. known by his being at enmity with the Sun and Moon, on whom he is continually wreaking his vengeance, occasionally swallowing them for a time and thereby causing their eclipses. The Buddhist representation of the Rāhu-legend is given by *Schl.* p. 114. — 2. *Cs.*: **the ascending node** of the moon, determining the time of the obscurations. — *sgra-yčän-*

dzin, **ར་རྒྱལ** *Rāhula* 1. 'seized by Rāhu' (*Fouc. Gyatch.* II, LVII), obscured, eclipse of the sun or moon, 2. 'catcher of Rāhu,' acc. to the Tibetan legend an epithet given to the deity *pyag-rdór*, acc. to Indian mythology, to Vishnu, who in Tibetan is called *kyab-juṅ* (also *kyab-juṅ-ysód* Cs.); sometimes, however, he is identified with Rāhu himself, for the names *γza-sgra-γčan*, *γza-sgra-γčan-dzin*, *γza-kyab-juṅ*, *γza-rā-hula*, and even *γza-du-ba-juṅ-rin* (comet!) are used promiscuously. — 3. a son and disciple of Shakyamuni, who received this name on account of an eclipse of the moon taking place at his birth, v. *Fouc. Gyatch.* II, 389.

སྒྲུབ་བྱ་ *sgrān-ba*, Cs.: pf. *bsgrāns*, fut. *bsgrān*, imp. *sgrōn*, 1. **to enumerate, to reckon up separately.** — 2. **to upbraid, to reproach.**

སྒྲུབ་བྱ་ *sgrāl-ba* **to cut** into small pieces, viz. the picture of an enemy whom one wishes to destroy.

སྒྲིག་བྱ་ *sgrig-pa*, pf. *bsgrigs*, fut. *bsgrig*, imp. *sgrig(s)*, W. **rig-čē**, **to lay or put in order, to arrange, adjust**, *pañ-léb* boards or planks, *so-pág* bricks or tiles *Glr.*, *kar-yól* plates and dishes, = to lay the cloth; *γdan* stuffed seats or chairs *Dzl.*; **to put or fit together, to join** the separate parts of an animal body *Glr.*; to put close together, side by side, hence W.: **žin de nyis rig-te yod** these two fields are adjacent, **ta dan rig-te yin** it is situated close to the border; **to compile, to write books** *Glr.* — **rig-mo** W. **tight, close**, e.g. a joint, commissure, seam.

སྒྲིག་པོ་ *sgrin-po*, *Zam.*: = *mkās-pa*, **prudent, skilful, clever**, *blo sgrin-pa* a penetrating mind *Sch.*

སྒྲིབ་བྱ་ *sgrib-pa* 1. vb. pf. *bsgribs*, fut. *bsgrib*, imp. *sgrib(s)*, W. **rib-čē**, **to deprive of light, to darken, to obscure**, W. **rib ma rib** get out of my light! *nyi-mai 'od-zér* *bsgribs-nas* the light of the sun being obscured, by clouds *Glr.*, by a curtain *Zam.* — 2. sbst. the state of being darkened, **obscuration**, gen. fig., mental darkness, **sin**, also *sgrib*; *séms-čan tams-čad-kyi sgrib-pa*

sél-ba frq., hence *sgrib-pa-rnam-sél* n. of a Boddhisatva; *sgrib-pa lia Dzl.*, the five obscurations caused by sin, prob. = **पञ्चकषाय** *Burn.* II, 360. — 3. adj. **darkened, obscured, dark; sinner**, *bdag-rán sgrib-pa čē-am* am I so great a sinner? *Pth.* — **dib-mā** C., **rib-mā** W. **shelter, fence**, e.g. at the side of a field against the wind.

སྒྲིབ་བྱ་ *sgrim-pa*, pf. *bsgrims*, fut. *bsgrim*, imp. *sgrim(s)*, Cs.: **'to hold fast, to force or twist together; to endeavour'**; *Sch.* also: **'to squeeze in, cram in; to be overhasty, confused'**. Only the following phrases came to my notice: **kü'-pa dim-pa** C. to twist or twine a thread; **rig-pa dim** C. take care! (collect your thoughts!); **dim-tog-čan** Sp. inquisitive, curious. Some passages in B., e.g. *blo-bsgrims* (explained by *blo-dās Zam.*) are as yet dubious as to their sense.

སྒྲིལ་བྱ་ *sgril-ba*, pf. and fut. *bsgril*, W. **(s)ril-čē**, (cf. *gril-ba* 1. and *ḡril-ba*), 1. **to wind or wrap round** e.g. a bit of cloth round one's finger; **to roll, wrap, or wind up**; *ril-bur* to roll or form into a pill *Med.*; **to make fast or tight**, *lhód-pa* what is loose; *pyogs yčig-tu sgril-ba* to gather into a heap, **to heap or pile up, to sweep together**; hence *sgril-bas* (also *dril-bas Glr.*) **to sum up all**, taking all together, in short *Lt.*; *mjug-ma sgril-ba* **to wag** the tail, *mi-la* at a person (of dogs) *Mil.*; **to roll**, e.g. a large stone to some place. — 2. **to multiply** *Wdk.*, frq.; *bsgril-ma* a doubled and twisted thread or cord *Sch.*; *sgril-šin* a wooden roll, round which paper etc. is wound; the rolling-pin of bakers. — *sgril-šóg*, W. **šog-ril**, rolled paper Cs.

སྒྲུག་བྱ་ *sgrug-pa*, pf. *bsgrugs*, fut. *bsgrug*, imp. *sgrug(s)*, W. **rüg-čē(s)**, **to collect, gather, pluck, pick up** e.g. wood, flowers, vermin etc.

སྒྲུབ་(སྒྲུབ་) *sgruṇ(s)*, *Ld.* **šruṇis**, C. **dum**, **fable, legend, tale** (to the uncultivated mind of the Tibetan, destitute of any physical and historical knowledge of the countries and people beyond the boundaries of his native soil, the difference

between truth and fable is but vague and unsettled); *sgrün* ལྷོ་བ་-pa to relate fables, stories etc.; *ñon-räbs sgrün* Zam., *ñon-gyi sgrün-rgyüd* Glr., *sgrün-rtäm* tales of ancient times, of the days of yore; *sgrün-mkan* Cs., *sgrün-pa* Sch. the inventor or writer of fables and tales, also a narrator of tales.

ལྷོ་བ་ sgrün-ba, pf. *bsgrüis*, fut. *bsgrün*, 1. to mix. 2. to invent, to feign Cs.

ལྷོ་བ་ sgrün-pa, pf. and fut. *bsgrün* 1. to compare c. la and *dan* Dzl. — 2. to emulate, vie, contend with Cs.

ལྷོ་བ་ sgrüb-pa I. vb. pf. *bsgrubs*, fut. *bsgrub*, imp. *sgrub(s)* (cf. *sgrüb-pa* Ssk.

མཉམ་པ་ 1. to complete, finish, perform, carry out, an order, a wish, hence usually with *bzin-du* Dzl.; to make, achieve, manufacture, obtain, attain, *diül-rdo-la diül bsgrüb-tu btüb-pa* *ltar sams-can-la Sais-rgyäs bsgrül-tu btüb-pa yin-no* in like manner as silver is obtained from silver-ore, Buddha may proceed from beings *Thgy.*; *don sgrüb-pa* to attain to one's aim, to obtain a blessing, a boon; *tse dii don sgrüb-pa* to care for the wants of this life; to procure, *rgyäs-gpye* flour, as provision for a journey *Mil.*; *nor sgrüb-pa* to gain riches; to furnish with, to supply, one's self or others *Mil.* — 2. *lha-sgrüb-pa* implies, in accordance to Brahmanic-Buddhistic theology, not so much the making a deity propitious to man (Cs.), as rendering a god subject to human power, forcing him to perform the will of man. This coercion of a god seems to be effected in a twofold manner. The practise of the common people is to perform a vast amount of prayers and conjurations, specially intended for the god that is to be made subject. Another method is adopted by saints, who are advanced in every kind of religious knowledge. They continue their *sgóm-pa*, or profound meditation, for months and years, until the deity, finally overcome, stands before them visible and tangible, nay, until they have been personally united with and, as it were, incorporated into the invoked and subjected

god. Whilst the conatus, the labouring in this arduous undertaking, is often called *sgrüb-pa*, the arriving at the proposed end is designated by *sgrüb-pa*, e.g. *rgyäl-pos rta-mgrin sgrüb-pa mizäd-pas sgrüb-nas rta-skäd btön-pas* etc., the king began to coerce *Tadín* (*Hayagrüwa*), and when the latter was made obsequious, so as to appear, a neighing was heard etc. *Glr.*; *sgom-sgrüb byéd-pa* for *sgóm-pa dan sgrüb-pa byéd-pa* *Mil.* — *bsgrub-kän*, *sgrub-ynäs*, *sgrub-päg* the house, the place, the cavern, where a saint applies himself to *sgrüb-pa*; *sgrüb-pa-po* one effectuating the coercion described above, *Sambh.* frq. — *sgrub-rtägs* tokens, proofs of perfection, of an accomplished saint. — *sgrub-täbs* the method of effecting the coercion, of obliging a god to make his appearance; *sgrub-byéd* 1. he that accomplishes the coercion (cf. *Schl.* p. 247). 2. a kind of bile *Med.* — *sgrub-ṛśén* the Bon-doctrine *Mil.*

II. sbst. 1. one that contemplates and meditates, like *sgom-čen* *Mil.* 2. n. of a sect of Lamas, with whom marriage is permitted.

ལྷོ་བ་ sgré-ba I. Cs. adj. naked, gen. *sgren-mo*.

II. vb. pf. *bsgres*, fut. *bsgre* (cf. *gre-ba*) 1. to roll *Glr.*, *Pth.* — 2. to multiply *Wdk.* — 3. to repeat Cs. — 4. to put or place in order, to put together, to compare, e.g. records *Tar.* 174, 14 *Schf.*

ལྷོ་བོག་ sgre-zlóg a sea-washed beach *Sch.*

ལྷོ་བ་ sgrég-pa 1. vb. pf. *sgregs*, to belch. — 2. sbst. belch, eructation, *sgrég-pa dön-pa*, *byin-pa* *Med.* **rul-däg** C. a belch of a fetid smell.

ལྷོ་བ་ sgrén-ba, pf. *bsgrens*, fut. *bsgren*, imp. *sgren(s)*, cf. *grén-ba*, 1. to raise, erect, lift up, hold up, plant up, e.g. a finger, a beam etc. — 2. to stretch out a limb and hold it stiff C.

ལྷོ་བོ་ sgrén-mo naked, *sgrén-mor byün-ba* to appear in a naked state, to show one's self naked *Dzl.*; *Bhar.* 59. *Schf.* 'orbus', orphaned (cog. to *bkren*?).

མྱོ་ sgro 1. a large feather, esp. quill-feather, used for an ornament of arrows, as a charm etc.; *sgro-mdóns* peacock's feather, as a badge of dignity. 2. to elevate, exalt, increase; *Cs.*: to exaggerate. *Was.* however has p. (305): 'Vorurtheil (Anerkennung des Nichtwahren), Gegensatz: *skur-débs* Lästerung (Leugnung des Wahren)', and p. (297): '*sgro-skür* Verneinen und Lästerung'. *Cs.* renders *sgro-skür* by 'exaggerated praise and blame'; *sgro-skür débs-ba* occurs also in *Mil.* The phrase *sgro-dógs yòd-pa* might therefore be rendered: to put an end to overrating and to prejudice; this meaning, however, does not suit in every instance, and acc. to expressions heard from people in *C.*, *sgro-dógs yòd-pa* would signify: to turn to account, to work one's way up, to contest for a prize. Finally ought to be mentioned that acc. to *Schr.* *sgro-dógs spyòd-pa* (sic) denotes 'logic'. A connection between these heterogeneous significations is not discernible, but a clew may perhaps be found hereafter. — 3. sack, bag (?), *fál-sgro* *Glr.* was explained by: a sack full of ashes.

མྱོ་གྲོ་ sgro-ga *C.* the little bubbles in sparkling beverages, **čän-la dō-ga duq** the beer sparkles.

མྱོ་གྲོ་ sgro-gu, v. *sgróg-gu* sub *sgrog*.

མྱོ་ལ་བ་ sgró-ba I. sbst. 1. *Wdñ.*, acc. to *Sch.* the bark of a species of willow, but prob. the same as *gró-ga*. — 2. *C.* the penis.

II. vb., pf. *bsgros*, fut. *bsgro*, imp. *sgro-Lexx.* w.e., *Cs.*: to debate, discuss, so that it would be only another form of *byro-ba*; but in *C.* **dō-sé jhé'-pa** is said to mean: to talk at random, to chatter away thoughtlessly.

མྱོ་གྲོ་(སྐྱོ་) sgrog(s) cord, rope, for tying, fettering; *fetters* *Mil.* and *C.*; *lāgs-sgróg* iron fetters, chain; *lāgs-sgróg lāg-pa sbrél-nas* the hands tied or chained together; *lāgs-sgróg-pa* a convict put in irons; *šin-sgróg* fetters made of twisted twigs *Cs.*; *lham-sgróg* shoe-strap, lace, latchet. — *sgróg-gu*, *sgró-gu*, *W.* **róg-bu**,

string, strap, for binding, fastening, strapping; *Sch.* also button; *sgrog-ril* *Sch.* button, *sgrog-ril sgróg-pa* to button up.

མྱོ་གྲོ་ལ་བ་ sgróg-pa, pf. *bsgrags*, fut. *bsgrag*, imp. *sgrags(s)*, to call, call out, call to *Dzl.* and elsewh.; to publish, proclaim, promulgate, *ytam-snyán* good news *Mil.*; *ši-bai ytam bsgrágs-na* if his death becomes known, *Tar.*; *čos sgróg-pa*, resp. *čos-kyi sgróg-glén mdzād-pa* *Glr.* to preach; *dril-sgrog-pa* to publish by ringing a bell, to publish, proclaim; *sgróg-pa-po* a proclaimer, a preacher *Cs.* — 2. to shout, to scream, *nü-skad drág-por sgrog* (the infant) weeps and screams *Lt.* — 3. *C.* (in *W.* only resp.) to read, *ysuñ sgróg-pa* to read words of Buddha *Ma.*; even: *séms-kyis sgróg-pa* to read silently. — 4. to bind, like *grógs-pa*; v. also *sgrog* extr.

མྱོ་དྲ་ sgród-pa, another form of *gród-pa* to go; not much used.

མྱོ་རྩ་མ་ sgrón-ma a lamp, lantern, torch, *sgron-mé* a burning lamp, (prop. a lamp-fire); often fig. — *sgrón-pa* vb. to light, to kindle, *dpé-ča-la me sgrón-nas* lighting (burning) the book *Pth.* — *sgron-bskál* the enlightened age *Cs.*, opp. to *mun-bskál* the dark age. — *sgron-drégs* lamp-black. — *sgron-(me-)šin* *Sch.* the yew-leaved fir, *Pinus picea*, which tree, however, is scarcely known in Tibet; in *Sik.* it denotes *Pinus longifolia*, and prob. also in every other province, the most resinous species of coniferous trees prevailing there.

མྱོ་རྩ་མ་ sgrón-pa, pf. and fut. *bsgron* 1. to cover, to lay over, adorn, decorate *Glr.* — 2. to light, to kindle, v. *sgrón-ma*.

མྱོ་བ་ sgrob haughtiness, arrogance, pride, *Lexx.*

མྱོ་སྐྱོ་ sgrom box, chest, trunk, coffer = *sgam*; *sgróm-bu* a small box or chest: *smjug-sgróm* *Cs.* = *yzéb-ma* a chest or trunk made of bamboo; *ro-sgróm*, *rüs-pai sgrom* *Zam.* coffin.

མྱོ་ལ་བ་ sgról-ba, pf. and fut. *bsgral* 1. to rescue, deliver, save, *las* from, out of, *sgról-bai ded-dpón-du gyur* he becomes a guide to salvation *Glr.* — 2. to lead,

transport, carry, to cross (a river) by boat or ferry, *ču-bsgrál Lex.*: **तीर्थ** passed over; *ču-boi pá-rol-tu bsgrál-bar mdzód-čig* have the goodness to take me over to the other bank *Sambh.*; *kjór-ba bsgrál-bai gru-yziis yin Glr.* it is a boat that carries over the river of transmigration. — 3. **to remove**, do away with, drive away, *dré-rnams pyi rgyá-mtso čen-po-la bsgrál Glr.* the demons were driven to the uttermost parts of the sea; *bdud sgról-ba* to expel the devil; *sdig-čan rgyál-po sgról-bar gyur* the guilty king will be removed out of the way! *Glr.*; *dgra-bgegs bsgral-bai ša krag rus-pa dan nan-rol glo snyin bcás-pa mčod-par bul* the flesh, blood, bones, heart, lungs and entrails of slaughtered enemies of the faith are offered by us as a sacrifice. This saying, the tendency of which is often justified by the sophism, that it is an act of mercy to kill an enemy of the faith and thus prevent him from accumulating more sin, shows that even 'mild Buddhism' is not incapable of bloody fanaticism, and instances like that of king Lan-dar-ma of old, and of the recent martyrdom of Roman Catholic christians at Bonga confirm this fact from experience.

སྒྲོལ་མ་ *sgról-ma*, sometimes also *sgról-yüm* *Cs.*, *W. *ról-ma**, 1. n. of two goddesses, *Ssk. तारा*, known in the history of Tibet as the white and green Tara, incarnated in the two wives of Srongtsangampo, *Schl.* 66 and 84; *Köpp.* II., 65. — 2. a name of females, of frequent occurrence.

སྒྲོག་ *sgros* 1. *Cs. manner, method, way*, *bšád-sgros* way of explaining, instructing, informing: *sgrogs bšád-sgros Sch.*: 'the method of instruction which is to be proclaimed' (?); *ytám-sgros Cs.*: 'way or manner of speaking' (?). — 2. *Cs. edge, brim, lip*; *Sch.* also mark from a wound, *scar*; *žál-gyi mču-sgrós* seems to signify only 'lip'.

བརྒྱལ་བ་ *brgád-pa* = *bgád-pa* to smile, to smile on *Stg.*

བརྒྱལ་བ་ *brgal* 1. v. *rgál-ba*, 2. v. *rgól-ba*.

བརྒྱལ་བ་ *brgól-ba Sch.* 'das Gegenseitige', mutual relation, contrast, contrary?

བརྒྱ་(ཐུག་པ་) *brgya (tám-pa)* a hundred, one hundred; *brgya-írág* the hundred, a century; *brgya-írág bcu* 1000; *brgyá-pa* the hundredth; *brgyá-po* consisting of one hundred (cf. under *dgu*); *brgya dan bcu-bži* 114; *brgya-nyi-šu* 120; *bži-brgya (dan) go-brgyád* 498; *brgyá-rtsa* v. *rtsa*; *brgyá-la* (*Cs.*: *brgya-ma-lan-yčig*, or *brgyá-lam-na?*) once among a hundred (cases or times) i.e. very rarely, e.g. (*dua*) *brgyá-la brnyed kyan* though it be found for once at last *Mil. frq.*, cf. *Schf. Erläut. zu Dzangl.* p. 45; also = finally, in short, the Latin *denique*, *Mil. nt.*; *brgyá-čan* erron. for *rgyá-čan*. — *brgya-mčód* a hecattomb of 100 lamps, offered on certain festival occasions *Sik.* — *brgyá-dans* about or nearly a hundred *Sch.* — *brgyá-dpon* a captain of a hundred men, the Latin *centurio*. — *brgya-byin (अतःक्रु)* ('honoured by) a hundred sacrifices', epithet of Indra, cf. *ἑκατόμβαιος* 1. Indra. 2. n. of a medicine *Wdñ.*

བརྒྱ *brgya?* 1. in *smrá-bai brgya Sch.*: noisy conversation; *Lexa.* simply **आलाप** speech, conversation (with the remark that the word is obs. and prov.). — 2. often erron for *rgya*.

བརྒྱལ་བ་ *brgyán-ba* 1. v. *rgyon-ba* 2. to call to a person from a distance, *C.*

བརྒྱད་ *brgyad* eight; *brgyád-pa* the eighth, *brgyad-po* consisting of eight, *brgyád-ču* eighty, *brgyad-ču-rtsa-yčig* (*W. *gyad-ču-gya-čig**), *gya-yčig* 81; *brgyad-brgyá* 800; *brgyad-stón* 8000; *brgyad-kri* 80 000.

བརྒྱད་(བ)ཀླ་ *brgyad-(b)kág* a reproach, rebuke, *brgyad-kág byéd-pa* to rebuke, to chide *Dzl.*

བརྒྱན་པ་ *brgyán-pa*, vb. to adorn, decorate; to provide with (c. instrum.), cf. *rgyan* sbst.; *nya ngo sá-yis brgyán-pa* the letter *nya* (ནི) being provided with an s above it, = *sny.*., *Zam.*

བརྒྱལ་བ་ *brgyal-ba* 1. to sink down senseless, to faint; **brgyál-te dad-čé**

W. to lie in winter-sleep; འོ་བརྒྱུད་ལ་མཆོག་པོ་ very much exhausted, v. འོ་ — 2. to howl, of the fox. Sch.

བརྒྱུད་པ་ *brgyüds-pa* Lex.; Cs.: 'the marrow in the back-bone'.

བརྒྱུད་ *brgyud*, cf. *rgyud*, Ssk. परम्पर family (*gens*), lineage; relations, ancestors, descendants, offspring, *mi-brgyüd* 1. = *brgyud*, dei *mi-brgyüd yin-pa* being of his family Glr. 2. people, nation, *böd-kyi mi-brgyüd* the Tibetan nation. 3. the human race, mankind Cs.; *rigs-brgyüd*, resp. *rdun-brgyüd* family; issue, progeny, *rigs-brgyüd* རྒྱུད་པ་གྲུག་ there will be a numerous offspring; *bla-rgyüd* succession or descent of Lamas Cs. — **mig ná-ñe gyüd-la yod** W. diseases of the eye frequently occur in that family; **dé-ne gyüd mi ñad yin** W. then the race will not die out; **spél-gyüd-la bór-ñe** W. to set apart cattle for breeding; *brgyüd-nas brgyüd-du* from generation to generation Cs.; *bu tsa brgyüd-du bde* he is blessed even to his children and children's children Dzl.

Comp. *brgyud-brgyügs* a continuous succession Sch. — *brgyüd-ñan* like his progenitors Cs. — *brgyüd-pa* 1. belonging to a race or family. 2. v. *rgyud* and *rgyüd-pa*. — *brgyud-méd* degenerate Cs., cf. *brgyüd-ñan*. — *brgyüd-ma* 1. Cs. = *brgyüd-ñan*. 2. W. fruitful, fertile. 3. *brgyüd-ma-*

brgyab Lex. w.e. — *brgyud-dzin* a first-born male, heir and successor.

བརྒྱད་ *brgrad* is acknowledged by Lex., but evidently an incorrect form for *brgad*.

བརྒྱ... *bsg...* words beginning thus will for the greater part be found under *sg...*

བརྒྱག་པ་ *bsgág-pa* v. *géggs-pa* and *sgóg-pa*.

བརྒྱན་ *bsgan* (Lex. = *dnos-yñi*, བུན་?) point of time, moment, instant, conjuncture, *lo-ysar-bsgan-gi lhágs-ma* a chilling gale on newyear's day Mil.; esp. the proper time or season for doing a thing, *byá-bai bsgan*; *ñri-bai, zá-bai bsgan* the time for writing, eating. (A different word from *sgan*).

བརྒྱབ་ *bsgó-ba* 1. v. *sgó-ba*. — 2. pf. *bsgos*, vb. a. to *gó-ba*, to soil, stain, defile, lit. and fig., **kyon-ghyī ma gō** C. he was not tainted with any spot or blemish, nothing could be laid to his charge; to infect with disease; rarely in a good sense: *dri sna-tsogs-kyis legs-par bsgos-pa* Stg. well anointed with salves and perfumes.

བརྒྱབ་པ་ *bsgrán-ba* 1. to enumerate, count up (?) Cs. — 2. to cause to grow cold Lex.

བརྒྱད་པ་ *bsgrád-pa* Lex. = *bgrád-pa*.

ང

ང་ *ña* 1. the letter ñ, sounded as a nasal guttural, the English ng in singing, in the Tibetan language often the initial letter of a word. — 2. as numerical figure: 4. — 3. as numeral adjective = *liá-bñu*, in the numbers 51—59.

ང་ *ña*, pers. pron., first person sing. and pl. I, we, the usual word in familiar

speech; *ñai* my, our; mine, ours; *ña mi rgan* old man that I am Mil.; *ña rgyál-po sron-btsan-sgám-po dan* with me, king Srongtsangampo Glr.; *blá-ma ña* I, the Lama Mil.; *de mi rgan ñai ká-la nyon* listen to my word as that of an old man Mil.; *ñai di* this my (doing) Glr.; *ñai rje-btsun* my honoured masters! Mil.; *ñai*

yiḍ-ón my dearest! *Pth.*; *nia-rán* I my self, esp. col. very frq.; **ña rán-ka** *Ts.*, **ña tsoḡ** *Ū*, *ña nyid*, *ña kó-na*, *ña bḍag* (?), *ña-bo* (??) *Cs.* id.; *ña rán-gi* *yañ* moreover, what concerns my own affairs *Mil.* Distinct expressions for the pl. **we** are: *ná-ḍag* *B.* and *C.*; **ná-ža** *W.*, **ná-ya** *Bal.*; in *W.* **ná-ža** seems to be used in an exclusive sense: I and my people, i.e. excluding you or the person or persons addressed, so that when Europeans use it in *Ld.* or *Lh.*, in addressing their hearers, meaning to include themselves (all of us, we and you), they are generally misunderstood; **ña dan** 'he or those with me', is said to be used in a similar manner; **ña dan nyis** both of us; *ña-rnams* we *Cs.* Synonyms are: *ned*, *nos*, *bḍag*, **kó-bo**; and *ñañ*, *ño*, *dño*, *dños*, *nogs* may prob. bederived from the same root.

རྒྱལ་ རྒྱལ་ *nia-rgyál* ('I the first') **pride, arrogance**, frq.; *nia-rgyál skyéd-pa* to be proud *Dzl.*; *yèḡ-pa* to break (another's pride), to humble, humiliate *Mil.*; *nia-rgyál-ḍan* proud; *W.* also naughty, of children.

རྒྱལ་ རྒྱལ་ *nia-nür* a species of **duck**, v. *nür-ba*; perh. *Anas casarca*.

རྒྱལ་ རྒྱལ་ *ná-ba*, rarely for *nán-pa*; *dri ná-ba* stench *Stg.*; cf. *nyám-ná-ba*, *yá-ná-ba*.

རྒྱལ་ རྒྱལ་ *ná-ra* (cf. *nad*) **air**, *ña gáns-kyi ná-ras mi jigs* I am not afraid of the air of glaciers *Mil.*; **ná-ra ḍán-mo rag*, *ḍám-po rag** *W.* I perceive the air to be cold, to be mild; esp. cold air, *ná-ra-ḍan* fresh, cold.

རྒྱལ་ རྒྱལ་ *ná-ro* a loud voice, a cry, *kye-húd-kyi ná-ro bód-pa* to raise woeful cries *Pth.*; *skád-kyi ná-ro ḥén-pos bsgrágs-so* they proclaimed, shouting at the top of their voices *Pth.*; *sén-gei ná-ro* the loud voice, the roaring, of a lion *Mil.*; *ḡdug-pai ná-ro* prob. voices foreboding mischief *Mil.*; **the roar, roaring, rushing**, of waves etc.; *ná-ro sgróg-pa* to roar, to rage; in a relative sense: *skád-kyi ná-ro drag-žán* a loud and a low sound, the different force or effort required in producing it *Gram.*; *ná-ro-ḍan* loud, noisy, roaring; a crier, bawler, noisy fellow.

རྒྱལ་ རྒྱལ་ *ñag*, sometimes *diags*, resp. *ḡsun*, **speech, talk, word**, *ñag-gi nyés-pa* sins committed with the tongue, in words, (*rdzun*, *ḡrá-ma*, *tsig-rtsúb*, prob. also *kyál-ka*); *ñag-gi thá-mo* the goddess of speech, of eloquence, *Sarasvati*; *ñag-gi dbañ-ḡyüg* = *ḡam-dbyáns* *Manjusri*; *ñag ḡám-po* kind, polite speech or words; *ñag-ḡám smram-kás* of a soft tone in speaking and prudent in words *Glr.*; *smán-pai ñag bžin-du byed-pa* to obey the words of the physician; *ñag sdóm-pa*, *ñag bḍád-pa* silence, as a monastic duty or religious exercise, resp. *ḡsun-bḍád* *Mil.*; *ḡžan-gyi ñag yèḡ-pas* not doing according to another's word, not obeying him *Tar.*, frq.; *ñag nnyán-pa* to be obedient *Dzl.*

Comp. *ñag-kyál*, or *-ḡkyal* = *kyál-ka*. — *ñag-grós*, *smrá-bai ñag-grós* 'a manner of speaking or uttering words' *Cs.* — *ñag-rgyün* tradition, not recorded history, *Cs.* — *ñag-snyán*, *snyan-ñag*, *snyan-diags* 1. **poetical expression, figure, metaphor**. 2. **poem**, piece of poetry *Glr.* — *ñag-dbān* 1. **eloquent**. 2. p. n., e. g. *ñag-dbān blo-bžán rgyá-mfo* *Dalai Lama*, born 1615. — *ñag-sbyór* arrangement of speech *Cs.* — *ñag-tsig* = *ñag*. — *ñag-lám žu-ba* to apply to a person by word of mouth, resp.

རྒྱལ་ རྒྱལ་ *ñañ* (not in the earlier literature) 1. **the nature, essentiality, idiosyncrasy** of a person, the peculiarity of a thing, *sañs-rgyás-kyi ñañ yin* he is (partaking) of the nature of Buddha, Buddha-like (corresponding to our 'divine', which consequently might be expressed by *dkon-mḡḡ-gi ñañ*) *Mil.*; *stón-pai ñañ-nyid* the essentiality of the vacuum itself *Glr.*; frq. used only paraphrastically or pleonastically: *tin-né-džin-gyi nán-la žugs-pa* to enter into meditation *Mil.*; *tugs-mnyés bžin-pai nán-la* in a cheerful mood *Mil.*; *ḡags-med-kyi nán-la yñás-par gyis* continue in that passionless state of mind *Thgr.*; *jigs-skrá-gi nán-nas ḡi-ba* to die of fear or anxiety; *nán-nas* in general is used nearly like *sgó-nas* *Mil.* frq.; **character, disposition**, *nán-bžán*, *ñañ-nán* *Sch.*; *ñañ-tsul*, and esp.

nán-rgyüd id., *nán-rgyüd bzán-po* *Wñ.*, *dgé-ba* *Glr.*, a naturally good, virtuous character; very frq.: *nán-rgyüd rin-ba* forbearing, longsuffering, not easily put into a passion *Glr.*; not easily excited to action, **phlegmatic**, cool, also **nán rin-wa** *C.*; even *nán* alone may have this meaning: *nán ma tuñ* don't lose your patience *Mil.* nt.; *nán-gis* adv. not only signifies spontaneously, of one's own accord, but also **slowly, gradually, gently** *Mil.* (so already *Schr.*) — 2. **dominion, sphere, province**, parallel to *kloñ* and *dbyñis* *Mil.*; **na ma-ši-kai nán-la dug** I belong to the kingdom of Christ, said one of our Christians, in order to show the meaning of **nán**. Hence it might be used for expressing the *év* of the N. T. (I John 5, 6 and many other passages) denoting a pertaining to, belonging to, being connected with. *nán-la jóg-pa* (*bžag-pa*) *Mil.* and *C.* is an expression not explained as yet.

འདྲ་པ་ *nán-pa* 1. **goose**, more accurately *nán-pa* a gander, *nán-ma* a goose *Cs.* The domestic goose and the breeding of it is not yet known in Tibet, at least not in *W.* — 2. **a light-bay horse**, an isabel-coloured horse *Ld.-Glr.*

འདྲ་པ་ *nád* 1. cog. to *ná-ra*, **air**, **nád-la skám-čé** *W.* to dry in the air; in a general sense the air in its chemical qualities, in its influence on the senses: **scent, fragrance**, *spós-kyi nád ldán-ba* the rising of an aromatic breeze; *nád yal* the fragrancy, the aroma evaporates; **vapour**, *ká-nád*, *ču-nád* snowy vapour, aqueous vapour; **aromatic substance**, *snó-nád* aromatic vegetables, such as onions *Med.*; **cold air**, **the cold, coldness**, v. *nád-čan*. — 2. *W.* (cf. *nár-ba*, *nár-ma*) **severity, roughness**, **ne nád jigs dug** he fears I might address him harshly; *nád-čan* 1. fragrant, fresh, cool, *W.* cold. 2. *W.* rough, impetuous.

འདྲ་པ་ *nán* 1. **evil, mischief, misfortune**, *nán čén-po byas* it has done great mischief *Glr.*; esp. harm done by sorcery and witchcraft *Mil.*; *nán-dgü* every possible evil *Lt.* — 2. **curse, imprecation**, *nán dšébs-pa*, *W.*

táb-čé, to curse, to execrate; *mtu nán dšébs-pa* to curse by means of witchcraft. Cf. *mian*.

འདྲ་པ་ *nán-pa*, col. also **nán-po**, **bad**, of food etc.; **mean, miserable** *Dzl.*; **poor, humble, low**, (prop. *rigs-nán*), *nán-lón* poor and blind (people) *Glr.*; *lo nán-pa* a year yielding no crops, an unfruitful or bad year; of men, actions etc.: **wicked**, *nán-pa kyod jnyis* ye two villains! *Glr.*; **noisome, pernicious**, *ysol-nán* pernicious food, i.e. poison, resp., *Glr.*; ... *la nán-du rjód-pa* to revile, blaspheme; *mi-la mig nán ltá-ba* to look with an evil or envious eye upon a person *Glr.*; *rán-rnams spyod nán byás-nas dus nán zer* acting badly themselves they speak of bad times *Ma.* — *nán-gro*, *nán-soñ* v. *gro-ba* I. extr. — *nán-nón* *Cs.* mean, pitiful, very bad. — *nán-nón tsám-gyis čog šés-pa* prob.: to be satisfied with any thing, and be it ever so poor. — *nán-ne-ba* bad. — **nán-pé** *W.* meal of parched barley, roasted meal. — *nán-so* 'bad place', hell; cf. *nán-gro* under *gró-ba* I. extr.

འདྲ་པ་ *nán-bu* *C.*, **we**, eleg., = *bdag*, when speaking humbly of one's self.

འདྲ་པ་ *nám-gróg*, *Cs.* 'torrent', *Sch.* 'ditch filled with water, water-ditch; the bank of a river grown high and steep by having been gradually washed out by the current'; (only this latter sense of the word was authenticated to me). In *Glr.* Tibet is poetically called '*nám-grog-čé*', which is a very appropriate name when rendered: having large and deep erosions.

འདྲ་པ་ *nám dur-čan* given to gluttony and drinking *Stg.*

འདྲ་པ་ *nám-ru* n. of a disease *Med.*

འདྲ་པ་ *nám-šugs* **reluctantly**.

འདྲ་པ་ *nár* 1. **fore- or front-side, forepart**, *nár-ydón* id.; esp. of the leg, the shin-bone, also knuckle *ni f.*; *lag-nár*, *rkan-nár* forearm, lower part of the leg; *rje-nár* seems to be an appellation for both, (in *W.* **nyar** instead of it). — 2. v. *nár-ba* 1. —

རྩ་སྐྱོད་ *nar-skád*རྩ་ *ned*

3. termin. of *na*, 'to one's self', *nar-dzin* = *bdag-dzin*, selfishness, self-interest. *Mil.* — 4. *nar dön-pa* to set on or against, to instigate, *nyams-kyi nar dön-pa* irritations of the mind, excitements *Mil.*; *nyam-nár* *Lex. id.* (?) — 5. v. *nar-nár-po*.

རྩ་སྐྱོད་ *nar-skád* the roaring, of lions etc., *dön-pa*, *sgróg-pa* *Mil.*; *W.* **tán-če** also to call to, to shout at.

རྩ་རྩ་ལྟོ་ *nar-nár-po* hoarse, husky, wheezing, e.g. in old age *Thgy.*; *nar-nár Kün-sgra* a hoarse groaning *Pth.*; *nar-glud* hoarseness and phlegm *Med.*; *gré-ba nar-ba* a hoarse throat *Med.*

རྩ་ཅན་ *nár-čan* v. *nár-ba*.

རྩ་སྦྱངས་ *nar-snábs* mucus, snivel, (affords food to certain demons).

རྩ་པ་ *nár-pa* stalk of plants *Med.*

རྩ་ཤོ་ *nár-po* *W.* strong, ferocious, of the tiger etc.

རྩ་བ་ *nár-ba* 1. strength, force; hardness, of steel; cold, frost, cold wind *Mil.* (cf. *ná-ra*, *nád*); *nar yton-ba*, *W.* **tán-če*, *čüg-če**, *Sch.* also *ldud-pa*, to steel, to temper. — *nár-čan* 1. strong, vigorous 2. tempered; *nár-ldan* id.; *sems nár-ldan* a strong mind *Mil.*; *nar-méd* weak, soft. — 2. (v. *nar* 1.) a sort of flap (of breeches).

རྩ་མ་ *nárma* 1. irritable, passionate, impetuous *Sch.* — 2. strong, powerful, e.g. a powerful protection, *Mil.*

རྩ་ལ་ *nál-ba* to be fatigued, tired, wearied; fatigue, weariness, resp. *sku nál-ba*, or *tugs nál-ba*, also *mnyél-ba*; *nál son* I am tired; *spóbs-pa nál* the strength decreases *Med.*; *nál-čad-pa*, *nál-dub-pa* intensive forms of *nál*; *nál жүг-pa* vb. a. to tire, fatigue, weary; *nál ysó-ba* 'to cure weariness', to rest, frq.; *nál-stégs* a rest, a sort of crutch or fork, which coolies sometimes carry with them, to support their load, whilst taking a momentary rest in standing; also any bench or seat inviting to repose. To provide such conveniences for wayfaring men is considered a meritorious act.

རྩ་མ་ *nas* 1. instr. of *na*. — 2. *mi-nas* *Tar.* 37, 16. is undoubtedly a typographical error, instead of *mi-nad*. *Schf.* has left it without an annotation.

རྩ་ཡི་ *ni* num. fig.: 34.

རྩ་ཡི་ *niu* num. fig.: 64.

རྩ་བ་ *niu-ba*, pf. *nius*, resp. *šum-pa*, 1. to weep, 2. *W.* also to roar, used of swelling rivers, not of the wind; *Schr.*: 'to groan like a turtle-dove'; **niu ma niu** *W.* do not weep! *nius-pai mēi-ma* tears that have been shed *Dzl.*; *ga-čád nius-pa* weeping without a cause, hysterical weeping *Med.*; *niu-ru жүг-pa* to cause to weep *Lt.*; **niu-ma-god** *W.* weeping and laughing at the same time; *šes nius-so* thus he said weeping *Glr.*; **nu dhó-wa** (lit. *gro-ba*) *C.* to be sorrowful, sad. — *niu(-ba)-po* *Cs.*, *niu-mkan* col. one weeping, a weeper. — *niu-šur-čan* *Sch.*, *niu-mkan* col. a child that is continually crying. — *niu-bód*, *niu-rdzi*, *W.* **niu-zí**, sbst. a crying, howling, lamenting.

རྩ་ལྟོ་ *niu-ru* *W.* for *niur-ba* 1.

རྩ་ག་ *niug-pa* *Ts.* = *niur-ba* 2, to grunt; to snore; to pur (of cats).

རྩ་མོ་ *niud-mo* a sob *Cs.*, *Schr.*

རྩ་བ་ *niur-ba* 1. sbst. duck, esp. the red wild duck, चक्रवाक *Anas casarca*; *niur-ka* as red as fire, fiery red; *niur-smrig* yellowish red, saffron colour, the original colour of the monks' habit, though not the common high-red of the Brug-pa monks in *Sik.* and in *W.* — 2. vb. to grunt, of pigs and yaks.

རྩ་ཡི་ *nius* v. *niu-ba*.

རྩ་ཡི་ *ne* num. fig.: 94.

རྩ་ཡི་ *ned* pers. person. first person, eleg. for *na*, I, we; *ned-kyi* my, our; *ned ynyis(-ka)* we two; *ned ysum(-po)* we three; *ned spun ysum* we three brothers *Glr.*; *ned-kyi bu-dód mdzod* have the goodness to become our foster-son *Mil.*; sometimes *na*

and *ned* are used promiscuously in the same sentence, so: *nas* I, and directly after: *ned-kyi* our *Mil.* The plural number is specially indicated in: *ned-cag*, *ned-tso*, *ned-rnams*, *ned-dag* *Mil.*; *ned-cag-rnams* *Cs.* — *ned-rán* 1. I myself, we ourselves. 2. I, we *Glr.*; *ned-nyid*, *ned-kó-na* *Cs.* id. (*Ld.* **nad**).

འཕྲིན་ལྗོན་ *neu-cag* *Dzl.* 302, 11.15. is prob. an incor. reading in *Sch.*'s edition, instead of *u-bu-cag*.

འཕྲིན་ལྗོན་ *nes-pa* 1. adj. **certain, true, sure, firm**, *bdag-la nes-pa zig stsál-du ysol* I ask you to communicate to me something certain, i.e. authentic news; *nes-par byéd-pa* to fix, settle, establish, ascertain, e.g. facts of chronology, v. *Walk.* chronological table in *Cs.*'s Grammar; to ratify *Schr.*; *čī-bar nes-pa yin* or *nes-so* death is certain; *de bdén-par nes-sam* is it certain that this is true? *Glr.*; *mi btúb-tu nes-na* as it is certain that I am not able (to do it) *Dzl.*; *nam kyer nes-pa med* it is not certain at what time they will be carried off *Glr.*; *bdag kyód-kyi bu yin nes-na* if I am actually, for certain, your son *Pth.*; *pan nes-pai čos* that religion which is sure to lead to salvation *Mil.*; *nes-pai don-las gol* he is missing the true sense *Pth.*; *ma-nes-pa* untrue *Tar.* 109, 17; *ynás-la nes-pa méd-pa yin* as to abode I am changeable, I have no fixed abode *Mil.*; also *nes-méd* alone: **homeless** *Mil.*; **undefined**, *nes-méd-kyi ri-la* somewhere on the mountains *Mil.*; sometimes it is but a rhetorical turn, like the English **evidently, obviously**, *bú-la bkra-mi-šis nes-kyis*, as our son has evidently met with an accident *Dzl.*; *bud-méd yin-du nes-so* they are evidently women, they do not deserve to be called men *Dzl.*; also **subst.** **certainly, surety, truth**; *tsé-la, nág-la, lús-la nes-pa med* (man's) life-time, word, body have no certainty, are transient *Glr.* Hence *nes-pa-can* **real, actual**, *nes-pa-can-du* really, truly, in fact, in reality, opp. to deceitful appearances, false opinions, wrong calculations etc. *Glr.*; *nes-pa-nyid-du* adv. 1. in reality *Glr.* 2. truly, in truth, verily *Glr.*; *nes-par* adv. 1. really, certainly,

to be sure, *frq.*; *sdig-pa byás-na rnam-par-smin-pa nes-par myón-ste* as retribution for a sin committed is sure to take place, will certainly follow *Dzl.*; *dé-dra-ba zig nes-par yód-na* if such a one is really present *Dzl.*; *nes-par čī-ba* the certain dying, the certainty of death *Thgy.*; *bdag nes-par byao* I will surely do it *Dzl.* 2. **by all means**, to add force to the imperative mood *Tar.* 16, 11. — 2. often it is used subjectively, esp. in *C.*, when *séms-la* is to be supplied, so that it may be rendered by **to know**: *bdén-par nes*, *rdzún-par nes* I know (I am certain) that it is true, untrue; *nes-pa čer med* I am not quite sure, I do not know for certain, I do not fully understand, I do not clearly see through it *Mil.*; *séms-can di bdag-gi pa-má yin nes-na*, if we take it for granted, if we try to realize the fact, that this being is our father or mother *Thgy.*; to remember, to bear in mind **sém-la nē túb-bam** *C.* shall you be able to remember that? *nes-dón*, also *yán-dag-don*, is said to mean immediate knowledge of the truth, which may be obtained mystically by continued contemplation, and is opp. to *drán-don*, knowledge obtainable through the medium of the sacred writings *Mil.*, also *Lexx.*; *nes* (-*par*) *byuñ*-(*ba*) *Mil.* *frq.*, *Schr.*: 'deliverance from the round of transmigration', *Sch.*: 'to appear, to prove true'; another explanation still: 'knowledge of one's self' is not borne out by etymology. — *nes-bzún* acc. to *Lexx.* a synonym of *brnán-pa*, q. v. — *nes*-(*par*) *légs*-(*pa*) *Thgy.*, 'that which evidently is the best', is said to denote deliverance from the round of transmigration.

འོ་ *no* num. fig.: 124.

འོ་ *no* 1. resp. *žal-nó* (cf. *nó-bo*, *nor*, *nos*) **face, countenance, air, look**, as the expression of a man's personality and mind (*no mdzės-pa* *Cs.*, and *nán-pa* *Schr.* are dubious), *bdag-gi nó-la yzigs-nas* when she (my mother) shall see my face, *nod kár-po* a cheerful face; *no nág-par dug-pa* to sit

with a sad and gloomy face *Glr.*; *no nág-par gyúr-ba* to grow sorrowful, to turn pale with fright, pain etc.; *no bab* courage fails(me); *no srún-ba* frq. 'to watch the countenance', to pay much or even too much regard to other people's opinions; *no dzin-pa Mil.* seems to signify the same, and *no čogs-pa* the contrary: not to comply with a person's wishes *Mil.*; *no spród-pa* to lay open the features, to show the nature of a thing, to explain; *no pród-pa* to understand, to learn, in later literature frq.; *no šes-pa* to know *ccap*: *na no kyód-kyis ma šes-na* if thou dost not know me *Mil.*; with termin. inf.: to know (that something happens), to find out, e.g. by calculation; to perceive; *no mi šes-pa* 1. not to know 2. unacquaintance, ignorance 3. unknown: *no-mi-šes-pa-la ldán-ba* to rise before a stranger; *no-mi-šes-pai yul* an unknown country *Thgy.*; *no ltá-ba Glr.* is said to signify: to submit (vb. n.); **no lén-čē** *W.* to beg pardon, cf. *nos blán-ba*; *no ldóg-pa* or *lóg-pa* to turn away, always fig. = to desert, *Kór-bai yul no lóg-na* if you will desert, get rid of, the land of transmigration; more frq.: *no-lóg byéd-pa* to revolt, rebel, *rtsóm-pa* to bring about a revolt, *no-lóg-mkan* mutineer, agitator, *no-lóg-čan* seditious, faithless, *no zlog-pa ccg.* to oppose, resist, not comply with a person's wish *Dzl.* — 2. **side**, like *nos*, esp. *W.*: **a nó-la soñ** he has gone to that side, in that direction; **sám-pa 'a no 'i nó-a soñ** he is absent, inattentive. — 3. **self, the thing itself**, cf. *nó-bo* and *nos*; v. *žál-ba*; also sbst. **the self, the I**, *no-ťsáb* the representative of the I; cf. also *no-čen*. — 4. **likelihood, prospect of**, c. genit. inf. or root, *Kyér-bai no* a probability of its being taken away; *bu čig byuñ no čē* a great chance of (getting) a son. — 5. (also *nos*) a. **the waxing and waning moon**, with regard to shape; one half of the lunar month with regard to time, *yar-no* the former, *mar-no* the latter half; *yár-no zla ltar* like the crescent moon. b. in a special sense the **increasing moon**, or the

first half of the month; thus vulgo; so also in *B.*: *zlá-ba dgu no bču lón-pa-na Glr.*, *no bču-nas, zlá-ba no bču-na Pth.* in the first half of the tenth month (to denote the duration of pregnancy).

Comp. and deriv. *no dkar* v. above 1. — *no-lkog* prop. adj.: **public and private, open and secret**, but it is generally used as a synonym of *zol* or *rdzun*, **fraud, imposture, deceit, eye-service**. It may be explained by its contrary: *nó-med lkóg-med* acting in the same manner in public as in private life, the open and the secret conduct being alike *Mil.* (cf. *nos*). — *nó-čan* natural(?) *Cs.* — *no-čen* ('the greater self'), a man of influence interceding for another person, **an intercessor**; *no-čen byéd-pa* to intercede *Glr.*; *mi-la no-čen čól-ba* to use a person as negotiator, to make inquiries through him *Glr.* (*Sch.* incorr.) — *no-rtóg W.* 1. (like *nés-pa* of *B.*) **certain**, e.g. **no-tóg šé-čē** to know for certain. 2. (like *dios, yañ-dag-pa*) **real, actual; true, genuine**, **čul yin-na no-tóg yin** is it counterfeit or genuine? illusion or reality? **no-tóg sád-kan** the actual murderer, he who really occasioned the death. — **nó-stod-kan W.* he who praises another to his face, **a flatterer**. — *no-nág* v. above 1. — *nó-bo-nyid*, **entity**, *no-bo-nyid-méd-pa* non-entity *Tar.* 90, 2.; **essence, nature, substance**, e.g. *séms-kyi Mil.*; **character** *Was.* (278. 294); **marrow, main substance, quintessence** (= *snyin-po*) *Glr.* and elsewh.; *ván-gi nó-bos* in itself, according to its intrinsic nature *Mil.*; also col. **nó-bo kō-rán** *C.* the thing itself, opp. to a surrogate; *nó-bo yčig rtógs-pa ynyis Was.*: 'one quality, two (different) ideas' (*Schl.* has *ldóg-pa* instead of *rtóg-pa*). — *no-báb-pa* adj. **discouraged, timorous, bashful W.** — *nó-ma* acc. to *Cs.* = *no*. — *nó-ma-pyog C.*: master and servant. — *nó-mig W.* **boldness**; **nó-mig-čan**, or **čen-po** bold, daring, courageous; **nó-mig čuñ-se** shy, timid, faint-hearted *W.* — *nó-ťsa* ('heat of the face') 1. the act of **blushing, shame**, *nó-ťsai ynas* shameful things *Sch., Schr.*; *nó-ťsa-čan,*

nó-tsa-šes-pa shamefaced, chaste, ashamed; *nó-tsa-med-pa*, *mí-šes-pa* shameless, barefaced, impudent; **ña nó-tsa rag** I am ashamed, **kó nó-tsa dug*, *nó-tsa-can dug** W. he is ashamed; *nó-tsa byéd-pa* to be ashamed. 2. a shameful thing, *kyod nó-mi-tsa-la nó-tsar byed* you are ashamed where there is no occasion for it *Mil.*; *nó-tsa-ba* to be indecent, indecorous, unbecoming, *gyíl-du lóg-na nó-tsa-la* as it would be a shame if we returned *Glr.*; *yèr-bur gró-ba nó-tsa žin* as it would be indecorous to go naked *Pth.* — *no-mtsár-ba* v. *mtsár-ba*. — *nó-ru*, *nor* 1. into the face *Sch.*, e.g. *skud-pa* to smear; *rtsub-pa* to say rude things to another's face *Thgy.*; *no-rán-du* id. 2. in the face of, before the eyes, *yžán-gyi* of others. 3. by reason of, in consequence of, *des bskul-bai nor* in consequence of a summons, of a request of him *Glr.* and elsewh. — *no-šés an acquaintance*, a friend (the usual word in *W.*). — *no-só joy*, *no-só čé-bar žon* you will have great joy, you will be delighted, highly satisfied; *sbyin-pa no-só byéd-pa* to make presents to another to his full satisfaction *Mil.*, also *Tar.* 211, 2. — *no-srúns* regard to the opinion of others, an aiming at applause *Mil.*

རྒྱལ་ཁྱེད་ *riogs* 1. **mountain-side**, **slope** (cf. *nos*); river-side, **bank**, **shore**, *rgyá-mtsoi Dzl.* — 2. **ford**, *ču-nógs* id. *C.*

རྒྱལ་ཁྱེད་ *riogs* 1. **to satisfy one's desire** by drinking, *Krág-gis*, also *Krág-las Dzl.*; *ma noms* I am still thirsty; *nóm-par*, also *noms-tsad*, *tún-ba* to drink one's fill; also of sleeping, *nyid ma nom* I have not yet had my full share of sleep; fig.: *čós-kyi bdud-rtsis*, to fill one's self with the nectar of doctrine *Dzl.*; *bltá-bas mi noms mdžés-pa* so beautiful, that one cannot gaze at it long enough, *frq.*; also *bltá-bas mi noms bžin-du* not being able to look at it sufficiently *Pth.*; *noms(-pa)-méd(-pa)* insatiable. — 2. **to show** with design (boastingly, or indecently, e.g. one's nakedness) *Glr.*, *Pth.* — 3. **col.** for *snóm-pa* to snuffle, to pry into, to spy.

རྒྱལ་ *rior* 1. v. under *no*, *Comp.* — 2. n. of a monastery of the Saskya, *Wdk.* chronological table in *Cs.*'s *Gram.*

རྒྱལ་ *rios* 1. **side**, *mdün-rios* front-side, front of the body *Lt.*; of a pyramid, a mountain, *lho-rios* southern side or slope of a mountain, **side**, **margin**, **edge**, of a pond etc.; *rgyab rios pyás-na* on the right hand behind, *pyás rios mdün-na* on the right hand before *Glr.*; **surface**, **plain**, of the table; *sai rios* surface of the earth *Cs.*; hence *rios-su* (opp. to *lkog-tu*) *Mil.*, **nó-la** (opp. to *sbás-te* (**bé-te**)) *W.* manifestly, notoriously, publicly, openly (cf. *no*); **side**, **direction**, like *pyogs*, *W.* — 2. a thing itself (cf. *no* 3), examples v. under *žál-ba*. — 3. pers. pron. first person **I**, **we**; esp. in *Ld.* in epistolary correspondence, eleg. — 4. instrum. of *no*, = *nó-yis*; *rios džen-pa Mil.* (*džios džen-pa Thgy.*) vb. 1. to be selfish, self-interested, also adj. selfish, cf. *nos* 3. 2. more *frq.* to perceive, to know, to discern, also *nó-yis džen-pa*; *nos zin-par gyis žig*, know it! be sensible of it! *Thgr.*; with the termin.: to acknowledge as, to take for, to look upon as *Tar.* 189, 1. In a special sense: diagnosis, discriminating a disease *Med.* **nón-ño lán-wa** *C.* (lit. *ynon rios blañ-ba*) = **no lén-čé** v. **no** 1.

དང་རྒྱལ་ཁྱེད་ *diags-snyán* v. *riag* (*Lex.* = **काव**).

དང་རྒྱལ་ *dián-ba*, pf. *džans* 1. **to be out of breath**, **to pant**, to feel oppressed e.g. when plunging into cold water *C.*, but esp. when frightened and terrified, hence 2. to be frightened, **to fear**, **to be afraid**, *sbrul-gyis* of a snake; *čes džans-nas* thus he spoke in dismay *Dzl.*; *džán-par gyür-ro* you will (or would) be terrified *Dzl.*; *džan-skrág*, *skrag-džán* great fear, fright, terror; *džan-skrág-pa* intensive form of *džán-ba*, *frq.*

དང་རྒྱལ་ཁྱེད་ *dian-tén-pa Lex.* not to return things taken away from another.

དང་ *diar* 1. for *miar*, **sweet** *Mil.* and elsewh. — 2. also *zil-diár Lex.* w.e.;

Sch.: order, succession(?); *tsár-du diar Lex.*, *Sch.* put in order, placed in array.

དྲུང་མོ་ *drūd-mo* = *nūd-mo Sch.*

དྲུཌ་ *diul* (col. often **mul**) 1. **silver**. — 2. **money**. — 3. **a rupee**. — 4. **a tola** or Indian half ounce; *diul-gyi tóg-nas diul ysum-ču tob* he gets 30 rupees out of the ready money; *diul-ka* a silver mine, a vein of silver; *diul-kug*, *diul-sgyig* money-bag, purse; *diul-ču* quicksilver, mercury; *diul-dul-ma* refined silver *Sch.*; *diul-rmig*, lump, bar, ingot, of silver *Sch.*; **nul-zán(s)* W.*, *C.*, silvered or plated copper.

རྩོ་ *dño* 1. **shore, bank** *Lex.* — 2. **edge** of a knife *Cs.*; fig. *rta-lcág-gi dño* whipcord, lash of a whip *C.* — 3. **handle** of a knife(??) *Cs.*

རྩོམ་པ་ *dnóm-pa*, *dnóm-brijd*, **brightness, splendour**; *dnóm-po*, *dnóm-čan* shining, bright *Cs.*; *Lex. dnóm-čé* very bright. Cf. *rnám-pa*.

རྩོས་ *dnos* 1. **reality, real**, *dnos dan sgyü-ma* reality and illusion; *rgyál-bu dnos* the real prince (opp. to a spurious one); **proper, true, genuine; positive** (opp. to negative) *Gram.*; **personal**, *dnos-la yód-pa* to be personally present; *dnos-su*, resp. *žal-dnos-su* **bodily** e.g. to appear bodily; *á-yig dnos-su med kyan*, even though the *a* is not actually written there, *Gram.*; *dnos-su grúb-pa med-pa* to have no real existence *Thgy.* — 2. *Cs.*: pers. pron. **I**, cf. *nios*; *dnos-dzin-pa* to be selfish *Thgy.*; *dnos-dzin* **selfishness, selfinterest**, *dnos-dzin ydón-gyis zin-pa* to be possessed by the demon of selfishness *Thgy.*; *dnos-dzin-čan* selfish, self-interested. Thus it was explained by Lamas, though it cannot be denied that sometimes the version: belief in existence, a clinging to reality, a signification equally justifiable by etymology (v. below), would be more adequate to the context. — 3. *Tar.* 150, 14: thou, you; except in this passage I did not meet with the word in this sense, yet it may be used so, in the same manner as *nyid q.v.*

Comp. and deriv. *dnos-grúb*, *Ssk. siddhi*,

1. **perfection, excellence**, any thing of superior value, e.g. honour, riches, talents, and esp. wisdom, higher knowledge, and spiritual power, as far as they are not acquired by ordinary study and exercise, but have sprung from within spontaneously, or in consequence of long continued contemplation. This *dnos-grúb* is, as it were, the Buddhist caricature of the *χαρισμα* of the N.T. (v. I. Cor. 12, 4). — 2. **name** of male persons, col. **no-rúb* W.* — *dnos-nán* having little flesh, **ill-fed**, emaciated *Mil.* — *dnos-čan* **material, real** *Cs.* — *dnos-dad* true faith, opp. to *blín-dad* 'a fool's faith', superstition *Mil.* — *dnos-sdíg* prob.: real, or still effective sin, unatoned, unexpiated sin *Dzl.* 2, 14; or less emphatically: sinful actions in general 2, 15. — *dnos-po*, *Ssk.* भव, वस्तु, thing, natural body, ser *diul-la sogs-pai dnos-po Ghr.*; **matter, subject**, *dga-bai dnos-po* matter of rejoicing *Wdn.*; **goods, utensils**, *dge-slón-gi* wearing-apparel of a Gelong; **occurrence, event, action**, *dnos-po sgrúb-pa* to bring a thing about, to set it on foot or a going *Dzl.*; as a philosophical term: **substance, matter**, *Was.* (270. 294); *dnos-por dzin-pa* the belief in the reality of existence *Mil.* — *dnos-ma* *Cs.* **natural** (opp. to artificial), natural productions. — *dnos-min* 1. **the proper** or **real name** for a thing; so *Zam.* uses the paraphrase: *po-mtsán-gyi dnos-min*, in order to avoid the plain expression *mje*, which is considered obscene. 2. **noun substantive**, *Chr. Prot.* a newly coined grammatical term. — *dnos-med* *Lex.* = *Ssk. abhava*, *Cs.* **immaterial, not existing**, *Was.* (281): **not real**. — *dnos-slób* a real, a **personal pupil** *Tar.* often. — *dnos-yži* (*Lex.* = *Ssk. mūla*) the main part of a thing, **the thing itself**, e.g. the subject-matter of a treatise, the ceremony itself, opp. to *snón-gro* introduction, *sbyór-ba* preparation, and eventually also *ryes* that which follows.

མཇལ་པ་ *miág-pa*, pf. *miags*, **to commission, charge, delegate, send** (a messenger, commissary etc.) *Dzl.*; also used of Buddha's sending a Bodhisatva on the earth to con-

vert all mortals. — *mñag-yžüg* a servant, slave, but esp. a messenger of the gods.

མངན་པ་ *mñan - pa* to curse, to execrate; *mñan bsgrañ-ba* Cs. 'enumeration of curses'; but *mñan mi bgrañ?* *Lex.* w.e.

མངར་ *mñia*, resp. for *dbañ*, might, dominion, sway, *mñia mdzad-pa* to govern, to

rule, *la* over; *mñia brnyés-pa* to have obtained power *Glr.*; *mñia sgyür-ba* *Tar.* id.; to possess (books, knowledge etc.); to have mastered, to understand thoroughly; *mñia*

ysól - ba 1. to name, nominate, appoint, *rgyál-por* a king *Pth.*; *btsün-mor* to declare a woman one's wife *Glr.* 2. to praise C.;

bkra-šis mñia ysól-ba C. to congratulate. — *mñia-tón* power, might. — *mñia-bdag* ruler, master, owner, frq. — *mñia-ba* 1. vb. resp.

for *yod-pa*, to be (to have), *rgyál-po-la sras ysum miá-ste* the king having three sons

Dzl.; *btsün-poi skü-la bsnypuñ mi mñia lágsam* (I trust) your majesty is not unwell?

Glr. 2. adj. (partic.) being owned by, belonging to, *Dzl.* ལུ་, 3; having, owning, =

dañ ldán-pa, frq. — *mñia-mdzad* = *mñia-bdag*. — *mñia-žäbs* *Glr.*, *mñia-óg* *Glr.*, *mñia-ris* *Lex.* subject to; a subject.

མངར་རིས་ *mñia-ris* p.n., in a wider sense

the whole country round the sources and the upper course of the Indus

and Sutledge, together with some more western parts; the Cashmere, English, and

most western Chinese provinces, where Tibetans live; in a more limited sense

mñia-ris skor ysum denotes Rutok, Guge, and Purang. — *mñia-ris-kām-bu* C. (**pā-tin** W.), dried apricots from Balti; *mñia-*

ris ču, *mñia-ris ytsán-po*, also *ygas-ru-ytsán-po*, and *rta-mčóg-kā-bab*, the principal river

of Tibet.

མངར་པ་ *mñar-ba*, W. **nár-mo**, C. **nár-po**, sweet, frq.; **mñiar ysum** the

three sweets, sugar, molasses, and honey; cf. *dkar ysum*.

མངལ་ *mñal*, resp. *lhums* (ལུམ་) womb; *mñal-gyi dri - mas ma gós - par* not con-

taminated by the impurity of the womb (so all the Buddhas are not born like other

mortals, but come forth out of the side of

the breast); *mñal dañ ldán-par gyür-ba*

to be with child; *mñal mi bdé-bar gyür-ba*

to be taken by the labours of childbirth; *mañ mñal-nas byññ-nas rtäg-par*

constantly from one's birth; *mñal-du čägs-pa* 1. the originating in the womb, con-

ception, 2. the foetus or embryo *Med.*; *mñal-du fogs-pa* a disease; *mñal(-du) yñás*

(-pa) foetus, embryo *Thgy.*; *mñal-du žüg-pa*

to enter the womb, relative to a Buddha: his incarnating himself, his assuming flesh;

mñal-du dzin-pa *Wññ.* to conceive, to be with child. — *mñal-kā* mouth of the womb,

orifice of the uterus *Med.* — *mñal - grib* contamination of the womb; Cs. adds: origi-

nal sin, yet prob. it signifies nothing more than *mñal-gyi dri-ma* v. above; (the

said contamination is considered to extend to the least contact with a woman in child-

bed). — *mñal-sgo* the canal of the uterus, vagina; also in a more special sense the

extreme orifice of the vagina *Med.*; frq. without any immediate physiological refer-

ence, the same as *mñal*, e.g. when the subject of re-birth is spoken of. — *mñal-túr*

a spoon used in midwifery for extracting a dead fruit (in the artificial deliv-

ering of a live child the obstetric art in Tibet is rather helpless). — *mñal rliugs-pa*

abortion, *mñal rliugs-par byéd-pa* to cause abortion Cs.

མངོན་པ་ *miñon-pa* conspicuous, visible, e.g. continents, because they stand out

of the water; more frq. fig.: evident, manifest, clear, *miñon-par gyür-ba* to become

manifest; to be verified, proved, e.g. gold by refining *Dzl.* — Tibetan writers regu-

larly translate the *Ssk. abhi* by *miñon-pa*, hence *čos miñon-pa* *Dzl.*, and *miñon-pai bka*

Pth., the *Abhidharma* (v. Köpp. I., 595; *Was.*), *miñon-pai sde-snod Abhidharma-pi-*

taka, *miñon - pa - mdzod Abhidharma koša* (v. *Burn.* I. and *Was.*); as a vb.: to be

evident, to appear clearly, *bdén - par čis miñon*, from what is it evident that it is

true? *Dzl.*; *ynód - par bgyid-du miñon - no* they are evidently bent on doing mischief

Dzl.; *miñon-du byéd-pa* to manifest, to make

public; to show something to others; *Tar.* 24, 1 should be understood: to make clear or manifest to one's self, to perceive, know, understand; *mñón-du* *byin-pa* to disclose, reveal (secrets, the future) *Glr.*; to make known (one's wishes) *Glr.*; *mñón-du* *gyúr-ba* to be revealed or disclosed, to make one's appearance, *rañ-byün ye-sés* *mñón-du* *gyúr-pas* as the self-originated wisdom has revealed itself to us *Mil.* — *mñón-par* adv. manifestly, openly, evidently; often = entirely, highly, greatly, very, *mñón-par* *rdzogs* *Was.* (246) complete fulfilment; in the sense of 'very' it may also be taken in *mñón-par* *dgao*, in the legends of Buddha, 'they rejoiced very much', though also one of the other significations of *abhinanda* might help to explain these words.

Comp. *mñón-(par)* *brjód(-pa)* = *abhi-dāna*, a collection of synonyms, of which some are mentioned in *Burn.* I. and II. — *mñón-rtógs* **proof, argument**; sign or token of the truth of a thing *Dzl.* 172, 2. — *mñón-(par)* *rtógs(-pa)* 1. a clear comprehension *Was.* (287). 2. a hymnlike description of a Lha from top to toe, v. also *Schl.* 260. — *mñón-mtó* re-birth as Lha or as man *Thgy.* (*Schr.*); also n. of a region in Paradise. — *mñón-pa-pa* an Abhidharma scholar. — *mñón-spyód* *Sch.* cruelty, severity; *Schf.* more corr.: **witchcraft**, *Ssk.* *abhicāra*, *Pth.*, *drág-po* *mñón-spyód-kyi* *las* *Tar.* frq. — *mñón-mtsán* *Lex.* w.e., *Sch.*; an evident sign. — *mñón-(par)* *sés(-pa)*, resp. *mkyén(-pa)*, *Ssk.* *abhijñā*, a kind of **clairvoyance**, gift of supernatural perception, of which five species are enumerated, viz. assuming any form at will, seeing and hearing to any distance, knowing a man's thoughts, knowing a man's condition and antecedents; originally used as a vb.: to be clear-seeing *Pth.* — *mñón-sim-du* 1. **openly, publicly** *Dzl.*; more frq. 2. **bodily, personally**; like *dnós-su*, e.g. to appear, to instruct, in person (*Tar.*); to know by one's own personal experience (*W.*).

རྩ་བ་ *rñā* I. **kettle-drum, drum**, *ñār-rñā* v. *ñār*; *rdzā-rñā* *Glr.*, *Cs.*: 'a drum of earthen ware'; *rgyāl-rñā* the beating of drums after a victory, *bág-rñā* at nuptial festivities, **lha-ñā** *Ld.* for the king; **ñón-ñā**, and **zim-ñā** *Ld.* a morning and evening serenade with an accompaniment of drums; *krims-kyi* *rñā-bo* *če* *brdñis-te* the beat or sound of the large proclamation drum (prop. law-drum) *Glr.* —

Comp. *rñā-sgrá* 1. sound of the drum, or kettle-drum 2. n. of a Buddha, = *dón-yod-grub-pa* or Amoghasiddha. — **ñā-lcág** *W.*, *rñā-rdég* *Sch.*, *rñā-dbyug* *Cs.*, *rñā-yáb* *Sch.* **drum-stick**. — *rñā-pa* **a drummer** *Cs.*, *rñā-dpón* a chief drummer. — *rñā-lpágs* **drum-skin**. — *rñā-yu* handle of a kettle-drum (the larger kettle-drums being held up during the play by means of a handle or stick). — *rñā-ñin* the wooden body of a drum *Cs.* — *rñā-ñón* kettle-drum music *Sch.* — *rñā-ysáns* (also *rñā-bsáns*) a loud beat or roll of the kettle-drum *Sch.*

II. for *rñā-bón*, and *rñā-ma*.

རྩ་བ་ *rñā-ba*, pf. *brñas*, fut. *brñā*, imp. *rños*, **to mow, to cut, to reap**, *bru*, or *lotóg zór-bas* to cut the harvest with a sickle; *brtsás-ma* *brñás-pa* the reaped corn; *rñā-mkhan* the mower, reaper.

རྩ་བ་ *rñā-bón* *W.*, **ñā-món** *C.*, **camel**, *rñā-yséb* male camel, *rñā-mo* female camel; a camel in general; *rñā-prüg* the young of a camel; *rñā-rgód* a wild camel; *rñā-bál* camel's hair.

རྩ་བ་ *rñā-ma* 1. **tail**. 2. in a special sense: **yak's tail** *Mil.* — *rñā-ma* *ryug-pa* *Sch.*, **ñā-ma tóg-čé** (lit. *skrog-pa*) *W.*, to wag the tail. — *rñā-yáb* 1. a yak's tail, used for fanning and dusting. 2. *rñā-yáb*, and *rñā-yab-žán*, n. of two fabulous islands in the south of Asia *Cs.*

རྩ་བ་ *rñān-čén* *Lex.*, *C.* and *W.*, **contempt, disdain**; **ñān-čén jhē-pa** *C.*, **čó-čé** *W.* to despise, contemn.

རྩ་བ་ *rñān-pa* I. sbst. 1. **reward, fee, hire, wages**; *rñān-pa* *mān-po* the wages are high; *rñān-pa* *sbyin-pa* or *ṛtón-ba* to

pay wages; to bribe, to corrupt. — 2. in *C.* at present a kind of sacrifice.

II. vb. to reward, to recompense, perh. better *brñán-pa*.

རྒྱ་པ་ *rñab-pa* 1. (cf. *rñam-pa*) to desire earnestly, to crave, *brkés-rñab-pa* to be greedy, to have a craving appetite *Lex.* — 2. *W.* col. for *rñá-ba* to mow; **náb-sa** (lit. *náb-rtsva*) *W.* grass or corn that is to be mown or cut.

རྒྱ་པ་ *rñabs-rva Med.*, a hollow horn, used for sucking *Sch.*

རྒྱ་པ་ *rñám-pa* 1. sbst. (cf. *dñom*), also *rñam-brjid*, *rñom-brjid*, splendour, magnificence, majesty, an appearance, commanding awe or inspiring terror (but not = awe *Cs.*); *rñám-pai ná-ro* a voice of that kind; *rñám-po*, *rñám-can* adj. bright, shining, grand, majestic. — 2. vb., also *rñáms-pa*, pf. *brñáms*, to breathe, *rñám-pa bde* the breathing is regular *Mñg.*, frq; *rñám-pa tun* short breath *Sch.*; esp. to breathe heavily, to pant, *rñám-pa rgod* wild puffing *Med.*; c. dat. to pant for, to desire ardently, *srog yéod-pa-la* to be blood-thirsty *Ma.*; *rñám-pai tsül-gyis* greedily (devouring) *Thgr.*; *rñám-can* adj. greedy, avaricious, covetous; **za-nám-pa** voracious, gluttonous, ravenous *W.*; to rush upon, fly at, throw one's self on, *řán-la* on others *Mil.*; to rage, to be in a fury; to destroy or murder in a state of fury; *mi pal-čér grir rñom* (like *grir ysod*) the people are in numbers murdered by the sword *Ma.*; to call out in a rage, *čes kros-rñam-nas* thus she called furious with rage *Dzl.*; *rñáms-pai (kro)-žal* an angry face, wrathful look *Glr.*

རྒྱ་པ་ *rñams* height; in height *Glr.*, *rñáms-su* id.

རྒྱ་པ་ *rñas*, v. *śnas*.

རྒྱ་པ་ *rñu* pain, v. *zug-rñu*.

རྒྱ་པ་ *rñub-pa*, pf. (b) *rñubs*, fut. *brñub*, imp. *rñubs*, to draw in, *dbugs* air, *snar* into the nose *Med.*; to breathe *Med.*; *dbugs rñub mi fon* (?) is mentioned as a sign of great sadness and affliction *Pth.*

རྒྱ་པ་ *rñul* perspiration, sweat, *rñul-ču* id., esp. col.; *rñul du Med.*, *byun Dzl.*, *rñul-ču fon*, **yon**, col. perspiration is breaking forth; *rñul dñon-pa* to cause to sweat or perspire *Cs.*; *rñul-ba*, pf. *brñul*, to sweat, to perspire *Cs.*

རྒྱ་པ་ *rñeu* 1. also *rñeu-čün*, *rñá-čün*, a little drum, diminutive of *rñá*. — 2. the young of a camel, v. *rñá-món*.

རྒྱ་པ་ *rño*, is stated to be a kind of leprosy, covering the whole body, of a whitish colour, itching very much, and contagious; **no póg*, *gyab** he is affected with leprosy; *rñó-can* leprous (cf. *mdze*).

རྒྱ་པ་ *rñó-ba* to be able *Cs.*, *rño-tóg-pa* id., so *Fouc. Gyatch.* 22, 9, **nób-čé** *Ld.*; *Sch.* has: *rño mi tóg-pa* to look at one with uncertainty, not being able to recognize; the passage of *Mil.*: *rño ma togs kyañ* is not to be explained by either of these significations; *Lex.*: *rño mi togs* w.e.

རྒྱ་པ་ *rñó-bag-čan* *Cs.* v. *rñom-bag-čan*.

རྒྱ་པ་ *rñó-len-pa* to roast, fry, (?) *Sch.* v. *rñod-pa*.

རྒྱ་པ་ *rñog* 1. also *ze-rñog*, the hunch or hump of an animal *Lex.*, more esp. a hump consisting of fat (like that of the camel); *tsil-rñog* the fat around the kidneys, suet *Mil.*; *rüs-kyi rñog* *Lex.* w.e. — 2. *rñog(-ma)* the mane of horses etc. (not of the lion, v. *ral-pa*), *rta-rñog* a horse's mane, *dre-rñog* a mule's mane; *dreu-rñog* a kind of stuffed seat or mattress *Cs.*, a thick-haired carpet *Sch.*; *rñog-čan*, *rñog-ldan* having a mane; *rñogs-čágs* a beast that has a mane *Cs.*

རྒྱ་པ་ *rñod-pa* I. pf. *brños*, fut. *brñod* *Cs.* (perh. erron. for *brño*) imp. *rñod*, *rños*, *W.* **no-čé** 1. to parch (barley), *ser tsam* (to parch a thing) so that it turns yellowish *Glr.* — 2. to roast, to fry e.g. meat in a pan.

II. to deceive (acc. to *Cs.* = *rñón-pa* to deceive wild beasts, to hunt); to seduce, esp. to sensual indulgence, *bud-méd* *Lex.*; similarly *Tar.* 39, 2.

རྩོད་པ་ *rñón-pa* 1. vb., pf. and fut. *brñon*, to hunt, pursue, wild animals *Cs.*, *Sch.*; to fish *C.* — 2. sbst. a hunter, huntsman *Dzl.* and *Ler.*; *rñón-pa-mo* a hunting woman, a huntress *Cs.*

རྩོད་པ་ *rñób-pa* *Ld.* to be able, v. *rñó-ba*.

རྩོད་པ་རྩོད་ *rñom-brjíd* (cf. *rñám-pa* 1) splendour, stateliness, majesty; *rñóm-bag-čan*, also col. **rñóm-jig-čan**, grand, majestic; terrible, of a judge, of terrifying deities. (A sbst. *rñóm-bag* = *rñom-brjíd* *Cs.* prob. does not exist.)

ལྔ་ *lia* (*Bal. *ya**), five, *liá-bèu* (-*tam-pa*) fifty; *lia-brgya* five hundred; *lia-bèu-rtsa-yèig* (*W. *ña-bèu-ña-čig**) or *ña-yèig*, fifty one etc.; *liá-pa* the fifth, *lia-po* consisting of five, cf. *dgu*; *liá-ga* *Cs.*, *liá-ka* *Pth.* all the five, each of the five. The number five very often occurs in legends, as well as in sacred science, v. the Index to *Burn.* II., and to *Fouc. Gyatch.* II. under 'Cinq'. *lia-lén*, *Ssk.* पञ्चाल, n. of a country in the north of ancient India.

སྤྱོད་ *śā* (पूर्व) a root signifying before, soon, early, rarely referring to space, and seldom used alone as adj. or adv., e.g. *Dzl.* གྲམ་, 8: *dá-ba ni há-čan yañ śā čes-so* deliverance (sc. from existence) takes place much too soon; *ña ni tēm-pa śā brgal yin* I was the foremost, the first, to cross the threshold *Glr.*; *bstán-pa śā dar bar dar pyi dar ysum* the first, intermediate, and last propagation of the doctrine *Glr.*; gen. it is used with an adjective termination, with postpositions, or in compounds.

Deriv. *śā-ba* 1. adj. ancient, belonging or referring to former ages, *rgya-nág-gi rgyál-po śā-ba* an ancient king of China *Glr.*; of an early date, long ago, . . . *las dá-lta śā-ba dūg-gam* is it already a long time, since . . . ? *Mil.*; 2. sbst. antiquity, the olden time; the morning; = *śā-dro*, *Mil.*; 3. vb. pf. *śās*, to be the first, to come first, to be beforehand, (*qðáveiv*): *rjé-yi sku mton ña śā-bas* as I was the first to see the king's face *Glr.*; *gran-tsig śās-pa yin* you were beforehand with me in

disputing *Glr.*; **ka ñe son** *Sp.* you promised it. — *śā-bar* in former times, formerly, in the morning; *sañ śā-bar* to-morrow morning *Glr.* — *śā-ma* adj. 1. earlier, former, preceding, afore-said, frq.; *śā-ma śā-ma* always the anterior in time and place; *śā-ma ltar*, or *bžin-du*, as before, frq. 2. the first, the foremost in a series or succession *Dzl.*; *ldān-bai śā-ma* she who takes the first turn in getting up *Mil.* — *śā-mo* 1. earlier, by-gone; *śā-mo-nas* long ago *Mil.*; 2. *W.*: the morning, in the morning, **mā ná-mo** early in the morning, **tō-re ná-mo** to-morrow morning; also: early enough, in due time (opp. to **pi-mo**). — *śā-ru* v. *śnar*, as a separate article. — *śā-na* before, previously, (gen. *śnar* is used inst. of it). — *śā-nas* id., prop. of former times.

Comp. *śā-gón(-nas)* adv. before, previously, at first, a little while ago, just now *Mil.*; formerly, = late, deceased, *śā-gón yab* your late father *Glr.*; *śā gón bód-kyi rgyál-po* the earlier Tibetan kings *Glr.* — *śā-dgóns* morning and evening *Sch.* — *śā-śā* very early *Sch.* — *śā-čád* formerly, hitherto, till now, up to this time *Dzl.*, = *śān-čád*, *śān-čád*. — *śā-rtin-du* earlier or later, not at the same time, e.g. *brós-so* they escaped *Glr.* — *śā-ltās* omen, presage, prognostic; also the fate or destiny portended. — *śā-tóg* 1. forenoon. 2. the first-fruits of harvest *Cs.* — *śā-dūs* antiquity, time of old. — *śā-dro* the morning, the earlier part of the forenoon, 'the time before the heat of the sun'; *śā-dro yèig-la* in half a forenoon *Glr.*; *śā-dro dgóns-mo* morning and evening *Sch.* v. above; *sañ śā-dro* to-morrow morning *Mil.* — *śā-pyi(r)* sooner or later, like *śā-rtin-du* v. above *Dzl.* frq. — *śā-rol* time of old, past ages *Cs.*; *śā-rol-tu* before *Tar.* (cf. *śān-rol*). — **ná-lo** *W.* last year. — *śā šugs drén-pa* *Cs.*: 'the accenting of the first syllable'. — *śā-sār* early, *śā-sar-sār* very early *Cs.* — *śā-sór* 1. in the first place, first of all, at first (cf. *rtin-sor*) *Glr.* 2. anciently, in old times *Cs.*

སྒྲི་ snā-sñó vegetables, greens *Thgy.* (v. sño).

སྒྲི་པ་ snág-pa, also snágs-pa, pf. bsñags, fut. bsñag, imp. snóg, to praise, commend, extol; to recommend; གྲོ་-bar snags it is recommended to go *Wdn.*; bstod-snág-pa to praise, to sing praises, frq.; snág-(pa-)po a praiser, commender, Cs.; snág-(par) ཨོs(-pa), snág-ldan praise-worthy; praised; also n. of the horse of Buddha Cs. — snág-ysól praise, thanks.

སྒྲི་མ་ snags (मन्त्र, also धारणी & तन्त्र)

1. incantation, magical formula, a set of words, consisting mostly of a number of unmeaning Sanskrit syllables, in the recital of which however perfect accuracy is requisite; hence detailed rules and instructions for a correct pronunciation of the Sanskrit sounds have been drawn up for Tibetan devotees. (On magical formulas v. *Burn.* II., 21, and note; on Buddhist magic in general v. *Was.* 142. 177, *Köpp.* II., 29.) — *ꣳrun-snágs*, *rig-snágs*, and *ꣳsan-snágs* prob. = *snags*. — *snags sgrub-pa*, *spél-ba*, *zlá-ba*, *C.* also **gyág-pa**, to recite, to pronounce charms, incantations; རྩ་-ba, *dzin-pa*, to carry (charms) about one's self. — *snágs-kyi tég-pa* Tantrayāna, Mantrayāna, v. *tég-pa*. — *snágs-pa*, *snágs-mkhan*, one versed in charms and their use, i.e. in orthodox and legitimate magic, as contained in the sacred books of religion. Opposed to this are *ñan-snágs*, *ñan-snags-mkhan*, diabolical sorcerers and necromancers, and also common swindlers, jugglers, conjurers, fortune-tellers etc. — 2. praise, encomium Cs.

སྒྲི་སྒྲི་ snāns = dñāns, v. dñān-ba *Glr.*, *Pth.*

སྒྲི་ snān, for snā, snōn, e.g. snūn-čád, formerly, before, previously, beforehand, opp. to now *Mil.*; snān-čád tó-tsams-pa bzód-par ʼsol pardon our former scoffing *Mil.*; esp. *W.*: **ñān-lā** for snōn-la, snār, before, previously; **ñān-mā** for snā-ma, **ñān-me gyál-po** the former or last king, **ñān-ma nān-tar** just as before.

སྒྲི་བྱ་ snān-bu a medicinal herb, *Wdn.*

སྒྲི་ snār, prop. snā-ru, before, beforehand, previously, formerly, at first; snār de byās-pai ལོག་-tu not until that has been previously done *Dzl.*; snār mēd-pa, snār ma byās-pa, snār ma skyēs-pa what has not existed, or has not been done before, where we only say new, frq.; snār loñs get up first! *Dzl.*; snār-bas kyan(lhag-pār) still more so than formerly, frq.; snār-gyi what has been hitherto in use, frq.; snār-gyi yi-ge rnyin-pa-rnams the old writings of antiquity *Glr.*; snār yin-na adv. = snār *Mil.*; snār ltar, snār bzin as before; snār-nas from before, from former times *Mil.*; also with reference to space: foremost, ahead, in advance, on, onward, joined to verbs of motion *Dzl.*; snār-ba the former, first-mentioned (?). In the sense of a post-position (c. accus.) snār is used but seldom, as far as I know only in *spyān-snār*.

སྒྲི་མ་ snār-ma intelligent, quick of apprehension *Sch.*

སྒྲི་ snās a bolster, pillow, cushion; yo-byád snās-su རྩུག་-pa *Glr.*, *C.* col. **yo-jhē-la ñe cüg-pa** using the luggage as a pillow; snās-stān, snās-ból, resp. dbu-snās pillow; rgyab-snās a cushion for the back; snās-māl a couch constructed of pillows or cushions; snās-pāns (?) pillow, cushion Cs.; *W.* **nye** for **snās**.

སྒྲི་པ་ snās-pa v. snā-ba.

སྒྲི་ snūn, col. for snōn; snūn-la c. genit. before, ago, like gón-du; **dā-wa nyis-si nūn-la** two months ago; **nūn-la son** he walked in advance, or ahead; **nūn-mā** former, last; **nūn-ma-žag** *W.* two days before yesterday, **yan nūn-žag** three days before yesterday.

སྒྲི་བྱ་ snūr-ba to snore *Lex.* (cf. nūr-ba).

སྒྲི་ snēu *Lex.*, Cs.: a kind of pulse or pease; *Sch.* = mōn-sran, v. greu.

སྒྲི་ sño, a root signifying blue or green; as sbst. plant, herb, vegetable, greens *Mil.*; sño skyé-na when it is getting green or verdant.

Comp. sño-skyā blue bice, pale blue, e.g.

མྱེ་བ་ *snó-ba*

ཁ

བཤེད་པ་ *brñád-pa*

the skin of emaciated persons *Med.*; **no gyan-gyán** *W.* greenish-yellow (spelling dubious). — *sno-sgá* officinal herb, *Wdñ.* (green ginger?) — *sno-nád* v. *nád*. — *sno-lyán* bluish green. — *sno-tóg* *Schr.* 'unripe, sour, of fruits'(?); more corr.: green, unripe fruits. — *sno-drégs* green mud or mire *Sch.* — *sno-nág* deep blue. — *snó-ba* 1. vb. to get green, verdant; 2. adj., also *snó-bo*, more frq. *snón-po*, *snón-mo* blue, green, also used of the livid colour of diseased or famished people *Glr.* — *sno-smán* a medicinal herb. — *sno-tsód* vegetables; herbs. — *sno-ló* the leaf of a plant; *Cs.*: 'sno-ló *čár-ba* to become notorious'. — *sno-sáns* pale blue e.g. of the sky; *sno-sáns-ma* night *Sch.*

མྱེ་བ་ *snó-ba*, *Cs.* also *snód-pa*, pf. *bsnos*, fut. *bsno*, imp. *snos*, 1. to become green *Cs.* — 2. (*Lex.* परिणम?) to bless, **nó-wa gyáb-čé** *W.*, though in most cases as a requital for a present given; *Dzl.* 253, 16: to bless, to pronounce a benediction, hence also in litanies the words of the priest seem to be indiscriminately called *snó-ba*, whereas the responses of the congregation of monks are termed *mtun-gyúr*; generally: to dedicate, devote, e.g. one's property to the *dkon-mčóg* *řsum*, i.e. in reality to the priesthood; *dgé-ba* *gro-drug dón-du* *snos*, to devote alms, charitable gifts, to the (temporal and eternal) welfare of beings. *Mil.*; also to design, to intend, *ná-la* *bsnós-pai řyu* the turkois intended for me (by you) *Mil.*; *Dzl.* 203, 3: *sá-la kán-bu* *dañ řin-po-čér* *bsnós-nas* *rtse-ba*, fancying the earth to consist of cottages and jewels, and thus playing with it.

མྱོད་པ་ *snóg-pa* *Lex.*, prob. pf. *bsnogs*, fut. *bsnog*, imp. *snogs*, to vex, to annoy; cf. *skyo-nogs*, *skyo-snogs*.

མྱོད་ *snon* = *śā* and *śān*, formerly, before, previously; *snon* *tós-na* having formerly heard *Dzl.*; *snon* *mán-du* *kýer yañ* although you have taken a good deal with you before; *snon* *dás-pai* or *byñ-bai* *dús-na* in by-gone times, frq.; *snon* *bcom-ldan-dás* a former Buddha *Glr.*; *snon* *mí* *dbül-*

po de this man formerly poor *Dzl.*; *bdág-las* *snón* *bdág-gi* *pa* my father before me (has...); *snón-gyi* adj. former, last; *snón-ma* the former (when two persons or things are spoken of), *snón-ma-rnams* the former (persons or things) *Glr.*; beginning, *lha-kāñ* *jig-pai* *snón-ma* *thá-sa-la* *byás-te* making a beginning with the destruction of the temples in Lhasa *Glr.*; *snón-du* adv. and postp., before, at the head, in advance, in the front of, *snón-du* *gró-ba* to go before or in advance, to precede, also of words and letters; *snón-du* *jüg-pa* to put or place before, *Gram.*; *snón-la* = *snón-du*: *snón-la* *soñ* walk first! *Mil.*; *stón-pai* *snón-du* (he died) before the Teacher (Buddha) *Tar.*; sooner, earlier, before the time supposed, *snón-la* *tsár-ro* they were first in finishing (their task) *Glr.*; *o-ná* *snón-la* *di* *phul* *ñig* oh yes, but first give me that *Mil.*; *snón-nas* from a former time, from the beginning *Mil.*; *snón-bzin* as formerly *Mil.*

Comp. *snon-skyés* the first-born, eldest son. — *snon-gró* v. *gró-ba* compounds. — *snon-čád*, *snon-čád* *Dzl.*, v. *śān-čád*. — *snon-jüg* a prefixed letter *Gram.* — *snon-dús*, *snon-tsé* antiquity; adv. anciently, in times of old. — *snon-byñ* *Cs.* = *snon-rábs*. — *snón-rábs* ancient race, ancient history, antiquity, पुराण. — *snón-rol* (cf. *śā-rol*) former time or period, *ma* *ytád-pai* *snón-rol* *ñig-tu* formerly, in former times, when (the chair) was not yet transferred (to...) *Tar.* — *dus* *ná-nñ* *śón-bai* *snón-rol-na* a year ago (an expression with an unnecessary redundancy of words!) *Mil.* — *snon-lás* former actions.

མྱོད་ *snon* = *sno*, *snón-po*, v. *sno*.

མྱོད་བྱ་ *snón-bu* n. of a medicinal plant, acc. to *Cs.* poisonous; in *Lh.* Delphinium Cashmirianum, officinal. — *snón-bum* n. of a botanical work: 'the hundred thousand vegetables' *Cs.*

བཤེད་པ་ *brñá-ba*, v. *rñá-ba*.

བཤེད་པ་ *brñád-pa* *Sch.*: 'ausziehen, ausreissen'.

བརྒྱན་པ་ *brñán-pa*, = *rñán-pa* sbst. *Gl.*,
vb. *Lex.*

བརྒྱལ་པ་ *brñáb-pa* 1. *Sch.* = *brñád-pa*. —
2. *Lex.* = *rñáb-pa*, *rñams-pa*.

བསྒྲུབ་པ་ *bsñál-ba* to be faint or exhausted
Cs.; v. *sdug-bsñál*.

བསྒྲུབ་པ་ *bsñós-pa* to place upon a cushion
Sch.

བསྒྲུབ་པ་ *bsñó-ba* 1. v. *snó-ba*. — 2. a blessing,
cf. *snó-ba*. — 3. *Cs.* also: mouldy,
rotten (prob. only livid, discoloured, v.
snó).

ཅ

ཅ་ *ca* 1. the letter *ç*, tenuis, palatal, like
the Italian *ci* in *ciascuno*, or *c* in *ci-
cerone*. — 2. as numerical figure: 5. —
3. = *lèa* excrement, alvine discharges, *ca
dór-ba* to discharge excrements *Mil.*

ཅ་ཅིར་ *ca-çir* lark *Ld.*

ཅ་ཅུ་ *ca-çus* warped, distorted, awry *Sch.*

ཅ་ཅོ་ *ca-çò* clamour, cries, *snyin tsim-gyi*
ca-çò shout, exclamation of joy *Pth.*;
noise, of many people *Thgy.*; *da ca-çò
ma zer* now do not make such a noise! (so
Mil. rebukes the aerial spirits); chirping,
twitter *Gl.*; *ca-çò-can* shouting, bawling;
talkative, loquacious *Stg.*

ཅ་དར་ *ca-dar*, also *tsá-dar*, *tsá-sar*, a sheet,
blanket, toga.

ཅ་ར་ *ca-ra-rá*, or *çi-ri-ri*, *W.* **čár-pa*
*ca-ra-rá yon dug**, it rains heavily,
it is pouring.

ཅ་རི་ *ca-ri* *W.* bug.

ཅ་རེ་ *ca-ré* continually, always = *car*.

ཅག་ *çag* termination of the plur. of pers.
pronouns.

ཅག་ཀྲུམ་ *çag - krím* cartilage, gristle; *snar*
çag-krím bridge of the nose.

ཅག་དཀར་ *çag-dkár* *W.* quartz.

ཅག་ག་ *çag-ga*, *C.* **çag-ga jhè'-pa**, = *nyá-
ra byéd-pa*, c. *la*, to take care of;
çag-ga dag-po jhè'-pa to look after, to
keep, preserve carefully; **çag-ga dag-po**
careful, orderly, regular, tidy, of persons.

ཅག་ཅག་, ཅག་པ་ *çag-çág, çag-pa* smacking
in eating *Cs.*

ཅག་ཅེར་རེ་ *çag-çer-ré* closely pressed or
crowded, in standing or sitting
Ld.

ཅག་རྩོ་ *çag-rdó* = *çag-dkár* *W.*

ཅར་ *can*, (v. *čan*, *çi-yañ*), every thing,
any thing whatever, *čan-çés* knowing
every thing, epithet of deities or saints;
more frq. followed by a negative particle
and then signifying: nothing; **čan mi sto**
it does not matter, it is indifferent (to me),
frq.; **čan med** there is nothing here, or
at hand; also = **čan mi sto; çan mi çés-
kan** ignorant, stupid; blockhead, simpleton.

ཅར་ཏེུ་ *čan-téu* *Gl.*, also *čan-čan-téu*
(ཅམཏེུ) a sort of small drum *Pth.*

ཅན་ *can*, affix, adjective termination, prop.
signifying: having, being provided with,
= *dan ldán-pa*, corresponding to the Eng-
lish adj. terminations -ous, -y, -ly, -ful,
e.g. *tsér-ma-čan* thorny; sometimes also =
-like or -ish: *bón-čan* Bon-like, heretical
Mil., *hin-du-čan* Hindoo-like, Hindooish;
seldom affixed to verbs: *byéd-pa-čan* a
doer, maker; in *C.* also for the possessive
pron.: *ná-čan*, *kó-čan*, my, his (her), **nag-
gón sá-hib-čen** the Sahib's inkstand. It
may also be affixed to a set of words that
form one expression: *tsér-ma nón-po-čan*
having sharp thorns, *sén-gei mgó-čan* having
a lion's head.

ཅན ཅན, po., prop. *čan-du*, postp. c. accus.,
to, with, *koñ čan-du mi gro* I do not
go to him *Mil.*, *Pth.*; *ña čan-du* with me,
in my presence *Mil.* The word seems to
be rather obsolete; more recent editions
having *gán-du* and *drún-du* instead of it.

ཅན་ཅིལ་ *čan-čil* (?) *W.* the green shell of
a walnut.

ཅན་ཅེ, ཅན་ཅེར, ཅན་ནེ *čan-čé, čan-čér, čan-
né, Sch.*; a small
bowl or dish; *Cs.*: continually.

ཅན་དྲུང་ *čan-dvān* green, unripe *W.* (?)

ཅན་ས་ *čan-sa* (?) kitchen, fire-place *W.*

ཅབ་ཅབ་ *čab-čob* *Cs.* nonsense e.g. *smrá-ba*.

ཅམ་ *čam* 1. *Cs.* slow; *Lex.* *čam-gyis* ཅོག,
and several other passages, the sense
of which is not quite clear; cf. *čam-mé*.
— 2. glistening, glittering (?) cf. *lčam-mé*.
— 3. *W.* whole, unimpaired, **sa** (*lit. rtsva*)
čam-mé yod the whole store of hay is
still left (entire).

ཅམ་པ་ཏེལ་ *čam-pa-tá-lo* *Ts.* mallow.

ཅམ་ཕོད་ *čam-pód* *Ld.* a bunch of flowers,
sprigs etc., a handful of ears of
corn.

ཅར་ *čar* 1. *Lex.* *čar-ré, Cs.* *ča-ré, Sch.* also
čar-már, always, continually Cs. — 2.
also *čar, čár-du*, with numerals, esp. *γčig-
čar* at the same time, simultaneously, opp.
to one after the other, successively (*viz.*
doing or suffering a thing, sleeping, dying
etc.) *Dzl.*; at once, on a sudden, opp. to
gradually *Mil.*; *liá - čar* all the five to-
gether *Thgy.*, *γnyis-čar, drug-čar* etc.

ཅར་རས་ *čar-ras* v. *doms-ras*.

ཅལ་ *čal* *Cs.*: 'noise, *čal-čal* id.; *čal-rgyüg*
rumour, (false) report'; *čal-čól* idle
talk, nonsense, *čal-čól γtam* id. *Mil.*

ཅས་ *čas* *Pur.*, v. *čes* 2.

ཅས་ཅས་ *čas-čus* *Sch.* = *ča-čus*.

ཅི ཅི num. figure: 35.

ཅི ཅི I. interr. pron. in direct questions:

1. **what?** (*C. gen. gañ* instead of *čì*) *čì*
šes (like the *Hind. क्वा जाने*) who knows?
col. W.; also pleon. at the end of a question
after the... *am: ña nó - šes - sam čì?* do
you know me? do you? *Dzl.*; *čì* of whom?
whose? followed by *pyir, don, čed, slad*
(*-du*): why? wherefore? inst. of *čì pyir*
also *čì - pyir* etc.; *de čì pyir žé - na* 'this
wherefore? (= why this?) if so it is asked'.
(This phrase, besides the gerundial particles
— esp. *pas* — is the only way in which
in *B.* the causal conjunction 'for' (*Lat.*
nam, enim) can be expressed, and in
translating into Tibetan, the English con-
junction must therefore often be altogether
omitted.) *čì brás-bu* what sort of fruit?
čì ri what kind of a mountain? i.e. of
what consisting? *Pth.*; *čì* also, like an adj.,
is placed after the word to which it belongs:
rgyu čì-las for what reason? on what ac-
count? *Thgy.* — 2. **why? wherefore?** but
only in negative questions: *bđág-la des čì*
ma čog why should not that suffice me?
Thgy.; *čì mi sgrub* why do you not pro-
cure...? inst. of the imp. procure! *Mil.*;
bsám-na čì ma legs if you considered...,
why would not that be a good thing? =
you had better consider, you ought to
consider *Mil.*; frq.: *de byün-na čì ma run*
if that happened, why should it not be
desirable? = would that it happened! oh,
may it happen! — 3. **how?** in conjunction
with other words, v. below. — 4. inst. of
a note of interrogation, e.g. in: *čì ynañ*,
for *ynañ-ñam, γšégs-par čì ynañ* do you
allow(me) to come? *Dzl.* ཅལ, 13; ཅུ, 5.

II. correlatively: **which, what; what-
soever; every thing**, much like *gañ*, q.v.,
esp. the syntactical explanations given there.
čì, as a correlative, ought prop. always to
be written *ji*, yet not even in decidedly
correlative sentences is this strictly ob-
served: *čì byed(-na-ñ)* whatever I may
do *Glr.*; *čì bgyi bka nyan(-te) néd - kyiš*
bsgrub whatever we may be bidden to do,
we shall obediently perform *Pth.*; *čì myur*,
also *čì myur žig-la* *Pth.* as quick as possible;

also *ci* alone: by all means, at all events, *spyān ci drañs* he must be conducted here at all events *Glr.*

Comp. and deriv. *ci-ga* what? col. — *ci-dgar*, *ci dgā-bar* whatever one may wish, at pleasure, ad libitum. — *ci snyed* v. *snyed*. — **ci ton** (lit. *γton*) **zig** some, something col. — *ci lta-bu* of what sort, manner, fashion, quality or nature? *Lat. qualis*. — *ci ltar* how? in what manner? what? *da ci ltar bya*, *W. *da ci cō-cē**, what is now to be done? — *ci ltar gyūr-pai ytam byās-so* he related what had happened, frq. — *ci-ste*, followed by *na* or (rarely) *te*, in most cases = the *Lat. sin*, but if, if however; even supposed that; sometimes for *gāl-te*, if, in case. — *ci sto* what does it matter? *ši yañ ci sto* if he dies, what does it matter? *Thgy.* (cf. *can*). — *ci-dra-ba* similar to what? of what kind? also: of whatever description it may be *Glr.* — *ci-nas* from which or what? out of which or what? by which? etc. (*Bal.*: **ci-ne** how?), *ci-nas kyañ* = *ciś kyañ* q.v. — *ci tsam* how much? *B.*, *W.*; *ci tsam yod kyañ* though he have ever so much *Mil.*; *ci tsām-du* how far? to what distance? — *ci-tsug* *Cs.*, col. **ci-zug*, *gā-zug** how? in what manner? — *ci zig* 1. what? what a? 2. some one, any one, something, anything; *ci zig-tu dgos* for what (purpose) is it wanted? *Dzl.*; *ci zig-na* once, one time, at any time *Pth.*; *ci zig-nas* after that, afterwards *Pth.* — *ci yañ*, *ci-añ*, *can* whatever, any thing, all kinds of things, **nul yō'-na tsōn-gyu ci yañ yō'* *C.* if there is money, you may sell any thing; followed by a negative: nothing. — *ci rigs-pa* adj., *ci rigs-par* adv. 1. in some measure, to a certain degree; in part, partly *Tar.*; 2. of every sort *Dzl.* and elsewh. — *ci-la* why? wherefore? *Glr.*, *W.* col.; also for the *de ci yīr zē-na* of *B.*; further it is used inst. of an affirmative; e.g. question: shall we get rice there? answer: **tob yin*; *ci-la mi tob** of course, why not? **ci-la zu** why! well!

ཅི་ལིམ་ *ci-lim* (*Hind.* چلم 1. the bowl of a hukka (water-pipe). — 2. a hukka.

ཅི་ཚེ་ *ci-tse Kun.*, also *tsé-tse*, millet.

ཅིག་ *ciḡ*, enclitic, a modification of *γciḡ*, after *s* usually changed into *ḡig*, after vowels, and the liquids *n*, *n*, *m*, *r*, *l* into *zig* (exceptions, however, in provincialisms and in literature are not unfrequent) 1. after nouns, the indefinite article *a*, or *a* few, when following after a plural; sometimes also untranslatable: *bud-méd-dag ciḡ* some women; *mān-po zig* many (sometimes expressly opp. to *mān-po*, the many, *Tar.* 7, 15); *gañ zig* v. *gañ*; *a little*, some, *šiñ zig tū-ru gro dgos* I must go and pick up some fire-wood *Mil.*; after infinitives: *krims dan gāl-ba zig byéd-pa* to commit a trespass, to make one's self guilty of a transgression *Dzl.*; *tse pōs-pa grāns-med-pa zig myañ* he suffered innumerable deaths *Dzl.*; it is even added to numerals, and not only when 'nearly', 'about' or similar words leave a given number undefined (*mi lña tsam zig* some five people), but also in sentences like the following: *ču-mig bzi zig yod* there are four springs or fountains. In all these cases, however, it may also be omitted. The numeral for 'one' ought always to be written *γciḡ* and never *ciḡ*, but prefixing the *γ* is so often neglected (e.g. in *tabs ciḡ-tu*, *than ciḡ* etc.) that even grammarians let it pass. — 2. when affixed to verbs (to the root of the imp. mood, or, in negative sentences, to the root of the present tense) it is a sign of the imperative. In ancient literature it is used without reference to rank, whether it be in making prayers to Buddha, or in giving orders to a servant; at present in *C.* only in the latter way; in *W.* it is of rare occurrence.

ཅིང་, ཅིང་, ཅིང་ *ciñ*, *šiñ*, *ziñ*, a gerundial particle, the initial letter of which is changed acc. to the rules obtaining for *ciḡ*; it corresponds to the English participle in *ing*, is used in sentences beginning with *when*, *after*, *as*, and is affixed to verbal roots and adjectives, in the latter case including the auxiliary verb to be: *γsōn-por dūr-du būḡ-ciñ bui ša zā-bar*

gyir-čig (= *bčug-nas*, or *bčug-ste*) may I, after having been buried alive, be obliged to eat my own son's flesh! *Dzl.*; usually however employed in the minor clauses of accessory sentences: *brós-sin gáb-pas* having hid themselves after running away *Dzl.*; frq. also where coordinate ideas are in English connected by **and** or **but**: *śá-la zá-zin krág-la tün-ba* eating flesh and drinking blood; *čé-zin légs-pa* tall and well-shaped; *drod ynod-čin bsil-ba pán* heat is hurtful (but), cold is beneficial *Lt.* It is also used like the ablative of the gerund in Latin: *nya bsór-zin tsó-o* we live by fishing (piscando) *Dzl.*; and = *kyin* (q.v.): *ri-la dran-sron byéd-čin dug-go* he sits on the mountain acting the part of an anchorite *Dzl.*; *smre-snags don-čin dug* he sits wailing *Dzl.*; *ran-dgór gró-zin yda* he is wandering at pleasure *Mil.*; *čes smrá-zin yód-pa-la* as they were thus speaking *Glr.*; *čos stón-čin yód-pai tse* as he was just giving religious instruction *Tar.* 11, 12.

ཅུ་རི་ *ču-ri* n. of a female demon *Thgr.*

ཅུ་, ཅུ་ *čir, či-ru*, termin. of *či*, 1. **whereto** etc., little used. — 2. with *yañ*: **everywhere**, in every direction, for any purpose, by all means, with a negative: **nowhere** (so at least it is to be explained in several passages of *Pth.* and *Thgy.*).

ཅུ་ *čis*, instr. of *či*, *čis yid-čes-par gyur* **by what** am I to believe it? what shall make me believe it? **whereby** can I know it to be true? *Dzl.*; *čis kyañ mi skrág-pa yin* he is not to be frightened by any thing *Dzl.*; *čis kyañ*, and *či-nas kyañ* frq. used as adv.; **by all means**, at all events, at any rate, *čis kyañ gró-na* if you wish to go by all means, at all hazards; *da čis kyañ gags byao* now I will at any rate play him a trick *Dzl.*; *čis kyañ bžes-pa zu* I beg of you most earnestly to accept it *Mil.*; *čis kyañ slob* **never mind!** teach it me at any rate! *Pth.*

ཅུ་ *ču* 1. num. figure: 65. — 2. inst. of *bču*, used in compound numerals for the

tens, when the preceding numeral ends with a consonant: *sum-ču*, *drug-ču*, *bdun-ču*, *brygad-ču*.

ཅུ་གན་ *ču-gaṇ Med., Cs.*: 'a sort of lime used for medicine'.

ཅུ་ཏི་ *ču-ti* (? *yču-ti*) **pig-tail**, cue, worn by boys and men in Tibet proper, *Ld.* and *Sp.* Cf. *čo-to*.

ཅུ་འི་, ཅུ་འི་ *ču-li, čo-li* 1. **W. a fresh apricot**. — 2. **C. dried apricots** without stones. — 3. a sort of wild-growing vegetable *Sik., C.* — *ču-li ta-gir* the pulp of apricots boiled down to a conserve and formed into cakes *W.* — *bun-ču-li* a kind of peach *Kun.*

ཅུ་ག་ཅུ་ *čug-čug* = *čag-čag Sch.*

ཅུ་ *čun* 1. **C. gourd, pumpkin**. — 2. n. of a place. — 3. for *čun žig*: *da kyod čun pýis-pa yin* you are a **little** too late now *Pth.*; *čun yó-ba* a little slanting *Glr.*

ཅུ་ཞིག་, ཅུ་ཟད་, ཅུ་ཟད་ *čun-žig, čun-zad, čun-zad*, a little, *B.* and *C.*, *mü-ge čun-zad čig* a partial famine *Mil.*; *čun-zad-kyi pýir* for the sake of a trifle, through an insignificant circumstance *Dzl.* 77*, 15; **some**, *Lat. nonnulla*, of rare occurrence, *Was.* (242); *čun žig skyén-bar gyur-nas* rather ashamed, somewhat confounded *Glr.*; *čun-žig pán-nam blta* I shall see, whether it will help, or has helped, a little *Mil.*; a little while, a short space of time, *čun-zad čig sdod čig* wait a little (while) *Dzl.* When followed by a negative, it may either be translated as in: *čun-zad ma bdé-ba* a little unwell, uneasy etc. *Mil.*, or as in: *dbaṇ čun-zad med*, there is not even a slight possibility = there is no possibility at all *Pth.* and elsewh.

ཅུ་ཞོ་ *čun-žo*, also *čun-žu, čun-ži, yčon-ži*, a kind of white stone.

ཅུ་ *čub* *W.*, from the *Hind.* चुप, **čub čád-de dug** he keeps silence, holds his peace.

ཅུ་ *čur*, in *čur mid-pa* to devour food entire *Sch.*

ཅུ་ནི་ *čur-ni* meal, flour, only in medical writings.

ཅེ་ *če* numer. figure: 95.

ཅེན་, རྟོན་, ཞིན་ *čé-na, šé-na, žé-na* (cf. *čig*), inst. of *čes smrá-na*, 'if one says so, asks so' etc., after words literally quoted, frq. (*W. *žér-na**).

ཅེ་སྤྲ་ *če-spyán* jackal.

ཅེ་རེ་, ཅེ་རེ་ *če-ré, čer-ré* envious, jealous, *mig če-ré* (*čér-gyis* *Thgr.*, *čér-te* *Glr.*) *ltá-ba* to look with an evil or envious eye upon; *če-ré lón-ba* dim-sighted, purblind *Cs.*

ཅེ་སྒྲི་བ་ *čém-me-ba* bright, shining, of polished metal *Glr.*, cf. *krá-bo*.

ཅེ་ཅེ་ *čém-tse* scissors *C.*

ཅེུ་ *čeu* 1. a small sucking-pipe for drinking the Murva-beer, in which millet grains are swimming *Sik.* (v. *Hook. I.*, 175). — 2. a clyster-pipe.

ཅེ་ *čer*, v. *če-ré*.

ཅེས་ *čes* 1. (*Lex.* ཇེས་), also *šes* and *žes* (cf. *čig*) so, thus, in ancient literature regularly placed after words or thoughts that are literally quoted, and so continuing the sentence; the quotation itself is gen. preceded by *di skád-du*, or *di snyám-du*. In later literature *čes* and the introductory words are often omitted, in col. language always. Inst. of *čes smrás-so*, *čes psúns-so*, so he said, thus he spoke, so has been said or spoken, so it is said, often only *čes-so* is used, and in like manner *čes-pa* for *čes smrás-pa*, this word, this speech; *čes-pa-la sogs-pa* these and similar words; *čes-pa di yañ* also the preceding poem (is written by him); *snyun žes-pa nád-kyi miñ yin* the word *snyun* is a term for 'disease' *Zam.*; *žes(-pa) dan* 'such, and', if a quotation is followed by another, where we say 'further', 'moreover'; *čes-pa-la* after words have been quoted, which form the subject of further discussion; *čes byá-ba*, or *čes-pa* the so called, frq. after names; *čes-su* rarely for *čes*. — 2. acc. to the usual

spelling and pronunciation (*čes, če*) of the Lamas of *Ld.* it is the ordinary termination of the infinitive in *W.* (in *Pur.* and *Bal.* *čas*, in *Kun.* *čā*), though etymologically as yet not accounted for; sometimes used also as a subst. or adj. i.e. partic.: *bsád-čes* killing, *bsád-čes yin* it is to be killed; *skyé-čes* pregnant, v. *skyé-ba*.

ཅོ་ *čo* 1. num. fig.: 125. — 2. *čo-dri-ba* *Lex.*, *C.*, to blame, reproach, slight; to vie with.

ཅོག་, ཅོག་ *čó-ga, lèó-ga* *Mil.* lark (not common in Tibet).

ཅོག་ *čó-ger(?)*, *čó-ger bžugs* *Glr.*, *W.* vulgo: **čó-gan dug** he sits motionless.

ཅོ་རྩ་ *čó-to*, also *čó-ti*, *Cs.*: a tuft of hair on the head, thus *Lex.*: *čó-toi tor-čóg* (= *ču-ti?*); cf. *lèan-lo*.

ཅོ་རི་ *čó-ri* = *čor*, *čán čó-ri* *Lex.* (?).

ཅོ་ལི་ *čó-li* = *ču-li*.

ཅོ་ལ་ *čó-lo* the prattling or chattering of little children *Mil.*; cf. *čá-čo*.

ཅོག་ *čog* *Cs.*: a plural-sign; *Schr.* all (people). This, or a similar original meaning of the word is also to be traced in an expression usual in *Ld.*: *čóg-mdo* a place where three roads meet, v. *mdo*; cf. also *čag*. When affixed to a word, it must be preceded by the vowel *o*, the final consonant of the root being at the same time repeated. Affixed to verbs, it seems to convert them into participles: *čóns-so-čóg-la* *Dzl.* ཁ་, 6, to those arrived, to the (persons) arrived, *yin-no-čog*, *yód-do-čog* those being, existing (things or persons); *Cs.*: *yčes-so-čog* things that are valuable, precious, to a man.

ཅོག་ཅོག་པ་ *čóg-čog-pa* *W.* grasshopper, cricket.

ཅོག་པ་ *čóg-pa* *C.* to have leisure *čóg-na yon gə* if you have leisure, come! **čóg-ka** leisure, **dhe-rin čóg-ka mé** to-day I have no leisure; **čóg-ka žhé** is an affirmative answer, when having been asked for some little service, something like: well, I'll do it.

ཚོག་བུ་ *çòg-bu* a sort of **small tent** *Cs.*

ཚོག་ཚེ་ *çòg-tse*, *v.* *lèog-tse*.

ཚོག་ལ་མ་ *çòg-la-ma* a mineral(?) *Med.*

རྩ་ *çòn* 1. *Lex.* a musical instrument, *Schr.*: a bell. — 2. *Mil.*: *çòn-la skyur-ba* to push one down a precipice in order to kill him (the only meaning the context here will admit); cf. *tson-dôn*. — 3. *v.* *gèon*.

རྩ་ཅི་ *çôn-çi* a small **bowl** or **dish** *Sch.*; *v.* *çan-çe*.

རྩ་རྩ་ *çôn-çôn* **jagged**, **indented**, **serrated**.

རྩ་མོ་ *çôn-mo*, *col.* for *lçün-mo*.

རྩ་བ་ *çôn-ba*, *Pth.*: *nu-bód çôn-ba* acc. to the context: to raise loud lamentations, wailings (at funerals); perh. etymologically connected with *ço-nés*. Cf. *gèon-skad*.

རྩ་ཞི་ *çôn-ži* = *çün-žo*.

རྩ་རྩ་ *çôn-rôn*, perh. = *çôn-çôn*, *Mil.* *çôn-rôn tsér-ma*.

རྩ་པན་ *çod-pán*, **མུ་རྩ་པན་**, ornament for the head, worn by kings, **tiara**, **diadem**, **crown**; the **crest** of gallinaceous birds.

རྩ་དར་ *çób-dár* *Ld.-Glr.*, *Schl.* p. 29, a (?).

རྩ་གང་, རྩ་ཅིག་ *çor-gán*, *çór-çig* a **mouthful**, a **gulp**, a **little** *Sch.*; cf. *ço-ré*.

རྩ་ཅུང་ *çol-çün* *Thgy.* childish **prattle** or **babbling**.

གཟགས་པ་ *gèags-pa* 1. to **apprehend**, to **grasp** (with the understanding), to **impress**, gen. with *yid-la*, on the mind, e.g. the doctrine *Dzl.*; also *bka nan-gèags çén-po ynáñ-ba* to give a thoroughly solid, impressive instruction; *gèags-po byéd-pa* = *gèags-pa*; with additional force: **do çág-po jhè-pa** *C.* to impress (to one's mind) as firm as a rock. — 2. relative to persons it is synon. to *çágs-pa* to love.

གཟང་པོ་ *gèán-po*, *W.* **çán-po** **clever**; **lively**, **sprightly**; *W.* also **attentive to**, **regardful of**; *gèán-po drün-po* **clever** and

sagacious *Mil.*, *gèán-drün ldán-pa* id. *Pth.*; hence also *gèán* sbst. **sagacity**, **cleverness**; *ka-gèán* **clever words**, **clever speech** *Cs.*; cf. also *ka-sbyán*; *W.*: **sañ çó-çe** to watch for; to keep guard, to watch; **sañ-rig çó-çe** to be very attentive, to listen with fixed attention, **çán-rig-çan**, *C.* **çán-rig-çen** very attentive; *W.*: **sañ skül-çe** 1. to exhort, admonish 2. to wake, to rouse from sleep; **çós-si sañ-skül tán-çe** to give religious exhortations, to hold parenetic lectures.

གཟད་པ་ *gèád-pa*, *v.* *gèód-pa*.

གཟན་(གཟན་ཁྱེད་ *gèan-(j)zán* frq. **beast of prey**, *Lat. fera*, but more in a systematic sense, so that the cat, and even the dog may be included; *Glr.* po. *gèan-(j)zán tú-ma* 'the last of the beasts of prey', the cat.

གཟམ་བུ་ *gèám-bu* *Cs.* **humbleness**, **servility**, **flattery**, *Sch.* also **untruth**, **lie**; *gèám-bui nag*, or *tsig* a servile speech; *gèám-bu smrá-ba* to speak submissively *Stg.* (not much used).

གཟར་བ་ *gèár-ba* 1. *Sch.*: **cut out**, **put out**, **knocked out**, e.g. *mig* an eye (cf. *bèar-ba*. — 2. *Mil.*?

གཟལ་བ་ *gèál-ba*, *gèál-du bkrám-pa* to **spread**, **display**, **lay out** e.g. precious stones, jewels, on a table, on the ground, *Glr.*, also *Lex.*

གཅི་བ་ *gèi-ba* 1. vb. *v.* *gèid-pa*. — 2. sbst. = *gèin*; *bəaṅ gèi* both kinds of alvine discharges. *Dzl.*

གཅིག་ *gèig*, num. **one**; *gèig kyañ* even but one; **one and the same**, *dus gèig-tu* at the same time (whereas *dus çig-na* once, one day, which however is also written *dus gèig-na*); *gèig byéd-pa* to unite (vb. n.), to join (in an act), to act in concert; sole, alone; **dear**, beloved, *yab gèig* dear father! *Glr.*: *šin-tu ydün-bai ma gèig* my own (only) beloved mother! somebody, some one *Dzl.*, *gèig... gèig* the one — the other, somebody or other, very frq.; *gèig-gis gèig*, *gèig-la gèig* etc. one another, each other frq.; *mi-gèig* *C.* differing, different.

Comp. and deriv. *gèig-ka* single, only, opp. to several, *Mil.* — *gèig-čar, gèig-čar* v. *čar.* — *gèig-čig*, pronounced **čig-čig**, a certain, some one, ཅིང་མེད་ *stob-ma-las gèig-čig Dzl.*; *bud-méd gèig-čig Dzl. 2v. 5* (where *Sch.* has *čig-gèig* erron.); *gèig-gèig*, pronounced **čig-čig**, 1. one at a time; separately, alone, esp. *W.*; 2. of the same kind, not different *W.* (v. *Fouc. Gram.* p. 21. 42), 3. adv. by one's self, only, solely *W.* — *gèig-čog* all-sufficient *Glr.* — *gèig-nyid* *Cs.* 'unity' (?) — *gèig-tu* 1. into one, into one body, together, *gèig-tu sdü-ba* to unite e.g. six countries, *Dzl.*; to contract, to simplify *C.* 2. at once, wholly, altogether *Dzl. 23, 3*; 3. firstly, in the first place, *gèig-tu-ni*; then follows *gnyis-su-ni* etc. *Dzl.* 4. only, solely *Thgy.* — *gèig-dü* unity and plurality, *gèig-du-bräl* not having these two qualities *Was.* (308). *gèig-pa* 1. the first *Wdn.* (little used). 2. having etc. one, cf. *dgu.* 3. of one kind, not different or manifold, *mi-gèig-pa* different *B.* and *C.* — *gèig-pu* (also *gèig-bu*?) alone, single, *gèig-pus mi ston túb-pa* to be able to cope alone with a thousand men *Dzl.*; *gèig-pur lus-pa* to remain alone behind *Glr.*; only, sole, *bu gèig-pu* the only son, frq. — *gèig-po* 1. alone, *rgyál-po gèig-po skyés-pa yin* the king alone is a man, *Dzl.* 2. being one, or the one, *ma gnyis-la skyés-pai bu gèig-po* thou (being the) one son of two mothers, viz. claimed by two, *Glr.* 3. *Pur.* the one — the other. — *gèig-sós* the other, when speaking of two.

གཅིང་པ་ *gèid-pa*, also *gèi-ba*, pf. *gèis*, fut. *gèi*, imp. *gèis*, to make water, to piss.

གཅིན་ *gèin* urine, *gèin gèid-pa*, or *gèi-ba*, *W. tán-čé*, to make water; *gèin šor* urine is discharged involuntarily; *gèin-rkyág*, both discharges, vulg.; *gèin-gág* the retention of urine *Med.*; *gèin-snyi* gonorrhoea, clap (?) *Med.*

གཅིའ་ *gèiu* 1. clyster-pipe = *čeu*; *gèi-ui sman* clyster *Lex.* — 2. clyster (?) *Cs.*

གཅིལ་བ་ *gèil-ba* to spoil, to destroy *Sch.*

གཅུ་བ་, ལུ་བ་ *gèu-ba, lèu-ba*, v. *gèud-pa*; *gèu* or *lèu-kór Cs.*, *gèu-skór W.*, *gèus-bu Ts.*, screw. — *gèu-ti* v. *ču-ti.* — *gèu-dón* screw-box *Cs.*

གཅུ་གཤམ་ *gèu-gál* importance, *Cs.*

གཅུ་གཤམ་པ་ *gèugs-pa*, prob. not different from *gèágs-pa*. The word occurs in: *yid(-la) gèugs(-pa)* beloved, a friend *Dzl.*; *mdza-gèugs byéd-pa* to treat amicably *Wdn.*; *kon-gèugs* having conceived a hatred *Lex.*

གཅུང་པོ་ *gèün-po*, resp. a younger brother.

གཅུད་ *gèud?* *gèud(-la) bór(-ba)* *Lexx.* w.e.; *Sch.*: to forsake, to cast out, to reject; (cog. to *čud-zán*?)

གཅུད་, ལུད་པ་ *gèud-pa, lèud-pa*, pf. *gèus*, lèus, fut. *gèu*, lèu, imp. *gèus* (?) to turn, turn round, twist, twine, plait, braid; **čud log tán-čé* *W.* to untwist, untwine a rope; **čus zum tán-te nol dug* *W.* they wrestle and scuffle (prop. they fight scuffling); **sen čus gyáb-čé* *W.* to press and bore with the knuckle; **čus-spu* a low expression for the hair; *lág-pa gèus* *Zam.*?

གཅུན་པ་ *gèün-pa*, secondary form of *gün-pa*, *Lexx.*: *rtsád-nas gèün-pa*, prob. to subdue completely; *gèür-žün gèün-pa* prob. to beat or press a thing until it is soft.

གཅུར་བ་ *gèür-ba*, secondary form of *gür-ba*; *gèür-pé Ld.* a coarse sort of vermicelli.

གཅེ་བ་ *gèé-ba* to esteem, to hold dear, to love *Sch.*

གཅེན་ *gèen* (*Cs. gèen-po*) resp. *Cs.*: one's elder brother *Dzl. 225, 11*; acc. to *Zam.*: first-born son.

གཅེར་བ་ *gèér-ba* v. *bèér-ba*.

གཅེར་བུ་ *gèér-bu* naked, col., also *Mil.*; *gèer-nyál* id.; *Kun.*: **čer-góg**; resp. *sku gèér-bu*; *gèér-bu-rnams gábs-par byéd-pa yin-pa* being one that covers the naked *Stg.*; *gèér-bur byin-pa* to make naked, to strip *Pth.*; *gèér-bu byün-ba*, *W.* **čer-nyál tón-čé** to show one's self naked; *gèér-*

bu-pa, *γèr-nyal-mkan Mil.* (*Ssk. nirgrantha* a naked man, gymnosophist; *čòs-sku γèr mton-du gról-bas* having been delivered so far as to see the *čòs-sku* (v. *sku*) unveiled *Glr.*

གཅིས་པ་ *γès-pa* (*Lh. *šé-pa**) dear, beloved, ... *ltar γès-na yañ* although he is to me as dear as ... *Glr.*; *néd-kyi mi γès-pa* a man dear to us, our beloved, our darling *Mil.*; *γès-ma* a favourite, sweetheart *Cs.*; *γès-prug* dear child *Mil.*; **excellent, precious, valuable**, *šin-tu γès-pai lña* the five important letters (viz. the prefixed letters) *Glr.*; *šes-pa γès* it is of importance to know *Med.*; often as superlative: *ñig rtén di-na γès-pa ran-srog yin* the dearest thing in the world is one's own life *Pth.*; *γès-par byéd-pa Stg.*, *dzin-pa Glr.* c. accus., *W.*: **šé-pa čò-čè** gen. with the dat., to hold dear, to love, to esteem, persons or things, but not applicable to the deeper affections of the heart. — *γès-bśdüs Lex.* w.e.; *γès-btüs Cs.* choice pieces (out of books).

གཅོག་པ་ *γèg-pa*, pf. *bəg*, imp. *čog(s)*, *W.* **čag-čè**, imp. **čog** trs. to *čəg-pa*, to break, *dum-bur* to pieces; to break off, or asunder; to smash, a glass; to crack, nuts; to burst; split, blast, a gun, a rock; fig.: to break, to violate, a promise, a vow, a law etc. frq., *yáb-kyi bka bəg-tu med* the word of my father may not be violated (by me) *Glr.*

གཅོང་, གཅོང་ནད་ *γèñ, γèñ-nád, consumption, phthisis, γèñ - čén dmü-ču* prob. dropsy in the chest or in the pericardium *Med.*; gen. any chronic disease **čön-la tsy' ma sön-nam** *C.* it has not taken a chronic turn, has it? also fig.: **sem čön-po dug** *C.* the heart is sick, afflicted.

གཅོང་སྒྲ་ *γèñ-skad Lex., Sch.*: lamentations, wailings, plaintive voices, cf. *γèñ-ba*.

གཅོད་པ་ *γòd-pa* 1. pf. *bśòns*, to excavate, wash out, undermine through the action of water, *tür-du γèñ-bar mi gyür-ro* they are not undermined (by the water)

Stg.; *γèñ-roñ* a narrow passage, a defilé *Cs.* — 2. from *γèñ*, to get faint, languid, wearied in mind, *C.*

གཅོད་ཞི་ *γèñ-ži, v. čon-ži.*

གཅོད་པ་ *γòd-pa*, pf. *bəad*, fut. *γəad*, imp. *čod*, *W.* **čád-čè**, imp. **čod** 1. to cut, *čád-bya γòd-pa secanda secare Gram.*; to cut asunder, *kam-tsad-du* into small bits; to cut off, chop off, the hands; to cut down, to fell, trees; to cut out, the tongue *Dzl.*; to rend asunder, to break, a thread, a rope, chains, fetters. — 2. to cut off fig.: *ču*, the water, by damming it out, frq.; to reduce, the wages; to cure, a disease; to suppress, a passion; to discontinue, to give up, *zan, zas*, eating i.e. to abstain from food, to fast; *srog*, to kill, to murder, frq.; to stop a thing in its origin, to obviate, prevent, avert; to avoid; to lock, the door, frq.; ... *kyi*, or *la, bár-du γòd-pa* to throw obstacles in a person's way, to hinder, impede, frq.; *srog-la bár-du γòd-pa dé-dag* all these life-endangering beings *Glr.*; (for more examples refer to *bar*); to stop, to make a pause, in reading, *šad yon-na dräg-por bəad-pa* making a marked stop, when there is a *šad, Gram.*; *nam(-par) γòd(-pa)*, or *bəad(-pa)*, section, paragraph; stop, pause; *yonis-γòd* id. *Gram.*; to decide, *čes bəad-do* thus he decided *Dzl.*; *krimis*, or (*Dzl.*) *žal-čè*, to pass sentence or judgment; to judge, condemn, cf. also *täg-γòd-pa*. — 3. to cross (little used), *ču-bo grü-yis* a river in a boat *Glr.* — 4. *rjes γòd-pa* to follow the track, used both of men and dogs; **mār-dzi** (to follow) the smell of butter (viz. of roast-meat), **kyür-dzi čə-γə-pa** *C.* to follow the sourish smell (viz. the smell of beer); (*γ*)*sār-* (also *tsar Pth.*) *γòd-pa* to search into, to investigate, to examine or study thoroughly *Ld.-Glr. Schl.* p. 20, b. — *čád-pas γòd-pa* and other phrases v. under the respective noun. — **čö'-tän** *C.* the Tibetan rupee, having lines (*radii*) of division marked, by which they may be cut into smaller pieces. — Note: In some phrases the

spelling of *gyód-pa* and the assonant verbs *spyód-pa* and *dpyód-pa* is variable.

གཅོད་, བཅོད་ རྒྱུ་མཉམ་, *bcom*, *bcom*, **pride, haughtiness, arrogance**, *bskyün-ba* to put it off, give it up *Lex.*; *bcom čuñ-nus Tar.* 20, 6 despondingly, low-spirited; *gros-ryóm Lex.* obs. or prov. for *gros-bčam*, v. རྒྱུ་མཉམ་-པ་.

གཅོད་པ་ རྒྱུ་མཉམ་-པ་ **to spread, scatter, disperse** *Cs.*

བཅག་པ་ རྒྱུ་མཉམ་-པ་ v. རྒྱུ་མཉམ་-པ་ and རྒྱུ་མཉམ་-པ་.

བཅན་ བཅན་? *Sch.*: 'bčan-rgya-čén-po comprising much, comprehensive, very extensive; *bčan-rgyár mdzad-pa* resp. to apply one's self, to bestow pains upon'.

བཅན་ཀ་ རྒྱུ་མཉམ་-ཀ་ *W.* a whole that has been cut into, or a piece cut off.

བཅན་པོ་ རྒྱུ་མཉམ་-པོ་ *W.* something old, torn, worn out.

བཅན་པ་ རྒྱུ་མཉམ་-པ་ v. རྒྱུ་མཉམ་-པ་.

བཅན་བཅོད་ རྒྱུ་མཉམ་-བཅོད་ *Sch.*: trivial things, medley, hodge-podge.

བཅན་སྒྲིག་ རྒྱུ་མཉམ་-སྒྲིག་ v. རྒྱུ་མཉམ་-སྒྲིག་.

བཅན་པ་ རྒྱུ་མཉམ་-པ་ 1. v. རྒྱུ་མཉམ་-པ་. — 2. sbst. drinking; gen. used connected with *bza-ba*; *bčá-ba dan bzá-ba*, or *bza-bčá* food and drink.

བཅན་འཕྲུང་ རྒྱུ་མཉམ་-འཕྲུང་ *Mil.*, declivity, precipice *Sch.*

བཅན་མག་ རྒྱུ་མཉམ་-མག་, the usual pronunciation of *lčags-mag*.

བཅན་པ་ རྒྱུ་མཉམ་-པ་ 1. = *bčir-ba* to squeeze, to press in a press *Thgy.*; to crowd, to throng, **yár-la bčár** *C.*, stand (or sit) more closely together! — 2. to pull or force from, to wrest *Cs.* — 3. *Lex.*: *mig bčár-ba* the same as in *ryár-mig* (?). — 4. *Sch.*: *logs bčár-ba* to prop sideways. — 5. *Sch.*: *bčár bžugs-pa* to have a permanent residence (this would however be more correctly expressed by *čar*). — 6. *bčár-bai rta- beibs*, and *lan-bčár*? *Lex.* w.e.

བཅན་པ་ རྒྱུ་མཉམ་-པ་ v. རྒྱུ་མཉམ་-པ་.

བཅན་པ་ རྒྱུ་མཉམ་-པ་ 1. originally pf. of རྒྱུ་མཉམ་-པ་, little used. — 2. adj. together with,

connected with, having, possessing, containing a thing, with *dan* or termin. (the latter in prose only when a second *dan*, signifying 'and', occurs in the sentence); gerundially: *bčás-te*, sometimes also *bčás-pas* or *bčás-šün*; adverbially: *bčás-su* frq.; *Kor dan bčás-pa* (-te, -su) with attendance, with a retinue or suite, frq.; *bu-mo bču bod-blón dan bčás-pas skór-te* surrounded by ten virgins together with the Tibetan ambassadors *Glr.*; *btsün-mo dan srás-su bčás-te* with (his) wife and son *Glr.*; *gos dan bčás-su* (to go into the water) having one's clothes on *Dzl.*; *žal džum-pa dan bčás-te* with a smiling face *Glr.*; *šér-sna dan bčás-pa* infected with, subject to, avarice; without *dan* or termin. (esp. po.); *Krül-bčás* infatuated, fascinated *Pth.*; *bru-tán tun bčás* together with a small parcel of Duttan tea; it is also, like *rnams*, a collective sign, used in enumerations, referring to several nouns, *Wdn.*, or like *la-sogs-pa* and other (things), and more (such things), and the like: *ryyags dan bčás bskyál-lo* provisions and other necessities we shall supply *Mil.*

བཅོད་པ་ རྒྱུ་མཉམ་-པ་, fut. of རྒྱུ་མཉམ་-པ་ to bind.

བཅོད་སྒྲིག་ རྒྱུ་མཉམ་-སྒྲིག་, pf. of རྒྱུ་མཉམ་-སྒྲིག་ to bind.

Both verbs (*bčín-ba* and *bčíns-pa*) are also used as substantives: **bonds, fetters**, whether of a material, spiritual, or magical nature.

བཅོད་(སྒྲིག་)པ་ རྒྱུ་མཉམ་(སྒྲིག་)-པ་ v. རྒྱུ་མཉམ་(སྒྲིག་)-པ་ *Sch.* also: carriage, conveyance.

བཅོད་པ་ རྒྱུ་མཉམ་-པ་ v. རྒྱུ་མཉམ་-པ་.

བཅོད་པ་ རྒྱུ་མཉམ་-པ་ v. རྒྱུ་མཉམ་-པ་.

བཅུ་ བུ་ (*Bal.* **wču**) **ten**, *bču tam-pa* id.; *bču-frag* a decade; *bču-ryig*, *bču-ryis* (*Bal.* **wču-nas**) **eleven, twelve** etc., (v. also *bèo*); *bču-pa*, *bču-po* as in *dgu-pa*, *dgu-po*. — *bču-skór ſon*, *bču-gyür ſon* (the field) yields a tenfold crop. — **ču-ka*, *ču-kai tal** *C.*, **ču-käg** *W.*, **tithe, tithes**; *bču-käg-pa* a collector of tithes, *bču-käg dön-pa* to **tithe, to decimate** *Cs.* — *bču-dpón* corporal, Lat. *decurio*, *bču-óg* (**ču-*

wag Ts.*) a band of ten soldiers. — *bù-yèg-zál* the eleven-faced (*Awalokiteswara*) *Glr.*

བུ་བ་ *bù-ba* v. རུ་བ་.

བུ་ག་པ་ *bùg-pa* v. རུ་ག་པ་.

བུ་ག་པ་ *bùgs*, from the phrases: *sems kón-med-pa dan bùgs med-pa dan ymód-pa med-pa Stg.*, and *Pratihārya Avadāna* (v. *Feer*) p. 3: *lha-byin-gyis bùgs byís-te = देवदत्तविग्रहोत्पत्तेः*, it appears, that *bùgs* signifies hatred, hostility, damage, loss, which when compared with *yègs* seems rather strange, yet is in accordance with *कौटिल्य* (for this must probably be read inst. of *कौटल*).

བུ་དྲ་ *bùd (रस)* moisture, juice, sap, but gen. combined with the notion of a certain inherent virtue or power; *zlá-bai bùd* a fructifying moisture, to be compared in its effects to the warmth of the sun, and prob. means night-dew (if after all it is any thing real); hence **essence, nutriment**, *rkán-gis bùd gyur* nourishment comes from the marrow *Med.*; *bùd-la son*, *Mil.* also *bùd-la bor*, (this food) has proved a nutritious fluid, it agrees with him; *bùd-can* nutritious, succulent, of grass, food etc.; *bùd-méd* not nutritious, *Med.*; invigorating **cordial, quintessence**, *bùd-lén* an elixir of life; frq. fig.: *čos tams-cád bsdús-pai bùd Glr.*

བུ་ས་པ་ *bùm-pa* 1. v. *jum-pa*. — 2. to use artifices, to chicaner *Sch.*

བུ་ས་པ་ *bùr-ba* 1. to be flattened down *Sch.* — 2. *Kun.* **lün-po čur-te yon** there is a draught (here). — 3. *C.* like *bkág-pa* to bar, obstruct, block up, e.g. of snow obstructing a road. Cf. *júr-ba*.

བེ་, བེ་ས་ *bèe, bèes* v. རེ་པ་.

བེ་ས་པ་ *bèr-ba* 1. to heap or pile up *Cs.*; *Lea.*: *šin pün-por bèr-ba* to pile up wood. — 2. = *bèr-ba* 1. to squeeze, to press *C.*, *W.*; to squeeze in, *ri-brág ynyis-kyi bár du* something between two rocks *Pth.*; **čér tán-čè** *W.* to squeeze, press,

screw in; **čér-čér tán-čè** *W.* to throng, to crowd.

བེ་ *bèo*, for *bèu* in *bèo-liá* 15, and *bèo-brgyád* 18; *lo lia ysum bèo-liá* 3 times 5, 15 years (*lia ysum* standing pleon.) *Mil.*

བེ་བ་ *bèó-ba*, pf. and imp. *bèos*, prop. root of the fut. tense of *čòs-pa*, but in *W.* the usual word for *byéd-pa* to make, perform; to prepare, manufacture, construct; employed in all kinds of phrases; **kó-la zún-can čò** *W.* (he) makes him a liar.

བེ་ག་ *bèog?* *Glr.* 99.

བེ་ས་ *bèom* for *yèom*, pride.

བེ་ས་པ་ *bèom-pa*, pf. of *jóms-pa*, conquered, subdued; having conquered or subdued, e.g. *dgrá-bèoms-pa*, v. *dgra*; victory *Cs.*; *jrog-bèom*, and **čom-čóg** *W.* robbery and acts of violence. — *bèom-brlág* p.n., Mathura, town of ancient India, in the neighbourhood of Agra, *Zam.*, *Tar.* — *bèom-lán* victorious *Cs.*; *bèom-lan-dás* (*Kh.* **wèom-lan-dé**, *Ld.* **čom-dan-dás**, *C.* **čom-dän-dé**) **भगवन्त** *Cs.*: victorious, *Sch.*: 'the victoriously consummated', *Burn.* le bien-heureux, the usual epithet of *Bud-dha*, *Burn.* I., 71.

བེ་ལ་པ་ *bèól-ba*, v. *čól-ba*; *bèól-ma* a thing committed to a person's charge, a trust.

བེ་ས་པ་ *bèós-pa*, a verb of its own, though as to form resembling a participle, 1. to treat medically, hence to cure, to heal, *mkas kyan bèós-su med* he cannot be cured even by the best physicians *Med.*; *bèós-(pai)* *tab*s the way of treating, the method of curing *Med.*; *smān-bèós* medical treatment *Med.* — 2. to do (a thing) for the sake of appearance, for form's sake, to affect, *bèós-su byéd-pa* to perform a sham work, e.g. blowing into a blazing fire *C.*; hence as sbst.: a false conception, wrong idea, *bèós pa dan kṛl-bar gyur-ba* to give way to odd fancies, to have crotchets in the brain, e.g. in consequence of old age *Thgy.* — 3. partic.: made or contrived by art,

artificial, feigned, fictitious, ma-bcós artless, unaffected, genuine; it also seems to denote an absence of mental activity, or a forbearance of exercising such activity, in short that indifference to the world, which is so highly valued by the Buddhist, *Mil.* — *bcós-pai ras*, or *ras bcós-bu*, washed or prepared cotton-cloth *Cs.*; calico, chintz *Cs.*; in *S. O.* it seems to denote a costly, valuable fabric; *bcós-ma* sbst. and adj., a production of art, any thing made or contrived by art, esp. every thing imitated, counterfeit, mock, sham, not genuine, frq.; *bcós-ma ma yin-pa* natural, unfeigned, genuine, e.g. respect, reverence *Glr.* — *tsul-bcós-mkhan*, one that is shamming, a hypocrite. Cf. ལྷོ་-pa.

ལྷོ་ læa, *Ld.* for *lei-ba*, excrement, dung, manure.

ལྷོ་མྱ་ læa-sga = *bca-sga*, white ginger, v. *sgá*.

ལྷོ་བ་ læa-ba 1. *Cs.*: a sort of carrot, *Med.* frq., but not known to the common people, at least not in *W.* — 2. ལྷོ་བ་ acc. to *Was.* a garment made of wool or felt *Tar.*

ལྷོ་ læag 1. rod, switch, stick, whip; *glan-læg* ox-whip; *ria-læg* kettle-drum stick; *lañ-læg* *Lex.* willow-twigg, osier-switch; *rta-læg* horse-whip, whip in general, also a scourge, consisting of several straps with sharp knots; *spa-læg* a cane, bamboo *Mil.*; *ber(-ma)-læg* stick *Mil.* — 2. (*læg-ma*) stroke, blow, cut, hit, *læg rgyab-pa* to give a blow or cut, *rtá-la* to the horse *Glr.*; *ngo-læg* (*Ld.* *go-læg*) a blow or stroke upon the head; *gram-læg* a smack on the cheek, slap on the face, box on the ear *Cs.*; *tal-læg* id. — 3. forepart of a coat of mail *Sch.* — 4. a kind of *Daphne*, v. *re-læg-pa*.

Comp. *læg-rdo* *W.* flint, flint-stone. — *læg-brás* *Mil.* whip-cord, lash of a whip; *læg-brén*, and *læg-dnó* id. — *læg-tsán* = *rta-læg* *C.* — *læg-yü* whip-stick, handle of a whip.

ལྷོ་ལྷོ་ læag-læg *Lex.* w.e.

ལྷོ་པོད་ læag-pód a girdle, made of plaited and interlaced strips and resembling a chain; one *Lex.* adds: *dán-mai dril-du lhas-pa* (?).

ལྷོ་མྱ་ læags 1. iron, *læags-kyi* of iron; *læags-bton-mkhan* a miner digging for iron; *rgya-læags* Chinese iron; *po-læags* an inferior sort of iron, *mo-læags* a finer and better sort of it, *Cs.* steel (?) — 2. an iron instrument, tool, esp. lock (of doors), fetter, shackle, *sgo tams - cad læags btab - cín* locking every door *Pth.*; **kán-læg lág-læg** *C.* fettered on hands and feet; *ynam-læags* 1. thunderbolt, 2. a flash of lightning just striking an object; *me-læags* a steel to strike fire with, fire-steel.

Comp. and deriv. *læags-kyü* *B.* an iron hook, esp. fishing-hook, angle; often fig.: *tugs-rjei*, or *čos-kyi læags-kyüs dzin-pa* to seize with the hook of grace or of religion *Dzl.*, *Glr.* and elsewh. — *læags-dkár* tinplate, white iron plate. — *læags-sküd* thin wire. — *læags-kém* or *Kyém* a spade. — *læags-król* *Sch.* a big iron kettle (= *W.* **čag-dol** stew-pan, large iron pan or pot?) — *læags-mgar* iron smith, black-smith. — *læags-sgór* iron pan. — *læags-sgyid* trevet, tripod. — *læags-sgróg* fetter, shackle. — *læags-čás* implements of iron, hardware. — *læags-tig* a kind of gentian, cf. *tig-ta*. — *læags-fág* chain or chains. — *læags-fál* *Cs.* an iron dish or plate, prob. from *tá-li*. — *læags-drégs* (*W.* **čag-rág**) 1. iron dross, scoria or slag of iron; 2. dirt of the intestines. — *læags-rdó* 1. perh. more correctly *læg-rdó* flint-stone. 2. iron-stone, iron ore (?). — *læags-prá* *Ü.* a kind of musket, imported from Rum (Turkey). — **čag-bér** *W.* an iron bar, crowbar, hand-spike. — *læags-mag*, *béd-mag*, the Turkish

چكك flint-stone, tinder-box *W.* — *læags-tságs* an iron cribble or sieve, colander. — *læags-zám* iron bridge. — *læags-záns* iron kettle. — **čag-zán** *C.* good iron, steel. — *læags-pyá* rust *Med.* — *læags-ri* a wall encircling an estate, a town etc. — *læags-slán* a large iron pan for roasting or kiln-

drying corn. — *lægs-sân* iron hoop, hasp, cramp-iron. — *lægs-sá* iron ore Cs. — *lægs-bsró* smoothing-iron Sch.

ལྷོ་མ་ lön-ma willow, *Salix viminalis*, almost the only leaved tree in Tibet, frq. planted in the vicinity of villages; *rgyál-lön* the specific name of this tree in *Kun.*; *rón-lön*, *sér-lön* different species of it; *lön-dkár* *Kun.* a white kind with birch-like bark, cf. *so*; *lön-ló* willow-leaves, 2. (ཟུང་) matted hair, *lön-lo-lan*, or *-pa*, one with matted hair, a penitent; also n. of a place in ancient India, of another in Lhasa, and of a third on the top of the fabulous *Rirab*. 3. queue, pig-tail C. — *lön-rlóm* a flat willow basket Ts. — *lön-sîn* willow-tree, willow-wood. — *lön-sól* Sch.: 'the red willow'. — **can-sil** W. coolness, shade under a willow-tree.

ལྷོ་མ་ lön-lön Cs. = *san-sôn* a craggy place, a broken country.

ལྷོ་མ་ lön, also *pyam*, 1. lath, pole, rafter, spar of a roof. In Tibet the rafters are placed horizontally, and support a layer of earth; in Mongol tents they are slanting, supporting the felt-covering. — 2. also *brag-lön*, n. of an officinal herb used for healing wounds *Med.* — 3. *gyur-lön* prob. denotes a glittering fish, or a fish rapidly darting along — 4. v. *lön-mo*.

ལྷོ་མ་ལྷོ་མ་ lön-me-ba, perh. variegated, shining, dazzling *Glr.*

ལྷོ་མ་ lön-mo, resp. for *spun*, and esp. for *sriñ-mo*, acc. to Cs. also for *čün-ma*, a royal consort, a great man's sister or wife; *lha-lön* a princess *Pth.*; *lön-čün* a young princess or lady, a young unmarried lady of noble rank; *lön-dral*, *mèd-lön-dral*, *lön-sriñ* brother and sister.

ལྷོ་མ་ lön-pa 1. n. of a flower *Wdn.*; 2. n. of a kind of vegetables *S.g.*

ལྷོ་མ་ lön-ba 1. sbst. (*Ld.* **lā**, *Lh.* **či-a*, *čé-a**), dung, esp. of cattle; *bai-lön-ba*, *bá-lön* cow-dung; *lön-skám* dry dung (used as fuel), *lön-rlón* fresh dung. — 2. adj. heavy, W. **čün-te**, *yan-lön* 1. light and

heavy; 2. weight, **yan-čì dān-da čò-čé** W. to balance equally, to counterpoise; with regard to food, perh. heavy, oppressing the stomach; but also in a favourable sense: substantial, nutritious; fig.: weighty, important, *Kyéd-kyi skyes dan bka-stsál lön-ba des* in consequence of your weighty presents and requests *Glr.*; **nām-čog čün-te** W. hard of hearing; *ka-na-ma-tó-ba lön-ba* a heavy, deadly sin, frq.

ལྷོ་མ་ lön v. *ljid*.

ལྷོ་མ་ lön-te v. *lön-ba*.

ལྷོ་མ་ lön denotes a. things, which serve to protect the hands, when having to deal with hot or otherwise disagreeable objects; so gloves may be called *lön* Sch., but esp. *tsa-lön* (W. **tsalčib**) pot-cloth (to take pots from the fire), **re-čib** C., also **lag-čib** id.; hence prob. *mig-lön*, resp. *spyan-lön* eyelid; *mig-gi lön-tór sty*, wisp in the eye, and perh. from some remote similarity *sgo-lön*, *sgoi ya-lön* the lintel or head-piece of a door; *nya-lön* fishgills, *Lex.* and Cs.; b. contrivances to facilitate the handling of different objects, as: the handles of pots and vessels, the handles, hilts, bows, ears, loops etc. of knives, scissors, pincers and other working-tools.

ལྷོ་མ་ lön-ba v. *yön-ba*.

ལྷོ་མ་ lön-pa Cs., *mnyen-lön* *Lex.*, flexible, pliant; a supple branch; *lön-lön byéd-pa* to bend repeatedly Cs.; *lön-ma* a root-shoot of a willow or a poplar-tree, a rod, switch; **čug-gu** C. the bud of a twig; *lön-prán* a thin branch or twig.

ལྷོ་མ་ lön, *grī-yi lön* *Lex.* w.e.

ལྷོ་མ་ lön-ka = *skyün-ka*, jack-daw.

ལྷོ་མ་ lön-mo thimble *Glr.*

ལྷོ་མ་ lön-pa v. *yön-pa*.

ལྷོ་མ་ lön *Med.*, *lön-tsa* Cs.: 'a plant, the stalks of which are used as a purga-

tive'; *l̥um-dkár* prob. another species of that plant *Med.*

ལྷོ ལེ 1. resp. *ljags* (འཇགས་) tongue, *l̥e rkyan-ba* to put forth, to show the tongue *Mil.*; *l̥e bgyá-yis yon-tan cūn-zad brjód-par nus ma m̥is* even with a hundred tongues we should not be able sufficiently to praise the merit... *Pth.* — 2. blade, *Cs. gri-l̥e.* — 3. (མག་མེད་) thunderbolt, *l̥e b̥ebs-pai glog* a flash of lightning accompanying a thunderbolt. — 4. flame, *m̥e-l̥e.*

Comp. *l̥e-kyis* the frenum of the tongue *Cs.* — *l̥e-čūn uvula*, *l̥e-čūn babs* inflammation of the uvula *Med.* — *l̥e-nyis-pa* double-tongued, deceitful, *l̥e-nyis byéd-pa* to be double-tongued. — *l̥e-t̥eb*, *l̥e-drá* a fleshy excrescence below the tongue *Cs.* — *l̥e-bd̥e* a nimble tongue a babbler *Mil.* — *l̥e-spyān* = *ce-spyān* *Thgy.*, *Stg.* — *l̥e-b̥ir* a swelling on the tongue *Cs.* — *l̥e-myan-tsá alum* *Med.* — *l̥e-rtzá* the root of the tongue, *l̥e-rtzá-čan* a letter pronounced from the root of the tongue, a guttural. — *l̥e-rtsé* the tip of the tongue *Cs.*, *l̥e-rtsé-čan* a letter sounded with the tip of the tongue, a lingual. — *l̥e-tsá(-ba)* a sharp-tasted, pungent medicinal herb *Med.* — *l̥e-y̥ór* a tongue-scraper *Cs.*

ལྷོ ལེ *leg* a coat of mail for a horse *Sch.*

ལྷོ ལེ *l̥eb-pa* to go to kill one's self, to seek death, esp. by a leap into the water or down a precipice, but not every kind of suicide; also used of insects that fly into a flame etc.

ལྷོ ལེ *l̥ó-ga*, also *l̥óg-ma* or *mo* lark.

ལྷོ ལེ 1. *B.*, *C.* a turret on a house-top, pinnacle (*W.* **speu**). — 2. *v.* *l̥óg-tse.*

ལྷོ ལེ *l̥óg-po* prob. low, *l̥óg-por skye* (a certain plant) is low-growing, it does not grow high.

ལྷོ ལེ, ལྷོ ལེ *l̥óg - tse*, *l̥óg - rtse*, resp. *ysol-l̥óg*, table, in Tibet, esp. in *W.*, a very rare piece of furniture, and always small and low; *l̥óg-k̥ebs* tablecloth, *l̥óg-k̥ebs btin-ba* to lay the cloth; *rgya-l̥óg* a large table, a European table; *mdun-l̥óg* 'fore-table', a sort of table before an idol, for spreading offerings on it, *v.* e.g. *Hook. I*, 172; but it is not the same as altar.

ལྷོ ལེ *l̥ógs*, *zer-l̥ógs* pronunciation *C.*(?)

ལྷོ ལེ (ས) ལེ *l̥óg(s) - pa* I. to be agitated, to shake, to tremble, *m̥e-tog ngo-l̥óg* *Zam.* a flower shaking, waving its head (little used).

II. 1. *vb.* to be able, *de ma l̥óg-na* if (he) is not able (to do that); *ji l̥óg-kyi* *Mil.* as much as possible, to the utmost; **na-rán-ghi gañ c̥óg-pa** *C.* as far as I am able. More used: 2. *adj.* able, *s̥ed-kyis mi l̥óg-pa* unable, feeble, weak, *rig-pas mi l̥óg-pa* ignorant; **ne tsar c̥ig-la c̥óg-pa m̥e** I am not able to carry the whole at once *C.*; **c̥óg-čan** clever, skilful, handy. **c̥óg-m̥ed** awkward *W.*; **k̥e c̥óg mi dug** he does not get on with his mouth, he lisps; also **k̥a c̥óg - pa** irreverent, disrespectful in speaking *W.*(?)

ལྷོ ལེ *l̥eōn*, *šbol-l̥eōn* a frog in its first stage of development, tadpole *Pth.*



ཅ ཅཱ 1. the letter *č*, the aspirated *č*, pronounced hard and forcibly, like *ch* in *chap* or *church*. — 2. numerical figure: 6, *ča-pa* the sixth volume.

ཅ ཅཱ I. *part*, *portion*, *share* 1. opp. to the whole, *ča ysūm-du bgos* divide it in three parts! *brgyai ča* $\frac{1}{3}$ *Gl.*; *stón-gi ča* $\frac{1}{100}$; *bañ-mdzód ysūm-ča y̥ig* one third

of the provisions *Dzl.*; *dbui ཅཱ tsam ཅིག* *rsér-gyis ma lón-bar* there being still wanting about as much gold as (the weight of) his head *Glr.*; *nán - par sná - bai ཅཱ* the following day's first part, i.e. the following morning *Mil.*; *sá-ཅཱ* a piece of land *Glr.*, *C.*, also land, territory, country in general, *ghai sa-ཅཱ* the country of Gha *Glr.*; *zúr-ཅཱ* frontier parts, frontier province; *ཅཱ-snyoms* at equal parts, equally, e.g. *ཅཱ sbyar* mixed with the same quantity of water *Lt.*; *ཅཱ-mnyám* id., *ཅཱ-mnyám žib bteg* accurately weighed in equal parts *Lt.*; *ཅཱ tsam*, *ཅཱ dra tsam* in part, in some measure; *ཅཱ ma dra* or *ma mtún-pa* partly not equal, differing a little; *ཅཱ tsam šes kyan* even if one knows but a little *Mil.*; *yid smon ལེེུ ཅཱ tsam mi ydá-bas* it being not in the least desirable; *ཅཱ-rdzogs* being complete in every part, entire, integral *Sch.* — Esp. 2. **the half**, *nám-gyi ཅཱ stod*, the first half of the night, *nám - gyi ཅཱ smad* the second, the last half of it. Hence 3. **the one part** of a pair, similar to *ya*, *lham ཅཱ yèig* the one boot; *ཅཱ sgrig-pa* to pair, to match, to couple *Sch.*; an equal, a match, *ཅཱ-mtún-pa*, *ཅཱ-drá-ba*, *C.* also **ཅཱ-lón-wa**, similar, resembling *Wdn.* and elsewh.; *la-lá tár-pa ཅཱ-mtún dgé-ba med* some have no virtue befitting (i.e. leading to) final salvation *Thgy.*; *ཅཱ-méd* without an equal, matchless; *ཅཱ-ma-yin-pa* unfit, improper, unbecoming *Sch.*, *ñag yèóg-pa ni ཅཱ ma yin* not obeying will not do, is out of place *Tar.* 110, 11. — 4. **a pair**, = *zuñ* *Sch.*; *Zam.*: ཡུག. — 5. **share, portion, lot**, *mtsar - sdúg bltá - bai ཅཱ - nas mnyam* being equal as to their (respective) share of beauty *Glr.*; *dmán-ཅཱ dzin-pa* to choose the humbler (inferior) share, i.e. to be humble, = *dmán-sa dzin-pa Mil.*; in general: *ཅཱ dzin-pa* c. genit. to adhere, to be attached to a person or thing *Pth.*; *žin rmó-ba nai ཅཱ yin* ploughing is my business, my lot, my department *Dzl.*; *ཅཱ-la* equally, in equal parts, equally divided, *ká-ba nyin dgu mtsan dgu babs*, *ཅཱ-la nyin mtsan bço-brgyád babs Mil.* there was a fall of snow

during nine days and nine nights; it fell equally portioned out to days and nights, (together) eighteen (the peculiar mode of reckoning is here to be noticed).

II. **news, intelligence, notice**, construed like *rgyus* and *ytam*; *ytám-ཅཱ dri-ba = ytam dri-ba*; *ཅཱ yod*, *ཅཱ med* like *rgyus yod* and *rgyus med*; *nam ཅི ཅཱ méd - kyi* *čos* the doctrine of the uncertainty of the day of death *Mil.*; . . . *par ཅཱ mčis-te* there coming news or intelligence that . . .; *skád-ཅཱ* v. *skad*; physically: **voice, sound**, *brág-ཅཱ* echo; intellectually: **prospect, auspices**, *Mil.*: *sróg-ཅཱ* prospects of life (as to its length and preservation), *Kyím - ཅཱ* prospects regarding the household, *dgra - ཅཱ* prospects, expectations as to one's enemies; **lám-ཅཱ** *C.* prospects of a safe journey (cf. *no* 4).

III. **thing, things**, relating to clothes, ornaments, materials etc., cf. *čas*; **go-lus-ཅཱ - tsán** *W.* a complete suit of clothes; but mostly used in compounds: *ské-ཅཱ* neck-ornaments, *glo-ཅཱ* ornaments suspended to the belt or girdle, e.g. strings of shells; *dgós - ཅཱ* necessary things *Cs.*; *mčód - ཅཱ* things necessary for sacrifices, requisites for offerings *Glr.*; *mtsón-ཅཱ* weapons; *yig-ཅཱ* prob. writings, deeds, documents *Glr.*; **rē-ཅཱ** cottons, cotton fabrics *C.*; *lag-ཅཱ* implements, utensils, goods, baggage etc. *Glr.* — There is still to be noticed the expression: *ཅཱ-bžag-pa*, lit. to add one's own share to a thing, 1. to adhere, stick, or cling to, to follow, obey (laws); *sañs-rgyás-kyi bká-la ཅཱ bžag* they adhere to the words of Buddha; *rgyál-poi bká-la* to obey the king's commandment. 2. to refer to (?) *C.*

ཆ་རྟེན་ ཅཱ-rkyén *Lex.*, *Sch.*: 'share of destiny, of fate; consequence of one's actions' (?).

ཆ་མཁན་ ཅཱ-mkan soothsayer, fortune-teller *Sch.*

ཆ་གྱ་ ཅཱ-ga *Mil.*, hem, edge, border; *ཅཱ-ga debs-pa* to hem, to turn in (the edge of cloth).

ཆག་འབྲུ་ *čá-ga-bu* C., *Lex.* also *čá-ga-pa*, **grasshopper**.

ཆོ་ *čá-čó* *Lex.*, *Sch.*: 'things homogeneous, matched'.

ཆ་ *čá-ba*, pf. and imp. *soñ* (the regular form *čas* being nearly obs. at present), in *W.* the usual word for *gro-ba* to go, in *B.* little used and only in later writings, 1. **to go**, **sór-te čá-čé** to retire, to retreat slowly; **da ča yin**, or **da čen** adieu, good bye, farewell! **da čen zu** resp., your servant! (in taking leave); **á-ru-son** go thither, or that way! **á-ru ma ča** do not go to this place, do not step this way! **to travel**, **gyál-la** (or *dé-mo*, *yág-po*) *ča žig** I wish you a safe journey, a pleasant trip to you! **lóg-te čá-čé** to return, to go or come back; **tin-la čá-čé** to follow, to come after or later; **ča čug** let (him) go! give (it) up! let (it) alone! **to be gone, consumed, spent, used, wasted**, **šin mán-po ča yin** a great deal of wood will go, will be consumed. — 2. **to become, grow, get, turn**, **tsan ča dug** it grows night, it is getting dark; **gas čá čé** to grow old; **nág-po soñ** that has turned black; **šes-kan čá-čé** to get information; also with *la*: **bág-ma-la čá-ba** (= *bág-mar gro-ba*, *gyir-ba*) to become a bride *Ma.*; **mán-lami ča** this is not used for medicine. — 3. with a supine (*B.*) or a verbal root (*col.*): **to be about, to be on the point, to be going**, *sléb-tu čá-bai tse* when they were on the point of arriving *Mil.*; *nyi-ma čár-du čá-ba dan* when the sun was just going to rise *Mil.*; **me ši ča dug** the fire is on the point of going out; **nad ži ča dug**, the disease is decreasing. — 4. with the gerund it expresses a continuous progress, a gradual operation, an effect by little and little, **ču pél-te ča dug** the water increases from day to day. — 5. with the inf. it is used in the sense of the future tense, or like the Greek μέλλειν: **to intend, to purpose**, **či šrid-de dir šrin-čé ča dug** how long does he (do you etc.) intend to stay? **nam lug sád-čé ča dug** when are you going to kill the sheep?

ཆ་ *čá-bu*, a kind of little ornament worn in the ears *Ld.*

ཆུ་ *ča byád* 1. **thing, implement, instrument**, e.g. a musical instrument *Dzl.*, a surgical instr. *Med.* — 2. **clothing, dress**, *mi-sdug-pai ča-byad-čan* poorly clothed, ragged *Mil.*; **external appearance**, also of animals.

ཆ་ཙམ་ *ča-tsám* v. *ča* I, 1.

ཆ་ཙའ་ *ča-tsád* = *čag-tsád*.

ཆ་ཙན་ *ča-tsán* **species, division, class** *Sch.*

ཆ་འཛིན་ *ča-dzin* v. *ča* I, 5.

ཆ་རྩོགས་ *ča-rdzógs* v. *ča* I, 1.

ཆ་ར་ *čá-ra* 1. **oak**, also *mon-čá-ra* (on account of its growing only on the southern ranges of the Himalaya mountains, inhabited mostly by Non-Tibetans) in several species, with pointed, evergreen leaves, a tree much inferior in beauty to the English oak. *čá-ra préu* *Sch.*: 'the stunted or dwarf-oak'. — 2. also *ča-ri*, *ča-li*, *ča-lu*, a coarse sort of **blanket** made of yak's hair.

ཆ་ལ་ *čá-la* v. *ča* I, 5.

ཆ་ལག་ *čá-lag* 1. **C. implements, instruments**, required for the carrying on of a business. — 2. **W. things, effects, luggage**. — 3. *Tar.* 43, 18: *čá-lag dan bčás-pa rdzógs-par šes-pa Schf.*: 'the systematic and complete understanding'.

ཆ་ལང་ *ča-lán* joined with *rdéb-pa* *Lex.* and *Mil.*, meaning not known; *Wts.* gives: petite lance des bonzes.

ཆ་ལས་ *čá-lam* = *há-lam*, **some; for the most part, rather C.**

ཆ་ལི་, ཆ་ལུ་ *ča-li*, *ča-lu* v. sub *čá-ra*.

ཆ་ལུགས་ *ča-lugs* **clothing, costume, appearance**.

ཆ་ཤས་ *ča-šás* **part, portion, share**, *lús-kyi ča-šás* a part of the body, a limb etc.

ཆ་ན་ *ča-hár* Chakhar, a Mongol tribe *Sch.*

ཆག་ *čag* 1. **dry fodder** for horses and other animals, as hay, barley etc.; *čag-γzōn* trough, manger, crib. — 2. **the fourth finger** *Med.* — 3. resp. for shoe *Glr.*, also *pyag*-(*lham*). — 4. *čag-péb-pa Glr.* = *pyag-péb-pa*. — 5. **the breadth of a fist**, *čag gañ* id., *Mig.* frq. — 6. v. *čag-pa*.

ཆག་(ད)ཀྲིམ་(ས)་ *čag-(d)krim(s)* **piece, fragment** *Lex., Thgy.*; **čag-tüm-la soñ** *C.* it has gone to pieces.

ཆག་སྐྱེ་བ་ *čag-skye-ba Sch.*: 'having only one purpose, pursuing but one aim; unremitting, indefatigable'.

ཆག་གཅིག་གཅིག་ *čag-ga-čog-gé* (or *pyag-ga-pyog-gé?*) various things mixed up or thrown together, medley.

ཆག་གྲིམ་ *čag-grim Lex.* = *čag-dkrim(?)*.

ཆག་སྐྱེ་བ་པ་ *čag-rgyag-pa* **to doubt** *Sch.*

ཆག་ཆག་ *čag-čag* I. 1. with *byed-pa*, *debs-pa*, **to sprinkle, besprinkle**, *čus* with water, *kān-pa*, *lām-rnams* the house, the streets *B.*, *C.* (*W.* **čab - čab**). — 2. *Sch.*: *čag-čag γdab-pa* **to starch, to stiffen**.

II. *W.* *čag-čag čó-čé** **to tread, to trample**, e.g. the narrow paths or furrows between garden-beds; **to clap the hands**.

ཆག་ཆད་ *čag-čád* **rent, break, rupture** *Sch.*

ཆག་རྩ་ *čag-düm* **fragment, piece, crumb, scrap, bit.**

ཆག་འདྲིང་ *čag-dñi* **doubtful, incredible** *Sch.*

ཆག་པ་ *čag-pa* 1. a large **tuft** or **bunch** of flowers, ears of corn etc. — 2. pf. of *čág - pa*, **broken**; *ma - čág(s) - pa*, and esp. adv. *ma - čág(s) - par* also *čág-med-par* uninterrupted, unintermitting; uninteruptedly; *gas - čag - mēd* without a crack, flaw, or chink. — 3. *lam čag-pa* v. *čag-pa*.

ཆག་པོ་ *čág-po* **broken**; a broken vessel, pot etc., a pot-sherd; *tsel(po) čág* (-*po*) a broken dosser or pannier.

ཆག་བྱ་ *čág-bu*, diminutive of *čag - pa*, a **little bunch**.

ཆག་མོ་ *čág-mo* **bunch**, *brás-bu čág-mo* a fruit growing in the form of bunches

or clusters, like the grapes of the vine, the berries of the elder etc. *W.*

ཆག་ཅེ་ *čág-tse* a small **grain**, e.g. of ground grits, **čág-tse-can** **granulous**; **bág-pe čág-tse-can** ground grits, *W.*; *Hind. soojee*.

ཆག་ཚད་ *čag-tśád Sch.*: **the right measure**, *dug ster čag-tśád* if a sufficient quantity of poison has been administered to a person, *Med.*

ཆག་ཁྱིང་ *čag-šin* a wooden **splint** for a broken limb, **čug - čé** to put it on *W.*

ཆགས་པ་ *čags-pa* I. frq. for *čág-pa* 2.

II. vb. **to be begotten, produced**; *ma-čags-pa* not begotten or produced in the usual way of propagation, but = *rdzūs-te skyés-pa*, or *lhim - gyis gráb-pa Pth.* frq.; *mñál-du čágs - pa* to be produced in the womb, as the foetus is; hence *čags* in compounds: animal, *dab-čágs*, *γsog-čágs* winged animal, bird; *srog-čágs* in general: a living being, an animal, = *séms - can*; *prúl-gyi tsul-čágs Glr.* prob. as much as a wonderful child, a prodigy; *šin-la čágs-pa* to grow on a tree, of fruits; and in general: **to rise, arise, spring up, originate**, of the world, of new works, buildings, empires, customs, of eruptions on the skin; **zül-pa čágs soñ** *W.* dew has fallen; **to come forth, to appear**, = *byün-ba*, e.g. *śód-du čágs-pa* to come to light, to appear *Mil.*; **nul čágs** *W.* sweat comes forth, breaks out, I perspire; even: *ráb-tu čágs-pa* = *ráb-tu byün-ba* to become a cleric (little used); *čágs-rábs* genesis, history of the beginning, esp. of the world; *čágs-tsul* 1. manner of beginning, origin, procreation *Med.* 2. *W.* form, figure, demeanour, **čágs-tsul ság-po** coarse, rude, rough.

III. 1. vb. **to love**, (*éqār*), *bú - mo - la* a girl; *skyés-pa dai na-čün γèig čágs-pa* the mutual affection between a man and a maiden; tender attachment in general, connubial, parental and filial love, *yid-la čágs-pai bú-mo-rnams* my dearly beloved daughters *Pth.*; ardent desire or longing

for something, *grágs-pa-la* for glory; **to be attached to, to cling to**, e.g. *lus dan sróg-la* *čágs-pa* to life, *yül-la* to one's home, to one's native country; often: to suffer one's self to be enticed by a thing, **to indulge in**; *čágs-par mi bya jigs-par mi byá-ste* allowing neither desire nor fear to have any influence upon himself *Samb.* — 2. sbst. **love** (ἔρως), **lust, passion for, affection, attachment**, *čágs-pa skyés* - so he fell in love *Dzl.*; *čágs-pa spyód-pa* = *krig-pa spyód-pa*. According to Buddhistic theory all *čágs-pa* is a great evil, as it betrays a troubled state of mind, and a reprehensible attachment to external things; yet even a saint, so far advanced in dispassion and apathy as Milaraspa, may sometimes be caught in very tender affections and sensations of *čágs-pa*, very like those of other human creatures.

Comp. *čágs-sdán* 1. *Schr.* love and hatred, 2. *Glr., Pth.* jealousy (love showing itself in hatred), also *čágs-sdán-gi prag-dog*. — *čágs-spyód* coition, copulation, cf. *čágs-pa* III., 2. — *čágs-žen*, also *žen-čágs* = *čágs-pa* sbst. *Mil.*; **čágs-žen dō-čē** *W.*, to love, c. la; *čágs-žen méd-pa* dispassionate, indifferent to all terrestrial things. — *čágs-séms* = *čágs-žen*. — *čágs-sred-čan* *Pth.* lustful, libidinous, wanton.

ཇཱ་ ཇཱ་ (མཚ) resp. *skyems*, *ysól-čan*, *mčód-čan* *C.*, a fermented liquor, beer, wine, (not 'brandy' *Sch.*); *bu skyés-pa-la min*, *čan dráns-pa-la ytam* proverb: to the new-born child a name (is due), to the beer to be drunk a talk; *nás-čan* beer made of barley (the usual kind); *brás-čan* of rice *Glr.*; *gró-čan* of wheat *Cs.*; *búram-čan*, or *búr-čan* of sugar *Med.*; *rgün-čan* wine; *sbrán-čan* *Med.* honey-wine, mulse, mead? *rüs-čan* *Med.*? — *zás-čan*, *zán-čan* eating and drinking, meat and drink. — *slon-*, *tig-*, and *bsu-čan* v. sub *bág-ma*. — Fig.: *btün-ba dran-šes bdúdrtsü čan* my drink is the wine of wisdom's nectar *Mil.* —

Here the process of brewing may be mentioned. When the boiled barley (*Ld.*

sbo-bód, *Ts.* **tab**) has grown cold, some **pabs** (q.v.) is added, after which it is left standing for two or three days, until fermentation commences, when it is called *glum*. Having sufficiently fermented, some water is poured to it, and the beer is considered to be ready for use. If proper care is taken (and the people of Ü and Ladak generally do so), the pale beer, thus obtained, is not amiss, and sparkles a good deal, but not being hopped it does not keep long. The people of Lahoul are accustomed to press out the *glum* with their hands, instead of filtering it, and mismanage the business also in other respects, so that their *čan* is a gray muddy liquor, that has hardly any resemblance to beer. The residue of malt, called *sbán-ma*, may be mixed with water or milk, pressed through a strainer, and used instead of barm in baking bread, cakes etc.

Comp. *čan-kan* beer-house, pot-house, tavern. — *čan-čan* drinking-cup or bowl *Sch*, *Wts.* — *čan-čem-čan* an intoxicated person. — *čan-čem-sa* *Lex.* prob. = *čan-sa*. — *čan-tün-mkan* a beer-drinker; **čan-tün-kan mán-po dzom** a great beer-drinking bout takes place *W.* — **čan-dad-čan** a drunkard, tippler *W.* — *čan-tsügs* = *čan-čan* *Sch.* — *čan-tson-gi kým* beer-house *Dzl.* — *čan-sa* 1. beer-house 2. beer-carousal, *čan-sa čén-po byéd-pa* to give or arrange a great beer-drinking bout *Mil.*

ཇཱ་ཇཱ་ ཇཱ་-ཇཱ་ a little *Sch.*

ཇཱ་ ཇཱ་ 1. also *čad-dón*, *čad-mdó*, *W.* **čad-ka**, promise, engagement, agreement *ka-čad* oral, verbal engagement, *lag-čad* pledge of faith by hand; *čad-dón byéd-pa*, **čad-ka dō-čē, züm-čē** *W.*, to give a promise, make a contract; *yton-(bai) čad(-dón) byéd-pa* to agree about giving; *čad-dón ltar byéd-pa* to keep, fulfil a promise; *čad-rdó* 1. the stone which is broken in the ceremony of *rdo ydóg-pa* q.v. 2. monument, memorial of a covenant. — 2. in compounds also for *čad-pa* punishment, *lus-čad* corporeal punishment.

ཆད་པ་ *čád-pa* I. sbst., resp. *bka-čád*, **punishment**; the preceding genit., contrary to our usage, is the genit. of the punishing person, thus: *rgyál-poi čád-pa* a punishment of the magistrates, i.e. a punishment decreed or inflicted by the magistrates, frq.; seldom, if ever, genit. of the punished action, and never that of the punished person. In classical language the usual construction of the words is the following: *čád-pas yčód-pa* to punish, *mi žig-la* somebody, ... *pas* or ... *pai pyir* for having ...; in more recent literature: *čád-pa yčód-pa Thgr., Glr.*; *čád-pa tób-pa* 1. to receive the fine incurred by another 2. to suffer punishment, to pay a fine; *ná-la čád-pa póg* punishment is inflicted on me, I am punished.

II. 1. to promise, e.g. *bká-las mi gál-bar* to obey. — 2. v. sub *čád-pa*.

III. adj. begotten, born, descended from; the Tibetans are *sbreu dan srin-mo-nas* (or *las*) *čád-pa* the offspring of a monkey and a Rakshasi *Glr.*; *šá-nas čád-pai bu* a full child *Glr.*

ཆད་པོ *čád-po* 1. rent, torn, worn-out, ragged, tattered, *sgyi-gu čád-po* a leaky purse. — 2. a limited time, a term *Sch.*

ཆད་ཡིག *čad-yig* a written contract; *čad-mál-gyi yi-ge* *Glr.* id.

ཆད་ལུས་པ་ *čád-lus-pa* not to obtain the things hoped for, to be disappointed *Sch.*

ཆད་མོ *čád-so* 1. a limited time, a term. — 2. a time-purchase *Sch.* — 3. an agreement *Tar.*

ཆལ་ *čan*, also *čan-tug* *Sch.*, boiled corn or barley etc.; *bras-čán* rice-pap, *nas-čán* barley-pap.

ཆལ་པ་ *čán-pa* a pair of scissors, but the common people know only shears, which are for various purposes; the scissors mentioned in surgical books are prob. of a nicer construction.

ཆལ་ *čab*, resp. and eleg. for *ču* 1. water, *dri-čáb* scented water; *šna-čáb*, *pyi-čáb*, water which at the beginning and close of the meetings in the large mo-

nasteries is handed round, and of which every one present takes a few drops on his tongue, as a symbol of purification, in place of the original ablutions. — 2. for other fluids, as *spyan-čáb* tears, *žal-čáb* spittle, *ysan-čáb*, or *čab-ysan* urine, *ba-čáb* cow's urine (so with the Hindoos in *Lh.*, the cow being to them a sacred animal). — 3. in some compounds: power, dominion, authority. — *čab-rkyán* brass can, brass-(tea) pot with a long spout for pouring out tea, *W.*; also n. for Tibet, perh. on account of the large consumption of tea there. — *čab-kün* privy *Cs.* — *čab-sgód* door, *čab-sgo-pa* door-keeper, porter. — **čab-dá** (spelling dubious) a wooden pail, of a similar shape as *čab-rkyán* *W.* — *čab-bróm*, *čab-róm* ice. — *čab-blüg* *C.* a vessel for rinsing one's mouth with water. *čab-mig* eleg. for *ču-mig* fountain, spring. — *čab-tsód* eleg. a watch, a clock. — *čab-žóg* what is subjected to a person's sway, territory, dominion etc., *čab-žóg-tu sdü-ba* to subject; *čab-žóg-gi rgyál-po* a vassal, feudal tenant *Trig.*; *čab-žóg-pa*, also *čab-báns* one owing allegiance to a sovereign, a subject. — *čab-šóg* *Cs.* eleg. for letter, diploma etc. — *čab-sér* eleg. for *ču-sér* matter, pus.

ཆལ་མ་ *čáb-ma* *W., C.*, also *Mil.*, lid, valve; buckle, clasp, *čáb-tse*, or *čáb-rtse* *C.* id.

ཆལ་ས་ *čabs* *Lex.* *čabs-yèig* *Sch.* = *tabs-yèig* together.

ཆས་ *čam*, in *čám-la* *žébs-pa* *Lex.* w.e.; *Sch.*: to throw down, to cause to lie down; to subdue, subject; to spend, consume, to have done with; by this last signification it would be a syn. to *zin-pa*, and the circumstance that *čams* is used in *Balti* as an auxiliary vb. of the pf. tense agrees with that supposition, e.g. **zan zós-se čams** I have done eating, = *zós zin* *B.*

ཆས་པ་ *čám-pa* 1. cold (in the head), catarrh; *sne-čám* id.; *gre-čám* catarrh in the throat, bronchial catarrh; *glo-čám* catarrh in the lungs; *rims-čám* an infect-

ing or epidemic catarrh. — 2. Cs. = čám-pa accord, accordance.

མཁ་མེ་ čam-mé slowly, by degrees, gradually Schr. (cf. čem-mé).

མེ་ čar, termin. of ča, 1. into parts, e.g. bgó-ba to divide into parts. — 2. as an equal, as a match, ... la čar mi pód he is not an equal to, cannot come up to ... Thgy.; ... dan stón-ńrag - čar mi nye prob.: he does not come up to ... at all (lit. not for the thousandth part) Pth.; so in a similar manner: brgyai čar yañ mi sleb Tar. — 3. affixed to numerals, and sometimes, though less correctly, written čar, q.v. The terminations of the cases mag be affixed to it: lña čar-gyis every fifth day Thgy.

མེ་ čar, also čár-pa, 1. rain, čar čén-po a plentiful rain, čar drág-po, or drag-čár a heavy rain; čar čén-pas or čé-bas as it rained heavily Pth.; čar bébs-pa to cause to rain; čar bab it rains, W. *čár-pa yon*; čár-gyi rgyun a sudden or violent shower of rain Tar. — 2. at Kyelang for watering-pot; this utensil having never been seen there before, the word was at first applied to it jestingly, but is now generally adopted; ču-čság 'water-sieve' would be more correct.

Comp. čar-skyibs a shelter, pent-roof, protecting from rain. — čar-čébs dress against rain, rain-cloak. — čár-čan, čár-ldan rainy Cs. — čár-ču rain-water. — čár-dus rainy season. — čar - dód (-byeu) n. of a bird, water-ousel. — čar-sprin a rain-threatening cloud. — *čar-bhi* (?) C. rain-cloak. — čar-rñin rain and wind Cs. — *čar-šin* = čar-skyibs W. — čar-lén the coping or water-tile of a wall Cs.

མེ་ čal, sku-čál resp. belly, abdomen, Cs.

མེ་ཅི་ čal-čil Lex., wavering, fluctuating Sch.

མེ་ཅོ་ čal-čöl Tar. 184, 20 = čal-la-čöl-le.

མེ་མའ་བཅའ་བ་ čál-mar brdál-ba to spread equally, uniformly (vb. a.)

མེ་ čás (Sch. čás-ka) cf. ča III., 1. thing, tool, requisite etc., sé-mo-do-la sós-pai čás - kyis brgyán-te adorned with ornaments of pearls and other things Mil.; dga-stón-gyi čas rgya čén-po grand festival arrangements; čas dé-rnams bñig overturn the whole affair! Gtr.; bág-mar rdzón-bai čas things to be given to her as a dowry Tar. 121, 5; lčags-čas iron tools or utensils; ltó-čas food; dmag-čas military stores, requisites for war Pth.; čsó-čas provisions Mil.; lág - čas tool, instrument Cs. — 2. dress, garment, pód - čas man's dress; čas-gós, W. *gón-čé*, coat, dress; in a more general sense: appearance, form, shape, búd-med - kyi čas - su byáste appearing in the shape of a woman Gtr.; hór-čas byed he puts on a Mongol dress Ma.; bú-moi čas-su žugs he puts on a girl's dress, disguises himself as a girl Gtr., Pth.; čas sgyúr-ba to put on, to assume another dress.

མེ་པ་ čás-pa, originally the pf. of čá-ba, but always used as a separate vb.

1. to set out, set forth, depart, čas dgós-par as I must depart from here Thgy.; bód-du čas-so they set out for Tibet Gtr.; dus-yčig-tu čas-so they departed at the same time Dzl.; čas-su žug-pa to send away, dispatch; mgyógs-čas yčón-ba to rush, run towards. — 2. to set about, to begin, ysód-par to kill; gró-bar čas-pa-las when he made arrangements to depart Dzl.; also in the following manner; da pyir dón-ño žes čas - pa 'now we will return' they said, making preparations, or: saying thus, they made preparations Dzl.; žugs čas-so he had set his mind on departing Mil.

ཅི་ či num. fig.: 36.

ཅི་ཀ་ či-ka wallet, knapsack W.

ཅི་ཏ་ či-tra W. variegated, figured, of fabrics.

ཅི་ལི་ལི či-li-li onomatopoeic word for snuffing up scents by the nose; *žim-žim či-ma či-li-li Kyer* C. sweet odours of cakes are meeting us; mé-tog dri-ma či-li-li the perfumes of flowers are perceptible Mil.

ཇིག་ *čig* = *γčig* one, as the first part of compound numbers: *čig-bču* 10, *čig-brgya* 100, *čig-ston* 1000, *čig-kri* a myriad etc.; also: *čig-rkyán Lex.*, *Schr.*: 'separate, single, one alone'; *čig-skyés Med.*, *čig-tán Med.*? — *čig-túb* n. of a plant *Med.*; *Sch.* also: *čig-túb-pa* to be able to do a thing alone; *čig-dril Sch.*: rolled, wrapped, packed up (in one parcel or bundle); *čig-láb byéd-pa* to talk to one's self, to hold a soliloquy *Schr.*

ཇིང་(ས)་ *čün(s)* v. *čün-ba*.

ཇིད་པ་ *čid-pa* v. *pyid-ba*.

ཇིབ་པ་ *čib-pa* equal, uniform, suitable *Sch.*

ཇིབས་(པ་) *čibs(-pa)* resp. horse, riding-horse, saddle-horse, *čibs-la čib-pa* (for *rtá-la zón-pa*) to get on horseback, to mount; to go on horseback, to ride; *čibs-las γčól-ba* to dismount, **čibs zól-la nan** C. may your honour please to dismount; *Kyéd-kyi čibs-su bul* I give it you for a riding-horse *Mil.*

Comp. *čibs-ka krid-pa* to lead a horse by the bridle *Schr.*; *čibs-ka tub-pa* to have the command of the bridle, fig.: to be expert in ruling *Ld.-Glr.* p. 14, a, *Schl.* where *pyibs* is incorr.). — *čibs-čás* a horse's furniture, harness *Cs.* — *čibs-tur* the head-piece of a bridle. — *čibs-dpóni* a master groom, equerry. — *čibs-rá* a stable for horses.

ཏུ་ *ču* I. num. fig.: 66.

II. sbst. (resp. *čab*) 1. water; *ču dan sai bu* is said to be a poetical name for wood; *báb-ču* lit. descending water, viz. brook, river, also rain. — 2. brook, river, *ču kyám-po* overflowing rivers, floods *Ma.*; *tán-ču* a river or rivulet of the plain; *ri-γzár-ču* cataract, mountain torrent *Glr.* — 3. water in the body: *snyin-ču* dropsy in the pericardium, *págs-ču* anasarca *Med.*; *págs-ču-zugs* one suffering from anasarca; v. also *ču-sér*; esp. euphem. for urine; *mí-ču* urine of men, *bá-ču* of cows *Med.*; *ču ni ču dra* thé urine is like water *Med.* — 4. v. *ču-zén.*

Comp. *ču-klün* river, e.g. *ču-klün gai-*

gā the river Ganges *Dzl.* — *ču-klón Cs.*: 'the body of a river', yet v. *klón.* — *ču-dkyil* the middle of a river. — *ču-rkyál* a leather bag for water *Cs.* — *ču-skád* the voice of the waters, the sound of rushing water. — *ču-skór, ran-tág-ču-skór* water-mill *Glr.* — *ču-skyür* n. of a bird *Thgy.*, *Sch.*: 'bittern, snipe'; also n. of a plant. — *ču-skyür* 1. *Lt.*: acidulous mineral waters 2. *C.*: vinegar. — *ču-skyés* 'water-born', the lotus *Glr.* — *ču-skyór* a handful of water. *ču-ka* the bank or brink of a river. — *ču-küg bay, gulf.* — *ču-kür* containing water, po. for cloud; a native proposed to use this word also for sponge, which is a commodity hitherto unknown in Tibet. — *ču-kyil* puddle, pool. — *ču-gán* 1. full of water. 2. = *ču-gán* (v. *gan*) which latter is prob. the more correct spelling. 3. *Dzl.* ༡༩, 2; ༣༧, 18 = सत्त्व virtue, honesty, v. *Schf.* on this passage. — *ču-grí* a sort of knife; *Tar.* 43, 1 *Schf.* razor; also the attribute of a god, a weapon with a curved blade *Stg.* — *ču-gróg Sch.*: rivulet, brook; dish - water, rinsings; boiled water (?). — *ču-mgó C.* source or head of a river. — *ču-gágs* stoppage or retention of urine, *ischury*, *ču-gágs* *big*s the *ischury* is removed (lit. bored through) *Med.* — *ču-grám* bank of a river; *ču-grám-gyi šin* a tree on the edge of a river, a metaphor for frail and perishable things. — *ču-rgyün* the streaming, continual flowing, current, often fig. — *ču-sgón* the water-egg, po. for moon *Sch.* — *ču-nógs* v. *nógs.* — **ču-ta-gir** *W.* flour-dumplings, boiled in water. — **ču-stán** *W.* swaddling-cloth. — **ču-tág** *W.* calamus, sweet-scented flag, or some similar plant. — *ču-túms Sch.*: 'a swelling in the flesh, or a tumour filled with water'. — *ču-mtá* the side or bank of a river, **ču-tá tsug-pa** (the avalanche came down) even to the river side. — *ču-dár Wdk.* a small prayer-flag stuck up close to the river, in order to avert inundations. — *ču-dug Sch.*: 'a poisonous plant, hemlock', but Tibetans usually understand by it the stupefying power ascribed to certain rivers. — *ču-dón* a deep well. —

— *ču-mdá* a **jet**, a spouting forth of water *Med.* — *ču-mdó* 'mouth (of a river), spout (of a tea-pot)' *Sch.*; but v. *měu*. — *ču-mdóg* the colour of urine *Med.* — *ču-rdó* *C.* small rounded pebbles, as in brooks. — *ču-nág* inundation, flood (?) *Ma.* — *ču-rnág* matter, pus *Sch.* — *ču-snód* 1. **pitcher**, **jug**. 2. *Schr.*: **chamber-pot** (yet in *W.* at least this article of luxury is not known). — *ču-pa* **water-carrier**. — *ču-pyág-pa* is enumerated among other synonyms to *grú-pa*, signifying a **ferry-man**, **water-man**. — *ču-prán* a little river, **brook**. — *ču-bár* 1. ('between the waters') **isthmus**, neck of land. 2. p. n. of a place in Tibet. — *ču-bál* n. of an aquatic plant *Wdn.* — *ču-bún* white paint for the face *Sch.* — *ču-bór* 1. **bubble**, also *čui ču-búr* 2. **blister**, **bladder**, **vesicle**, e.g. occasioned by a burn or a vesicatory *Lt.* 3. **boil**, **ulcer**, **abscess** *Thgy.*, 4. *šai ču-búr* a word describing the foetus five days after conception *Thgy.* — *ču-bur-čan* 1. n. of a hell *Thgy.* 2. the eye *Schr.* — *ču-bo* **river**, frq., *ču-bo-rí* n. of a mountain with a monastery two days' journey from Lhasa *Glr.* — *ču-byá* a **water-bird**; *Sch.*: *ču-byá dkár-po* swan, *ču-byá ngo-dmár* stork (not known in *W.*). — *ču-byi* **water-rat** *Sch.* — *ču-lbág* v. *lbag*. — *ču-sbúr* 1. *Sch.*: 'driftwood and the like', prob. more correctly: thin pieces of wood, chips, chaff etc. floating on the water. 2. **water-beetle** *Med.* — *ču-sbrül* **water-snake**, not a mythological conception, like *klu*, but a really existing animal, though for Tibetans a somewhat fabulous one, as they have never seen the creature itself. The eel (*Sch.*) can hardly be meant by it. — *ču-mig* 1. **spring**, **fountain** frq. 2. n. of a vein *Med.* — *ču-rtśá* v. *ču-ču*, as a separate article. — *ču-tságs* 1. a **strainer**, **sieve**, 2. **watering-pot**. — *ču-tsán* 1. hot water, 2. warm water, not too hot for drinking *Med.* 3. a hot spring *Sch.* — *ču-tsód* 1. the clepsydra or **water-clock** of ancient India. 2. **clock** in general, *ču-tsod-kór-lo* a wheel-clock. 3. the Indian hour = $\frac{1}{2}$ *kým* or 24 minutes. 4. the European hour; *W.*: **ču-tsód nyis*

*ma leb** it is not yet two o'clock. — *ču-dzin* po. **cloud** *Mil.* — *ču-rdzá* earthen vessel for water, **water-jar**. — *ču-žén* (*Lea.* त्रिणाह) long and broad, **area**, **superficial extent**, *ču-žén kru-brgyád-pa* eight cubits long and broad *Dzl.*; also *ču-žén-gáb-pa*, e.g. *ču-žén-gáb-pa-la dpag-tsád brgyád-ču Glr.*; *ču-žén-srab-túg* in length, breadth and height; also separately: *čur dpag-tsád ३१००, žén-du yañ ३१००, mfa-skór-du dpag-tsád १००० yód-pa* 2500 miles in length, 2500 miles in breadth, 10000 in circumference; yet except in this connexion *ču* alone is never used for length. As another signification of *ču-žén-gáb-pa* *Schr.* mentions moreover: proportioned, symmetrical; others have: beautiful, great, considerable, which e.g. is its proper meaning in: *ču-žén-gáb-pa nya-grodha* *Stg.* the stately fig-tree. — *ču-zém* **water-tub**. — *ču-zlá* 1. the image, the reflexion of the moon in the water; a sort of deception of the senses by witchcraft. 2. the water-month, the first month. — *ču-žár* a large **ladle** *Cs.* — *ču-bzóm* a **covered bucket** for carrying water. — *ču-žobs* **water-ditch** *Sch.* — *ču-yar* col. **water-rat** (?) — *ču-rágs* **dam**, **dike**. — *ču-rí* 'hill of water', **billow**. — *ču-rid* water rushing in, **inundation**, **deluge**. — *ču-rlábs* **wave**, **billow** *Dzl.* — *ču-lág* the arm of a river *Glr.* — *ču-lúd* *Sch.* dung, manure (?) — *ču-ló* n. of an edible plant *S.g.* — *ču-lóg* **floods**. — *ču-lón*, **dam**, **dike** *Tar.* 56, 15. *Liš.* — *ču-šin* wood drifted away by the water = *ču-grám-gyi šin* v. above; or the translation of कदली plantain or banana-tree with its spongy wood, in the place of which the Tibetan thinks of the *žóm-bu*, a shrub of similar qualities, at any rate a symbol of perishableness, of the frailty of life. — *ču-šún* *Sch.* surface of the water (?) — *ču-šél* v. *šél*. — *ču-žsón* *Dzl.* १२०, 17. a ravine containing water. — *ču-sá* **river-mud**, as manure. — *ču-sér* 1. animal water, **serum**, whether normal, or of a morbid character *Med.* — 2. **matter**, **pus**. — *ču-srán*, = $\frac{1}{60}$ *ču-tsod*, i.e. a minute; the Indian or Tibetan minute is

equal to 24 of our seconds, = 6 *dbugs Wdk.*, cf. *ču - tsód*. — *ču - srin* a water- or sea-monster, also Capricorn in the Zodiac. — *ču - lha* water-god (*Varuṇa*); also = *klui rgyál-po*.

ཅུ་ཅུ་ *ču-ču*, = *la-ču*, *rhubarb*, *ču-rtsá* its root, used as dye and as a laxative *C.*

ཅུ་ལོ་ *ču-nin* four years ago *C., W.*

ཅུ་པ་ *ču-pa* 1. *C.* a man's dress, coat, — 2. water-carrier.

ཅུ་བ་ *ču-ba* a large sinew, of which there are 16 acc. to Tibetan anatomy; *ču-ba ldóg-pa* a contraction of the sinews *Cs.*, *zá - ba* lameness, paralysis of the sinews *Sch.* — *ču-rgyús* (ཐལ་ཡུ་) sinews, ligaments and nerves (there are 900 *rgyús-pa*); with respect to these, as well as to the veins, Tibetan science seems to be rather in the dark. — *ču-rtsá* 'sinew-veins', a term coming nearest to what we call the nerves. — *ču-ba-lña-ldán*, and *lña-lén* *Cs.* names of countries in India.

ཅུ་མ་རྩེ་ *ču-ma-rtsi* a medicinal herb *Med.*

ཅུ་མ་ལོང་ *ču-ma-lón*, **ču-gu ču-ma-lón** *Ld.* an infant, baby.

ཅུ་སྒོ་ *ču-só* the external and internal urinary organs.

ཅུག་ *čug* v. *jug-pa*.

ཅུང་བ་ *čün-ba* 1. adj. col. *čün-nu*, *W.* also **čün-se**, little, small, *čün-čes-pas* *Dzl.* when he was very little; young, *bu čün-ba* or *-nu* the younger or the youngest son; *lo-čün* young in years; *ma-čün* the younger sister of the mother; **á-pa čün-nu** the younger brother of the father; the younger or the youngest of the fathers (in polyandry); *čün-nu-nas* up from infancy; *čün-grógs* an early friend, friend of one's youth; *čün-zád* a little, cf. *čün-zad*; *čün-(gyi)* *sri* a devil devouring infants, infants-devil; **nyin-kám*-, *no-mig*-, *pod**, or **nyom-čün-se** *W.* shy, timid. — 2. vb. to be little, small etc., *snjin ma čün čig* *Gl.*, be not timorous, do not fear! *dün-ma rgya ma čün čig* let the consultation not be tri-

fling, let at once something of moment be consulted; *dün-ma rgya mi čün-bar byed-do* let us now decide on important things *Gl.*; *čüns-pa* pf., *čüns-pa yin-nam* is it too unimportant? *Mil.* (*čün-jug* v. *ja*).

ཅུང་མ་ *čün-ma*, *C.* also **čün-grógs*, *čün-drís**, resp. *btsün-mo*, wife, consort, partner *B., C.*; *lén-pa* to marry; *mi zig-gi čün-mar byéd-pa* to be made a man's wife, to be married.

ཅུད་ *čud* occurs only in *čud-yzon-pa*, *-yson-pa*, *-ysan-pa*, *-za-ba*, seldom *-dza-ba* (*Lex.*) to consume, spend, waste; *čud m zá-ba* inexhaustible.

ཅུད་པ་ *čud-pa* = *tsúd-pa*, *jug-pa*, to go, get in or into, to enter, to put in or into etc., to go into a town *Dzl.*; of food entering the body *Dzl.*; *gañ yañ rün-ba mi čud-pa med* all without distinction may enter (my religion), says Buddha, in opposition to the aristocratic exclusiveness of Brahmanism *Dzl.*; *tügs-su čud-pa*, resp., to impress on one's mind; *koñ-du* v. *koñ-pa*; *óg-tu* to subject *Ter.*; *grábs-su* c. accus. to procure, to provide or furnish one's self with a thing *Mil.*

ཅུན་ *čün*, occurs in *čün-čün* one that is watering or taking care of fields, *tsás-čün* gardens *čöl-čün* meadows *Ld.*

ཅུན་པོ་ *čün-po* (ཐམ་པ་) 1. bunch, bundle. 2. tuft, tassel, ornament, of silk, pearls etc.

ཅུན་མ་ *čün-ma* the second wife in rank.

ཅུན་ཅེ་ *čün-tse* *Bal.* little, small.

ཅུབ་པ་ *čüb-pa*, a corruption of *čud-pa*, *kun čüb-par byao* all this is to be well impressed on the mind; *dbañ-po tams-čád-du čüb-pa* to pass through, to penetrate, every organ *Stg.*

ཅུམ་པ་ *čüm-pa*, *jigs-čüm-pa* *Mil.*, to shrink, to crouch with fear.

ཅུར་ *čur*, termin. of *ču*; *čur čü-ba* to be drowned.

ཅུར་བ་ *čur-ba* a kind of vermicelli, prepared from butter-milk boiled *Med.*, *Ld.* **čurpe**.

ཅུས་ ཅུས་ 1. instrum. of ཅུ; *Sch.* also ཅུས་
ཁྲོན་པ་ 'to melt'; more correctly: **to**
gild, to plate (in the warm or in the cold
way), to overspread with a gold or silver
liquid. — **after five days** *C.*, *W.*, or, the
present day included, on the sixth day,
cog. to བེུ.

ཅེ་ ཅེ་ 1. num. fig.: 96. — 2. v. ཅེ་པ་.

ཅེ་གེ་མོ་ ཅེ་གེ་མོ་ **such a one, lo** ཅེ་གེ་མོ་
མི་ལ་ in such and such a year
Dzl.; ཅེ་གེ་མོ་ *Kyod* you so and so *Thgr.*

ཅེ་གྲན་ ཅེ་གྲན་ *W.* being jealous of one's
own honour, *ni f.*

ཅེ་ཐོས་ ཅེ་ཐོས་ **arrogance, haughtiness, sde-**
pai ཅེ་ཐོས་ the arrogance of the
great *Ma.*; *ཅེ་ཐོས་མེད་ཀླན་* *W.* affable,
descending, kind; ཅེ་ཐོས་ཅན་ proud,
arrogant, haughty; ཅེ་ཐོས་བྱེད་པ་ *B.*, *ཅོ་
ཅེ་* *W.*, *མུན་པ་* *C.*, to be arrogant, haughty.

ཅེ་དོན་ ཅེ་དོན་ **a missive to an inferior, an**
edict.

ཅེ་པ་ ཅེ་པ་ 1. adj. **great**, (for ཅེན་པོ་); *bu*
ཅེ་པ་ the eldest son, the elder; ཅེ་
པ་ རྒྱུད་པ་ to become great or greater,
to grow, increase e.g. of passions; ཅེ་པ་
རྒྱུད་པ་, ཅེ་རྒྱུད་པ་ id., cf. ཅེ་, ཅེ་པ་ བྱེད་
པ་ to make great; frq. in conjunction with
nouns: ཇེ་སྒྲོན་ ཅེ་པ་ great with respect to
anger, i.e. very prone to anger; *rigs* ཅེ་
མིན་ being of high extraction; also in com-
pounds, v. below. — 2. sbst. **greatness, high**
degree *Mil.*; **superiority, excellence**, ... *kyi*
ཅེ་པ་ མེད་པ་ to show the superiority of a
thing *Mil.*; *ཅེ་པ་ སྤྱོད་པ་* *Ld.* to behave
decently, respectably. — 3. vb., pf. ཅེ་ས་ **to**
be great, not only in ཅེ་མིན་, ཅེ་པོ་, but also
in: ཇེ་རྒྱུད་ ཇེ་མིན་ do not be great in
pride, i.e. do not allow pride to become
great *Mil.*, and so in similar cases; cf. ཅེ་ས་.

Comp. ཅེ་ཀ་ *Sch.*: 'chiefly; the plura-
lity'. — ཅེ་ཀླན་ **greatness, size** *Dzl.* — *ཅེ་
དེ་* *W.*, *ཅེ་དེ་ལ་ ཅུ་ས་* he has entered
the class of adults, he has come to full
age. — ཅེ་རྒྱུ་ = ཅེ་པ་, cf. *rygyu* 3. — ཅེ་
རྒྱུད་ perh. lineage by the eldest sons
Glr. — ཅེ་ཅུན་ **great and small; size; ཅེ་**
ཅུན་ *ni* in size. — ཅེ་དོན་ the coming to

full age *Mil. nt.* — *ཅེ་མི་* *W.* an adult, —
ཅེ་ལོས་ *C.* grown up, adult (*Sch.* 'chiefly'?)

ཅེ་ཞེ་ ཅེ་ཞེ་ one's elder sister *Cs.*, the elder
wife *Sch.*

ཅེ་བཞི་ ཅེ་བཞི་ *Liš.* = *bden - dpān*, **witness,**
eye-witness; witness, testimony, ཅེ་
བཞི་ འཇིག་ཅེ་ being questioned as a witness,
or asked for a testimony *Stg.*

ཅེད་ ཅེད་, as sbst. of rare occurrence, *Schr.*:
reason, signification = *don*; *Sch.*: ཅེད་
ཅེན་པོ་ a great thing, an important business
or affair. Mostly ཅེད་ཀྱི་ postp. c. genit. **on**
account of, because of, for; ལྟེ་པའི་ ཅེད་ཀྱི་
yin it is in order to see *Pth.*; *rin-gyi* ཅེད་
ཀྱི་ as an equivalent *Pth.*; ལམ་ ཅེད་ཀྱི་ འཇིག་
པ་ or *rynyér - ba*, also *ryés - su* འཇིག་པ་ or
rynyér - ba to admit to the discipleship or
communion of a god *Mil.* — As an adv.
ཅེད་ཀྱི་ seems to signify 1. for a certain
purpose, **designedly, purposely, expressly**, e.g.
with *byéd - pa* to do, to make a thing;
mnogs - pa to send off, dispatch. — 2. **again,**
once more, once again, = *pyir* *Mil.* — *dyos-*
ཅེད་ the construction of any noun with *pyir-*
du, ཅེད་ཀྱི་ etc., regarded by Tib. gram-
marians as a case of declension.

ཅེད་དོན་ ཅེད་དོན་ v. ཅེ་དོན་.

ཅེན་པོ་ ཅེན་པོ་ *B.* and *C.*, *ཅེན་མོ་* *W.*, **great**
(ཅེན་མོ་ in *B.* only as fem. *Dzl.*
ཀ་, b), ཅེན་པོ་ རྒྱུད་པ་, *W.* *ཅེན་ ཇེ་ཅེ་*,
to become great, to increase, col. also for
to grow up; *skyes - bu* ཅེན་པོ་ a great man,
a man of great worth (by his talents and
actions), a saint; *མི་ ཅེན་མོ་* *W.* a man
of quality, of rank, a nobleman, a rich
man; ཅེན་མ་ the first wife in rank; ཅེན་
ཅུན་ *rynyis* the first and second wife *Glr.*;
ཅེན་མོ་ *W.* also: **old**, *ལྷ་ཀུ་ ལོ་ ཅུ་ ཅེན་
མོ་* a child ten years old.

ཅེན་མེ་པ་ ཅེན་མེ་པ་ *Lex.*, *Cs.* **stillness, si-**
lence, ཅེན་མེ་པ་ རྒྱུད་པ་ *Schr.*,
ཅེན་མེ་པ་ ལོ་དོན་པ་ *C.*, to sit still without
speaking.

ཅེས་(ས་) ཅེས་(ས་) in compounds: 1. ཅེས་
ཅེས་(ས་) v. ཅེས་. — 2. *ka - ཅེས་(ས་)*,
resp. *zal - ཅེས་(ས་)*, *bka - ཅེས་(ས་)* **farewell ex-**
hortation; last will, testament, srás - lá *ka -*

ཆེས་(ས་)ཆེས་(ས་) *čem(s)-čem(s)*

ཆ

ཆོག་པ་ *čog-pa*

čem(s) གོག་པ་ to deposit a testamentary disposal or devise for a son *Glr.*

ཆེས་(ས་)ཆེས་(ས་) *čem(s)-čem(s)* 1. the noise made by thunder, by the shock of an earthquake etc., *brüg-sgra čem-čem sgrögs-pa* the rolling, roaring, clapping of thunder; *bžad-gád sur čem-pa* a roaring laughter. — 2. *kra čem-čem v. kra-bo.*

ཆེར་ *čer* termin. of *če, čer gró-ba* to grow, increase; *čer skyé-ba* to become great; to grow up, *čer skyés-pa* partic. grown up, adult; *da-dün čer ton go on! go on! Mil.*; *rgyal-srid byá-ba čer ma byuñ Glr.* his government was not (yet) of much consequence (as he was too young); *ñes-pa čer med* this is not quite evident to me *Mil.*; perh. *Tar.* 36, 16; 101, 22; 120, 21; 169, 14 will allow a similar interpretation of *čer*. — *čer-na S.O.* yea; still more (?).

ཆེས་ *čes* 1. instrum. of *če*. — 2. pf. of *čé-ba*, as adv. **very**, *ka-zás nan čes-kyi* as the food is very bad *Dzl.*; *čes sgrin-pa* very prudent or clever *Sch.*; *čes dár-bar gyur-to* it spread very much *Tar.*

ཆེས་པ་ *čes-pa* 1. pf. of *če-ba* to be great, *ha-čan yañ čes-so* he is much too great *Dzl.*; *dmag-dguñ čes-pa* a great army; *dbañ čes-pas* being very mighty *Glr.*; *čar čes-pas* as it rained heavily *Pth.*; *dga čes-nas* greatly rejoicing *Mil.* — 2. **to believe**, but only when preceded by *yið* (resp. *fugs*), or *bden* (col.), c. *la*, also c. accuss., or *par*, that, *Dzl.* 25, 18.

ཆོ་ *čo* 1. num. fig.: 126. — 2. as a word for itself seldom to be met with, e.g. *Ld.-Glr. Schl.* fol. 13, 6, *Tar.* 129, 20; signification not clearly to be made out. **čö-med-pa** *C.* = *dön-med-pa* to no purpose, vain; fickle.

ཆོག་ *čö-ga* (འཁོར་ཆོག་) the way or method of doing a thing, e.g. of solving an arithmetical problem *Wdk.*, of curing maladies *S.g.*, esp. used of magic performances, *čö-ga-pa Cs.*, *čö-ga-mkan Mil.*, a performer of such ceremonies. Whether it may safely be used for religious rites or ceremonies in general, is doubtful.

ཆོག་པ་ *čo-gó Bal. great.*

ཆོང་, ཆོངས་ *čo-né, čo-nés*, lamentation, wailing, esp. lamentations for the dead, dirge, *čöbs-pa Dzl.*, *čöd-pa, čón-pa* in more recent literature, *byéd-pa Sch.*, to lament, wail, cry, clamour; with *la* to cry to a person; the crying of a new-born child *Thgy.*

ཆོ་འཕྲུལ་ *čo-čprül* magical trick, jugglery, often put to *rdzu-čprül*, also used of the apparitions and doings of goblins *Mil.* Cf. *rdzu-čprül*.

ཆོ་བ་ *čö-ba* to set on (a dog), *čö-čö-ba* to set on repeatedly *Cs.*

ཆོ་འབྲང་(ས་) *čo-brán(s)* *Mil.*; *Cs.*: the mother's family or lineage; *čö-rigs Dzl.* frq. *Cs.*: 1. the father's lineage, descent by the father's side; 2. an honourable extraction. — *čö-ris Mil.*, frq. = *čö-rigs*, also applied to things, e.g. a cane: *čö-ris yé-nas btsün-pa* a cane of an excellent kind, not coming from any mean or noxious plant.

ཆོ་ལོ་ *čö-lo* 1. die, dice, game at dice. — 2. seal(?) — *čö-lo-mkan* a dice-player *Cs.*, *čö-lo rtsé-ba* to play at dice *Cs.*; *čö-lo-ris Glr.* the figure of a die, a square figure, in *Glr.* 47, 9 the Mongol translation substitutes a wheel, v. *kör-lo*; a checkered colouring or pattern, e.g. of cotton cloth *C.*

ཆོག་ *čog* 1. for *čö-ga*; *bón-čog Mil.* the ceremony of the Bonpos. — 2. v. *čöčog-pa*. — 3. v. *čöčog-pa*.

ཆོག་པ་ *čog-pa* vb., sbst., adj. 1. **to be sufficient, sufficiency, sufficient**, cedpir: *ñéd-la dé-kas čog* it is sufficient for us, we are satisfied *Mil.*; *dris-pas* (instr. of *pai*) *čog-go Dzl.* 23, 10 (there has been) enough of asking, = don't ask any more! *gán-du bžugs kyañ čög-par dug* it is sufficient (for him) wherever he may live, i.e. he is satisfied with any place of living *Mil.*; *ñéd-la nor loñs-spyód-kyis čög-pa yod* we have money and goods enough *Mil.*; *di ysüm-gyis čög-na* if these three are sufficient for you *Mil.*; *rin-po-čes čög-par*

gyür-nas when they had precious stones enough *Dzl.*; *di-tsam-gyis čög-pa ma yin-no* that is not enough, that will not do *Dzl.*; *sgál-pa mi brgya žon čög-pa* his back (is) large enough for a hundred men to ride on it *Glr.*; adv.: *čög-par* sufficiently, e.g. *sbyin-pa* to give *Dzl.*; **ma čög-pa** or **-ga** *W.* (col. for *čög-par*), **dün - če ma čög - ga sad son** he not only struck but killed him; *gyin-pas čög-gi* it being sufficient (for the present) that I have come *Mil.*; *tams-čád-la čög-par gyür - te* as all were satisfied *Dzl.*; *čög-par dzin-pa* to deem a thing sufficient, to be contented or satisfied with it; *čög šés-pa* vb., sbst., adj. to be contented, contentment, content; *ltá-bas čög mi šés-pai rdzas* a thing at which one cannot look enough *Glr.*, *Pth.*; *yo-byád - kyi* (better *kyis*) *čög šés - pa* easily satisfied as to the necessities of life. — 2. to be allowed, permitted, at liberty, construed in the same manner: *Krid-pas čög* you may have lessons with me, I will instruct you *Mil.*; *grán-pas čög* I am quite at liberty to compete with you, we may safely compete with each other *Glr.*; *tsó-ba dráns-pas čög* you can have meat set before you *Mil.*; with a root: *bu byin čög* then you may render up your son; hence it is in *W.* the usual word for *rún - ba*, **nán-du ča čög-čé yin-na man** is it allowed to enter or not? **šrád-ma za čög** eating pease is allowed, also: pease are edible; **lé-na kyon čög ka tañ** he issued an edict, that it should be permitted to fetch wool, i.e. he (the Maharajah of Kashmir) permitted the export of wool; **léb - na pul čög* when it arrives, I shall take the liberty of sending it to you.

ཆོག་པ་ *čogs-pa* seldom for *čág-pa* to be broken *Mil.*

ཆོ་, བཆོ་ *čon, mčon* a transparent, variegated, half-precious stone brought from India to *Ld.* and considered less valuable than *γζι*; perh. cornelian or sardonyx?

ཆོད་ *čod* 1. *C.* the cutting off; deciding; **ť al-čö gya čem-po jhé-pa** to bring about

a great remission of taxes, **bhu-lon-čö** remission of debts; **sa-čö gya čem-po jhé-pa** to make a great way; cf. however *pyod*. — 2. partition-wall *Sch.*, *čod rgyág-pa* prob. to construct a partition-wall. — 3. v. *řčód-pa*.

ཆོད་པ་ *čód-pa* 1. to be cut off, *lám-sgo rnyis ká-bas čód-de* both approaches being cut off or obstructed by snow *Mil.*; *běad kyan mi čód-do* impossible to be severed, *caedendo non caeduntur*, *Glr.*; *mi-čód-rdó-rye* a diamond that cannot be cut to pieces, an epithet of a firm unbending king *Pth.* — 2. to be decided, settled, fixed, *goñ-tān dpyád-kyis* (or *pas*) *mi čód Glr.* the value (of the stone) cannot be fixed, though one should attempt to apprise it i.e. it is invaluable, priceless; *go čód-pa* v. *go*.

ཆོད་པ་ *čód-po* *W.* 1. split, cut through; 2. distinct, of words or writings.

ཆོ་ *čon* 1. *W.* (cog. to *čud*?) useless, to no purpose, *rin čon son* the payment has been useless, thrown away; gen. adv. **čón-la** gratuitously, in vain, for nothing, **čón-la kón-čé** to hate without cause or reason; **čón-la dád-čé** to sit idle, to spend one's time unprofitably. — 2. tent(?), *čon-tág* tent-rope *Mil.*, *čon-púr* tent-pin.

ཆོམ་(ས)་ *čom(s)* 1. robbery, *čoms - kyis zas tsól-ba* to live on robbery *Ma.*; *čom-po* robber *Dzl.*, *čom-po rkün-ma* robber and thief, gen. *čom-rkün*, *čom - rkün - gyi jugs-pa* fear of robbers and thieves; *čom-rkün-pa* id. *Stg.* — 2. imp. of *jóms-pa*.

ཆོམ་པ་ *čóm-pa* to be finished, accomplished, *W.*, **ťó-re čom yin** to-morrow it will be finished, **da čom son** now it is done, completed; cf. *čam*.

ཆོལ་ *čol* 1. inconstant *Cs.*; *dpyid-čol* fickle spring-weather. — 2. *Cs.*: for *čó-lo* in compounds, *rus-čol* a die made of bone; *šin-čol* a wooden die; *dun-čol* shells used inst. of dice(?).

ཆོལ་ཁ་ *čol-ka* *Sch.*: 'a hole made by a blow; a nest'.

ཆོལ་མཚམ་ *čol-zāns* a shallow shore *Sch.*

ཚོས་ ཅོས་ (མཐོང་) 1. **doctrine**, a particular doctrine, **tenet**, or **precept**; *gsán-bai* ཅོས་ གི་ an esoteric doctrine, a mystery *Dzl.*; *kyád-čos* for *kyád-par-čan-gyi* ཅོས་ a peculiar, distinguished, sublime, and therefore difficult doctrine; *jig-rten-gyi* ཅོས་ *bgyad* the eight doctrines or principles of the world (though frq. mentioned, I found them nowhere specified) cf. Foucaux Gyatcherr., Translation p. 264; *čos-bgyád-mkan*, a man of the world, worldlying *Mil.* — More esp. 2. **moral doctrine**, whether any separate dogma, or the sum of various doctrines, **religion** in general, both theoretically (system of morality, ethics) and practically (faith, exercise of religion); *lha-čos* the religion of the gods or (Buddhist) deities, i.e. the Buddhist religion, as the only true one, in opposition to all other heresies and false religions (*log-čos*), as well as to irreligiousness (*čos ma yin-pa*); *ka-čos* profession with the lips, hypocrisy *Glr.*; *kri-g-pai* ཅོས་-la *brtén-pa* those practising the religion of voluptuousness (an expression designedly forcible, like St. Paul's: 'whose god is their belly'); *mi-čos* v. below; *čos čád-pa*, or *bšád-pa*, *stón-pa*, *smrá-ba*, *sgróg-pa*, resp. *čos-kyi* *sgrog-glén mdzád-pa* *Glr.* to expound, to teach, to preach religion; *čos smrá-bai žál-la ltá-ba* to watch the mouth of the preacher *Pth.*; **čö dóg-pa** *C.* to read a religious book; **čos šád-kan** *W.* a preacher; *čos čád-pai dun-kan* place where sermons are delivered, church *Dzl.*; *čos nyán-pa* to hear religious discourses *Dzl.*; *čos žu-ba* to ask for religious discourses; partic.: one eagerly desiring or asking for religious instruction, an inquirer *Pth.*, *Mil.*; *čos byéd-pa* to act or live religiously, righteously, = *čos bžin-du byéd-pa*; also merely to wish to become pious, to strive after piety; *kyed snyin-nas* ཅོས་ *byéd-na* if you are in good earnest about religion, if piety is the aim of your heart *Mil.*; lastly in a special sense: to become or to be a monk *Pth.*; *čos-la* *sems sgyur-ba* *Mil.* to show an inclination for religion, to turn religious; *čos-su*, or

čos-la jug-pa 1. vb. nt. to enter into religion, to be converted, also: to go over to a religion, to turn (Buddhist), 2. vb. act. to convert, to turn a person from a bad life to a good one, to make him a believer, to make another a convert, a proselyte; *čos-la gód-pa* = *jug-pa* 1; *čos spyód-pa* to practise religion; the exercise of religion, worship *S.g.*; *bka-čos* the word of Buddha, the doctrine as taught by Buddha himself; *rtógs-pai* ཅོས་ *Thgy.* the knowledge acquired by meditation, independently of books, scarcely different from *nes-dón*, or *nön-šés*; *bstán-pai* ཅོས་ *Thgy.* any knowledge derived from other sources. — 3. in a special sense the **religion of Buddha**, Buddhism, *dám-pai* ཅོས་, and frq. *dám-pa* ཅོས་ id. (cf. ἡ πίστις Acts 6, 7); *čos dan bon* Buddhism and Bon-religion *Mil.*; *čos-la lón-spyod-par gyur-ba* to live in the enjoyment of true faith. — 4. **religious writings**, and **writings, books, literature** in general, in as much as the Tibetans derivate every science from religion; *bón-gyi* ཅོས་ *tams-čád* all the Bon-writings *Mil.* — 5. **custom, manner, common usage, fashion**, *mi-čos* manners of the world *Mil.*; *mi-čos-kyi dús-su* as long as he lived according to the ways of the world *Mil.*; *yül-čos-kyis* according to the custom of the country *Dzl.*; *kyád-čos* the way of distinguishing, of pointing out the characteristics *Glr.* (cf. under 1); **nature, quality**, *Dzl.* ༧༢, 18 cf. *čos-nyid*. — 6. **substance, being, thing**, *čos tams-čád mi-rtóg-pa yin-gyi* as every thing existing is perishable *Dzl.* — Other philosophical expressions containing the word *čos* v. *Was.* (296).

Comp. * *čos-skad** *W.* book-language, as opp. to *pál-skad*. — *čos-sku* v. *sku*. — *čos-skyoñ* v. *skyoñ-ba*. — *čos-kri* **reading-desk**, **lecturer's chair**, **pulpit** *Pth.*; **reading-table**, **school-desk**. — *čos-krim*s v. *krim*s. — *čos-krim*s-pa v. *dge-bškós*. — *čos-kór* vulgo **prayer-mill**; the column of disks on the *mčod-rten* *Pth.* v. *kór-lo* 2, also *kór-lo* extr. — *čos-grá* **school**. — *čos-(kyi) rgyál* (-po) 1. honorary title of kings deserving

well of religion. 2. = *γs̄in-rje Schl. Buddh.* 93, 3. also as a p. n. — *čos-rgyüd* **religious tradition**, also = **confession, creed**, *rje-btsun-gyi čos-rgyüd dzin-pa - rnam* those embracing the religious tradition of his reverence, his fellow-believers *Mil.*; *čos-rgyüd rjeig-pa* one confessing the same faith or religion *Thgr.* — *čós-čan* 1. **pious, devout**. 2. v. *čos* 5, *γig-pai čós-čan yin* having the properties of perishableness, being subject to the law of mutability *Thgy.* — *čos-rjé* 'lord of the faith', viz. 1. **Buddha** *Lex.*, 2. devout or righteous lord, title of honour given to distinguished scholars *Tar. transl.* 331, and elsewhere; perh. also = *čos-rgyál*. — *čos-nyid* 1. = *čos* 5, **quality, nature**, *rgyám-tsoi čos-nyid-kyis* in a manner peculiar to the sea, *Dzl.* 50, 9 (112, 9?). 2. philosophical term: **existence, entity**, = *de-bžin-nyid* (acc. to *Thgy.*) by which the Buddhist however means a negation of being, non-existence, non-entity. — *čos-stégs W.* = *čos-kri.* — *čos-stón* religious festive entertainment given to saints *Gl.* — *čos-dráin-po* **righteous** with regard to the laws of religion (adopted by Prot. Miss. for the scriptural term 'righteous' or 'just'), *čos-dráin-ba* justice, righteousness. — *čos-ldán* = *čós-čan*. — *čos - sdé* **convent, monastery**, *Wdk.*, *Gl.* — *čós-pa* a religious man, a **divine, a monk**. — *čos-spin* a religious brother; such brotherhoods e.g. are formed by two devotees, before going on a pilgrimage. After having been consecrated by a priest, who consults the lot on such an occasion, they owe hospitality and mutual assistance to each other for life. — *čos-spyód* **exercise of religion**; *čos-spyód-bču* = *dgé-ba-bču*. — *čos-sbyin* is said to be frq. used in book-titles: *bkra-šis-lhün-po-nas čos-sbyin dzad-méd spel pyir bris* written from Tashilhunpo as a religious gift for infinite increase and blessing. — *čos-blón* a **pious functionary** or official (*bdud-blon* an impious or wicked one) *Gl.* *čós-ma* a religious woman, a **nun** *Cs.* — *čos-méd* without religion, **irreligious, wicked**. — *čos-myón* **religious frenzy**, *W.*: **čos-nyón žugs** he has become deranged,

his brains are turned (in consequence of meditating). — *čos - zóg* **priestcraft** *Mil.* = *čos-lugs* religious party, **denomination, sect**. **čós-sem-čan** *W.* inclined to religion, **pious**.

མཆད་པ་ čád-pa *Lex.*: = 'tomb, sepulchre'; = *pramārita Ssk.* killed, slain; *mčád-pa-med-pa* entire, perfect; *mčád-par byá-ba* = *mahimān Ssk.* greatness; also the magical power of increasing size at will'.

མཆན་ mčán 1. **the side of the breast**, *mčán-gyi bu* bosom-child, darling, *mčán-gyi mčis-brán* bosom-wife (cf. our 'bosom-friend'); *mčán-du γjug-pa* to put into one's bosom *Gl.*; *mčán - kuñ* **arm-hole, arm-pit**, often = *mčan*; *mčán-kuñ γyás - pai rtsib-mai bár nas* (the Buddhas are born) from between the ribs of the right side (cf. *mñal*); **čán-da** *W.* **pocket**, in clothes, cf. *dkú-mda*. — 2. v. the following article.

མཆན་བུ་ mčán - bu 1. **apprentice**, *bzoi* in a handicraft, trade or art, *rig - pai* in a science, disciple *Cs.*, *sgyú-ma-mkhan-gyi* appr. of a juggler, conjurer *Zam.* — 2. *yi-geñ mčán-bu* words or lines, printed or written in a smaller character than the rest, and inserted in the text (called *má-yig Cs.*) like our parenthesis, but without brackets; hence 3. **note, annotation** (*Sch.* also: testimony?).

མཆིག་ mčit-ba, eleg. for 1. **to come, to go**, *slád - bžin - par mčio* I shall come later *Dzl.*; **to appear**, used of a god; *skyábs-su* (to put one's self) under the protection of another person, ccd.; *báns-su mčio* I will obey *Mil.* — 2. **to say**, *žes mčio* thus he said.

མཆིག་ mčit-ma, resp. *spyān - čáb* a **tear**, *byin-pa*; *dón-pa Gl.*, *blág-pa Dzl.*, *γtón-ba Mil.* to shed (tears); *ském-pa* to dry up tears *Cs.*; *γyí-ba* to wipe off tears *Cs.*; *mčit-mas brán-ba* to be choked with tears, to sob violently *Sch.*

མཆིག་ mčig 1. *Cs.* a stone for grinding spice etc., a **mortar**; *mčig-gu* a small mortar *Sch.*, a **pestle** *Cs.* — 2. **the nether mill-stone**, *mčig - ma* the runner or upper mill-stone, *Sch.*, *mčig skór - ba* to grind *Sch.*

མཆོང་ mčün Cs. = *kloñ*; one *Lex.* = *dkyil*;
v. *kloñ*.

མཆོང་བྱ་ mčün-bu Cs. = *čün-bu*.

མཆོད་ mčid, *bka-mčid*, *ysui-mčid*, *W.* **mol-čid** resp. the talk, discourse, speech (of an honoured person) Cs.; *mčid-lan* answer to such speech *Mil*.

མཆོད་པ་ mčün-pa, resp. *sku-mčün* the liver; *mčün-dri*, *mčün-ri* the midriff or diaphragm; *mčün-ka* liver-coloured; *mčün-nán* 'liver-pressing', first breakfast, because according to popular belief water rises from the human liver in the morning, which is depressed and appeased by taking some food; *mčün-nán byed-pa* to breakfast.

མཆོད་པ་ mčül-pa 1. fishing-hook *Dzl.*, *mčül-pas nya čör-ba* to fish with a hook, to angle Cs. — 2. a little bird, *W.* **či-pa**, *Ts.* **čül-pig*; *či-pa skyé-wo** *W.* sparrow; *mčül-kra* sparrow-hawk; *mčülmgó* a fabulous stone, like a bird's head, supposed to possess a variety of marvelous qualities.

མཆོད་པ་ mčül-ma 1. *W.* **mčül-mág**, resp. *ljags-mčül*, *ljags-čab* spittle, prob. also other similar fluids *Lt.*; *dör-ba* (*W.* **pán-če*) to spit; *mčül-lüd* (*W.* **mčül-ldüd**) morbid saliva, e.g. of people affected with a cough or with hectic fevers; *mčül-snábs* prob. id.; *mčül-snód*, resp. *žal-bžéd*, spitting-box; *mčül-zum*, *mčül-bkáb* *W.* slavering-bib or cloth. — 2. = *mčül-lhám* *Tar.* 72, 9?

མཆོད་པ་ mčül-lhám shoe, boot, *mčül-lhám rnyis* *dor-ba* to lose both shoes *Wdh.*; *mčül-lhám-mkan* shoemaker, cobbler, seller of boots; *mčül-lhám-gyi yu-ba* the leg of a boot Cs.

མཆོད་པ་ mčüs-pa 1. also *mčüs-lágs-pa*, eleg. for *yod-pa*, to be, to be there, to exist, *du mčüs* how much is there, how many are there? Cs.; *sü-la däm-pai čos mčüs-pa* whoever has the holy doctrine *Dzl.*; *yul dbüs-nas mčüs-so* (he) is (comes) from the country *Ü Dzl.* — 2. pf. of *mčü-ba* 1. *lam rin-po-nas mčüs-te* having come from afar. 2. *žes mčüs-pa* so-called.

མཆོད་པ་ mčüs-brán 1. eleg. dwelling, abode, domicile; also when speaking modestly of one's own dwelling: *bdág-gi mčüs-brán* my humble roof *Dzl.* — 2. *Lex.* wife, partner.

མཆོད་པ་ mčüs-mál bed, bed-stead Cs.

མཆོད་པ་ mčü 1. lip, *ya-mčü* upper lip, *ma-mčü* lower lip; *mčü btud mkas* *Wil.* prob.: one must be wise in lowering the lips, i.e. one must yield, giving up pouting; *ka-mčü*, resp. *žal-mčü* 1. lip 2. word, voice (?) *Sch.* 3. quarrel, strife, *ka-mčü rgyal-pám ji-ltar byui žé-na* if one asks, which are the details of the quarrel; **kam-čü jhé'-pa** *C.* **gyág-pa** Cs. to quarrel. — 2. beak or bill of birds, *mčü-la tógs-te gró-ba* to fly, carrying something in the bill *S. O.*; *mčü-lto* (or *ču-mdo*?) *W.* id. — 3. n. of one of the lunar mansions, v. *rgyu-skar*.

Comp. *mčü-skyé* muzzle *Sch.* — *mčü-sgrós* v. *sgros*. — *mčü-tár* *Sch.* (prob. a mis-print for *mčü-tór*) pustules, tubercular elevations on the lips. — *mčü-rins* long-beaked, n. of a bird, and also of an insect (a large musquito).

མཆོད་པ་ mčé-ba, Cs. also *mčé-só*, corner-tooth, canine tooth, eye-tooth, fang, tusk of an animal, *mčé-la rtsigs-pa*, *W.* **žé-čé**, to show one's teeth, to grin; *mčé-ba-čan-gyi* *sde* the class of the tusked animals, viz. the carnivora (lion, tiger, leopard), and the tusked pachydermata (elephant, boar etc.).

མཆོད་པ་ mčed, *sku-mčed*, *mčed-lám*, resp. for spun, brother, sister; *mčed rnyis* my two brothers *Dzl.*; *srás-mo lha-lám mčed bži* four princesses, sisters; *deñ mčed* his illustrious brother, in reference to a king, prince etc. *Gl.*; esp. of gods: *mčed bži* four divine brothers *Gl.*; *mčed-grógs*, *grogs-mčed* clerical brother, *mčed-grógs mán-po tsógs-par* where many clerical brothers assemble; *mčed-grógs dam-tsig yčig-pa* *Thgr.* betrothed brothers, religious brothers, = *čos-spün*; also *mčed-lám* has this signification.

མཚོང་པ་ *mčed-pa* 1. to spread, to gain ground, esp. of a fire, frq.; also fig.: *bdag-gi dod-čags-kyi me mčed-pas* as the fire of voluptuousness spread or increased within me *Dzl.*; also in the following sense: *már-me yčig-la yčig mčed ltar* as one kindles one light by another *Mil.*; *yčig gleñ ynyis gleñ rim-pas mčed-de* as (the news) spread more and more by gossiping people *Pth.* — *skye-mčed* v. *skye*. — 2. = *gyó-ba, mi-mčed-pai dad-pa = dad-pa brtán-po*.

མཚོང་པ་ *mčér-pa* the milt, spleen.

མཚོག *mčog* the best, the most excellent in its kind, *skyés-bu mčog, mi mčog, rkañ-nyis-rnams-kyi mčog* Buddha; *nyes-ltün-gis ma póg-pa* (or *na*) *mčog yin-te póg-rtün bžags-pa byéd-pa rab yin Mil.* the best thing is, not to have been surprised by sin, but after having been surprised, it is the best to confess it (and thus to atone for it); *γsun-mčog* chief or fundamental doctrine, main dogma, principal commandment etc. *Glr.*; *ña ni jig-rtén dt-na mčog* I am the highest in the world (says Buddha immediately after his birth) *Glr.*; *γnas-mčog* the most glorious or splendid country *Glr.*; *ro-mčog* excellent taste or flavour *Mil.*; *mkaś-mčog-rnams* most learned gentlemen *Zam.*; also as a complimentary word; *mi mčog kyod* most honoured Sir! *Pth.*; *mčog-dmān, mčog dan tun-món, mčog dan pāl-pa*, good and bad, first-rate and common, fine and ordinary, of goods etc.; eminent and ordinary, of mental gifts, talents etc.; *mčog-tu gyūr-pa = mčog*, e.g. *mi-rnams-kyi nān-na mčog-tu gyūr-pa yčig* one that has risen among men, so as to become their chief *Glr.*; *yul-rnams-kyi mčog-tu gyūr-pa* the most splendid of countries. — Adv.: *mčog-tu* very, most, with verbs: *bón-po-la mčog-tu mós-pa žig* a great admirer of the Bonpos *Mil.*; gen. with adjectives: *ro mčog-tu mñár-ba* extremely sweet; with the comparative: much, far, by far, greatly, dé-

bas mčog-tu čeo . . . is far or much greater than that *Dzl.*

Comp. *mčog-sbyin pyag-rgyá* a gesture made in practising magic, in conjuring up or exorcising ghosts. — *mčog-zün* the model pair, the two most excellent amongst Buddha's disciples, Shariibú and Maudgalgyibú, v. *Köpp.* — *mčog-rtñ* longest *Thgy.*

མཚོང་ *mčon* v. *čon*.

མཚོང་བ, མཚོང་ས་པ་ *mčón-ba, mčóns-pa* to leap, to jump, frq., e.g. *čur* into the water; *mi-seb-la* among the people, e.g. of a mad dog).

མཚོང་པ་ *mčod-pa* (ལུག) I. vb. 1. to honour, revere, respect, receive with honour, *kün-gyis bkur žin mčod-pai os* worthy of being honoured and praised by all; usually *ccapir.* (rarely *dp.*) in the special sense: to honour saints or deities by offering articles of food, flowers, music, the sound, odour and flavour of which they are supposed to relish, hence to treat, entertain, regale (the gods), and in a more general sense applied also to lifeless objects, e.g. to honour a sepulchre in such a manner; *Glr. mčod-pa* may therefore in English be sometimes translated by: to offer, to sacrifice, but it should always be borne in mind, that no idea of self-denial or yielding up a precious good (as is implied by the English word), or of slaughtering, as in the Greek *θύειν*, can be connected with the Tibetan word itself, though in practice bloody sacrifices, abhorred as they are by pure Buddhism in theory, are not quite unheard of, not only animals being immolated to certain deities, but also men notoriously noxious to religion slaughtered as *dmār-mčod*, red offering, to the *dgrá-lha* q.v. — 2. C. resp. to eat, drink, take, taste, (in *W.* expressed by **dón-čé**).

II. sbst. offering, oblation, libation, *mčod-pa būl-ba, W. *pāl-čé** frq., also *byéd-pa; röl-mo mčod-pa būl-ba* to bring an

offering of music *Mil.*: *mčód-pa sna-tśogs* *tśogs-te* carrying along with them all sorts of offerings *Glr.*; *mčód-pai kyád-par* *bču* the ten kinds of offerings *Tar.*; *lha-mčód* offering or libation brought to a *lha*; *bru-mčód* an offering consisting of grain; *dus-mčód* offerings presented at certain times *Pth.*; *rgyun-mčód* daily offering; fig. *dád-pai mčód-pa Mil.*; *γtan-rág-tu sgrúb-pai mčód-pa púl* as a thanksgiving bring the offering of meditation! *Mil.* —

Comp. *mčód-kañ* house or place of offerings, of worship, *Pth.*; adopted as an appellation for the temple of the Jews, as *lha-kañ* could not be used *Chr. Prot.* — *mčód-kri* offering-table, Jewish altar, *Chr. Prot.* — *mčód-lěóg* prob. the same, *C.* — *mčód-čá Glr.* = *mčód-rdzás*. — *mčód-byód* words of adoration, doxology. — *mčód-rten Ssk.* **चैत्य** (religious building) and **स्तूप** (elevated place, elevation, tumulus) 1. etymologically; receptacle of offerings; 2. usually: a sacred pyramidal building, of a form varying in different countries and centuries, esp. near temples and convents, where often great numbers of these structures are to be seen. They were originally sepulchres, containing the relics of departed saints, and therefore called *γduñ-rten*; afterwards they were erected as cenotaphs, i.e. in honour of deceased saints buried elsewhere, but in more recent times they are looked upon as holy symbols of the Buddhist doctrine, v. *Köpp.* I, 533. — *mčód-stěgs* offering-table, altar. — *mčód-stód Sch.*: an offering with a hymn of praise. — *mčód-stón* an entertainment, as sort of libation, given to the priests *Dzl.*; perh. also a sacrificial feast. — *mčód-sdón* 1. *Sch.* = *mčód-rten* (?), 2. offering-lamp *Sch.*, 3. the wick of such a lamp (in this sense it is used in a little botanical book). — *mčód-γnás* 1. prop. place where there is offered, place of sacrifice. 2. the object to which veneration is shown, image of a god *Glr.*, sanctuary. 3. the offering priest, the sacrificator. — *mčód-pa-po* a sacrificer *Cs.* — *mčód-bul* the offering of a sacrifice *Cs.* —

mčód-sbyin id. (though elsewhere *mčód-pa* sbst., as a gift to deities, is distinct from *sbyin-pa* a gift to men), also: sacrificer; *mčód-sbyin-gyi dun-kañ* house where people assemble in order to perform sacrifices; *sróg-gi mčód-sbyin* bloody offerings or sacrifices *Tar.* — *mčód-mé offering-lamp*, lighted in honour of a deity, and very common in the houses of Buddhists; **čod-mé púl-čé** *W.* to light such a lamp, (prop. to offer it). — *mčód-rdzás*, *mčód-čá*, *mčód-pai yo-byád* instruments, utensils, requisite for festival processions in honour of a deity. — *mčód-śóms* or *-bśáms* the upper shelves in the holy repositories, containing the little statues of Buddha etc.

མཆོད་པོ་ *mčór-po*, sometimes *pyór-po* 1. pretty, handsome, neat, elegant, *pó mčór-po* a handsome man, *bud-méd mčór-mo* a pretty woman, esp. a smart gaily dressed female. — 2. *W.* also vain, conceited.

འཇག་ཅན་ *čag-čan* col. trodden, stamped; solid, firm, compact, like the Hindustani *pakka*.

འཇག་པ་ *čag-pa* I. pf. *čag* (s) 1. to break vb. n., *snod čag-pa* a broken vessel *Dzl.*; fig. *ña-rgyál čag* my pride is broken, frq.; *der-byón-stabs čag* the opportunity of going there has been cut off *Mil.*; **lam čag-pa* (also *šog-pa*)* *C. a.* a beaten, practicable road (a road broken through, v. *čэг-pa*) b. *W.* an impracticable, broken-up road. — 2. to be broken off, abated, beaten down from the price, *žu-čag-med-par* there being no room for either asking or abating *Mil. nt.* —

II. also *čágs-pa*, pf. *bčags*, fut. *bčag* (imp. *čөг?*) 1. to tread, to walk, to move, esp. when speaking respectfully or formally, *yab-més-kyi žábs-kyis bčágs-pai sá-ča* the place where my ancestors did walk *Glr.*; *žabs čágs-pai pyág pyir gro* follow me on my walk *Mil. nt.* — *čág-tu* or *čágs-su gró-ba* to take a walk *Dzl.*; **góm-čag-čé** *W.* to step along solemnly; *čág-péb-pa* v. *pyág-péb-pa*. — 2.

like *gró-ba* in a more general sense: *bžón-pa-la*, *čibš-la* to ride in a carriage, on horseback *Cs.*

འཇགས་པ་ རྟེན་པ་ 1 v. རྟེན་པ་. — 2. sometimes for རྟེན་པ་.

འཇགས་པ་ རྟེན་པ་(ས)་པ་ རྟེན་པ་(s)-sa a place for walking, *Lex.*, *Cs.*

འཇགས་པ་ རྟེན་པ་, pf. *bčans*, fut. *bčan*, imp. *čon(s)*, 1. to hold, to keep, to take hold of, *skrá-la* by the hair *Mil.* — *čan-zünš* handle, crook of a stick, *Mil.* — 2. to carry, to wear, to carry about one, e.g. amulets etc. — 3. (*yid-la*) to keep in memory, in one's mind. — 4. to have, to assume, e.g. the body of a goddess, of a *Rakshasi Pth.*

འཇགས་པ་ རྟེན་པ་ *W.* a (closed) handful e.g. of dough; **čáns-bu** a clod (of clay), a snow-ball etc. formed in the hand.

འཇགས་པ་ རྟེན་པ་ I. pf. *čad*, vb. n. to *yčód-pa*, like *čód-pa*, to be cut into pieces, to be cut off, to decay, *dám-bur* (to fall) to pieces *Med.*; to cease, end, stop, of diseases *Glr.*, of life *Lex.*; to cease to flow or to blow, of water or wind; to die away, to become extinct, of a family, a generation; to be consumed, of provisions *Pth.* of bodily strength *Thgy.*; to be decided, *Kyód-kýis bsád-par čád-na* you being determined to kill me *Dzl.* —

II. pf. and fut. *bsad*, imp. *šod* 1. to explain, *óg-tu čad* it will be explained below *Lt.*; *yid-la byos šig dan bsád-do* give heed, and I will explain it to you *Stg.*; *čad nyán-pa* to listen to an explanation *Sch.*; *šig čos řtam čád-pa* to teach the transitoriness of existence *Sch.* (?) — 2. to tell, to relate.

འཇགས་པ་ རྟེན་པ་, pf. *bčabs*, fut. *bčab*, imp. *čob* to conceal, to keep secret, *čáb-pa-med-pai sems* a candid mind, open-heartedness *Stg.* (cog. to *čáb-pa*).

འཇགས་པ་ རྟེན་པ་ I. vb. (pf. *bčam Lex.*), also adj. and sbst. to accord, to agree, agreeing, agreement, *srid-la mi čám-pas* as they did not agree about the government *Glr.*; *čam byéd-pa* to make

agree, to reconcile *Mil.*, **čam mi čam** col. they do not agree; *ka čám-pa* to agree upon, to concert, e.g. an escape; *ka čám-par* by concert, unanimously.

II. 1. to dance, *čám-par byéd-pa Sch.* 2. a dancer, *kro čám-pa* a dancer with a frightful mask; *gar-čám(s)* a dance; *čám-po* a dancer *Glr.*; *čam-dpón* leader of a dance; *čám-yig* book or programme of a dance.

འཇགས་པ་ རྟེན་པ་ *Ld.*, *Sp.* cupboard.

འཇགས་པ་ རྟེན་པ་ I. pf. *bčas*, rarely *čas*, fut. *bča*, imp. *čos*, to make, prepare, construct, but used only in reference to certain things; 1. *řnas*, vulg. *tsan*, *čá-ba Pth.* to prepare a place, house or abode, to settle; *mal čá-ba* to make a bed or couch *Cs.*; *dmag-sgar čá-ba* to pitch a camp; *křims-ra čá-ba* to establish a court of justice *Glr.* — 2. *řgyal-křims čá-ba* to draw up a law, to give laws, frq. — 3. *dam čá-ba* to make a vow, to promise, assert, protest, frq.; *yi-dam čá-ba* id.; also to utter a prayer; *dám-bča* v. sub *dam*. — 4. *skyl-křin čá-ba* = *skyl-křin byéd-pa*, v. *skyl-ba*. — 5. *blo-řtád čá-ba*, c. c. *la*, to place confidence in.

II. to bite, *řig-la řig čá-žin zá-la* to bite and devour one another *Dzl.*; so *čá-ba* to bite with the teeth (?) *Mng.*, or to gnash or grind the teeth (?); *šin čá-ba* to gnaw at a piece of wood *Stg.*

འཇགས་པ་ རྟེན་པ་ *čar-řgyán*, or *čar-čán* a present given reluctantly *Sch.* (?)

འཇགས་པ་ རྟེན་པ་, pf. *šar*, to rise, appear, become visible, of the sun etc., also of the sun's appearing above a mountain, from behind a cloud etc., frq.; to shine, *gańs-ri-la nyi-ma šar-ba* the shining of the sun upon a mountain covered with snow, a snowy mountain lit up by the rays of the sun *Glr.*; *řzugs-brnyán mi čar-ba* the not appearing of the image which is formed by the reflection of a mirror (as something strange and surprising) *Wdñ*; *řzugs čar-ba byéd-pa* to cause an image to be reflected (in the water);

dpnyid-ka *śar* spring has appeared; frq. of thoughts: *nyams-su*, or *yid-la* རྟོལ་བ་ (thoughts) rising in one's mind; *yid-la* *śar kyan* *Mil.* though I can figure it in my mind; *grōgs-su* རྟོལ་བ་ (they) appear as friends *Mil.*; *rgyan-du* རྟོལ་བ་ *Mil.* it turned into a blessing. — རྟོལ་བ་-sgo thought, idea, conception, རྟོལ་བ་-sgo *byun* an idea comes, a (happy) thought, a (new) light, bursts upon me *Mil.*; རྟོལ་བ་-ga *Mil.* the rising, the rise.

འཕྲུལ་བ་ རྟོལ་བ་, secondary form to རྟོལ་བ་ II., 1. Cs.: to fluctuate mentally; in this sense prob. *Zam. ytab-méd* རྟོལ་བ་ to fluctuate, to waver, without aim or object. — 2. to be confused, in disorder, *smra* - རྟོལ་, also རྟོལ་-ytab *smra* *Lt.*, as a morbid symptom, prob. he raves, he talks nonsense. — 3. morally: *tsul-krim* རྟོལ་བ་ *S.g.* to break one's vow, *bslab-pa* to act contrary to the doctrine, to violate it *Tar.*; in a more restricted sense: — 4. to fornicate, to commit adultery, *bud-méd smad* - རྟོལ་བ་ *byéd-pa* a whore, harlot *Mil.*; རྟོལ་བ་-pa, -po lecher, fornicator *Stg.*; རྟོལ་བ་-rnams-kyi *tsig* obscene language, mentioned as sub-species of *kyál-ka*; རྟོལ་བ་-mo whore. — *འཕྲུལ་བ་-la-འཕྲུལ་བ་-lé* *W.*, རྟོལ་བ་-འཕྲུལ་བ་ *Tar.* 184, 20 confusedly, pellmell.

འཕྲུལ་བ་ རྟོལ་བ་, pf. *ši*, 1. vb. to die, of a flame: to go out; *rañ* རྟོལ་བ་ I will seek death *Dzl.*; རྟོལ་བ་ *yin* he dies, will die *S.g.*; རྟོལ་བ་ or *ši-ba-las sós-par gyūr-ba* *Dzl.* to be saved from imminent danger of death (but not: to rise from the dead); རྟོལ་བ་-bar *byéd-pai* *ču* water causing death *Sambh.*; *ši-bar gyūr-to* they perished *Pth.* — 2. sbst., the state of dying, death, རྟོལ་བ་ *tsám-du gyūr-ba* to die almost (of grief etc.) *Mil.*; *dus-min* རྟོལ་བ་ *nyün-ba* *yin* premature death rarely occurs *Sambh.*; རྟོལ་བ་ *nam yon* *ča med* *Mil.* when death will come one does not know, (*W.* **ši-čē** to die; death; **ši son** he has died, **ši yin** he will die).

Comp. རྟོལ་བ་-ka Cs.: 'the very act of dying,' but I doubt whether such a sbst. exists; I only know the adv. རྟོལ་བ་-kar at his very

dying, at the point of death *Mil.*, when being extinguished *Glr.* (v. *kar* sub *ka* IV. 4, 5), and རྟོལ་བ་-ka-ma 1. adj. dying, *dud-gro* རྟོལ་བ་-ka-ma a dying animal *Glr.*; 2. sbst. the dying, རྟོལ་བ་-ka-ma-ru = རྟོལ་བ་-kar (doubtful); རྟོལ་བ་-kar and རྟོལ་བ་-gar may be incorrect spellings. — རྟོལ་བ་-ltas, more rarely རྟོལ་བ་(-bai) *rtāgs* forebodings, foretokens of death *Med.* — རྟོལ་བ་-bdag the lord of death, perh. = *yšin-rye*, but it seems to be more a poetical expression than a mythological personage; རྟོལ་བ་-bdag *bdud* id. — རྟོལ་བ་-nād a disease causing death, a fatal disease *Tar.* — རྟོལ་བ་-po Cs.; a person dying(?) — རྟོལ་བ་(-ba)-méd(-pa) immortal; cf. *ši-ba*. — Note. རྟོལ་བ་ *phó-ba* is prob. only a rather incorrect, yet common expression for *the* *phó-ba* to change one's place of existence, to transmigrate.

འཕྲུལ་བ་(སྟེན་པ་) རྟོལ་བ་(སྟེན་པ་) to bind *Sch.*, prob. an incorr. spelling for *kyig-pa*.

འཕྲུལ་བ་, འཕྲུལ་བ་ རྟོལ་བ་, རྟོལ་བ་-pa I. vb., pf. *bēins*, fut. *bēin*, imp. *šin(s)*, *W.* **cin-čē**, to bind (in general); to fetter (a prisoner) *Dzl.*; to bind or tie up, to cord, a bundle or package; to tie round, to put on, a girdle *Glr.*; to bind up, to dress, wounds; fig. to render harmless, to neutralize, paralyze, esp. by witchcraft, to exorcise, frq.; *bēins* *gról-ba* to untie, to loosen, to take off the dressings *Lt.* —

II. sbst. any binding-material 1. ribbon, *mgul-šin* necklace, neckcloth, neckerchief. — 2. fetter, shackle, also fig. for magic curse, anathema. — 3. string, tie. — 4. cramp, spasm *C.*

འཕྲུལ་བ་ རྟོལ་བ་-bu a spurious, glass jewel (*Schf. Tar.* 142, 9); *bsam-yas* - རྟོལ་བ་-bu p. n. *Ma*.

འཕྲུལ་བ་(སྟེན་པ་) རྟོལ་བ་(སྟེན་པ་), pf. *bēibs*, fut. *bēib*, imp. *šibs* resp. to ascend, to mount, a horse or carriage, *rtā-la*, or more correctly *šibs-la*, to ride, to proceed on horseback.

འཕྲུལ་བ་ རྟོལ་བ་-pa to be full, to get full *Sch.*

འཕྲི་བ་ *öir-ba*, evidently a present-form of the pf. *öir-ba*, to press, to squeeze.

འབྲུ་བ་ *öü-ba* I. acc. to grammatical analogy 1. vb. n. to *ṛcūd - pa*, to be twisted, distorted, pf. *öüs*. — 2. sbst. curvature, crookedness, distortion. — 3. adj., more frq. *öüs-pa* crooked, wry, *ka-öüs Wdn.* the mouth being wry, distorted *Lt.*; also obstinately perverse; fig. *yig-öüs Med.* frq., prob. = *kam-lóg*.

II. pf. *bëus*, fut. *bëu*, imp. *öus*, *W. *öü-ê**, 1. to lade or scoop (water), *öu-mig-la öu* to draw water from a well *Dzl.*; *öü-töm* water-conduit *Sch.* — 2. to irrigate, to water, *zini* a field *Cs.* (?)

III. *nán-gyis öü-ba-la Tar.* 127, 6, when he was pressed hard, was urged with importunity; (this signification, however, seems to rest only on this passage).

འབྲུག་པ་ *öüg - pa* to be mistaken *Pth.*, v. *pyüg-pa*.

འབྲུན་པ་ *öün-pa*, evidently vb. n. to *juin-pa*, hence 1. to be tamed, subdued, made to yield, *stóbs-kyis* by force, *lās-kyis* by hard work. — 2. to confess *Cs.* — 3. to wrap or twist *Sch.* — 4. to fix *Sch.* — 5. to fix one's self *Sch.*; *öäl-sar öün* entangled in vicious indulgences *Sch.*

འབྲུས་(ས་)་པ་ *öüm(s)-pa* 1. to wish, to long for *Lex.* — 2. to shrink *Cs.*

འཕྲི་བ་ *öe - ba*, pf. *bëes*, *öes* (*Sch.*), fut. *bëe*, imp. *ëes*, 1. to assure, to promise, *kas öé - ba Lex.*, resp. *žál - gyis öé - ba* id. — 2. resp. for *smrá - ba*, like *ṛsün-ba* (?)

འཕྲེག་པ་ *öég-pa*, also *öág(s)-pa*, pf. *bšags*, fut. *bšag*, imp. *šog*, *W. *šág-ê**, 1. to cleave, to split, *šin* wood; *sóg-les öég-pa* to saw *Sch.*; *öég-byéd* (a thing) that cleaves, a hatchet *Cs.* — 2. to confess, to acknowledge; v. also *bšág-pa* and *šóg-pa*.

འཕྲེད་པ་ *öéd-pa* an incorr. form of *öád-pa* or *mčéd-pa*.

འཕྲེས་པ་ *öéms-pa*, pf. *bčems*, fut. *bčem*, to chew *Med.*

འཕྲེལ་བ་ *öél-ba* *Cs.* 1. to believe, give credit to; *blo-öél-ba* (?) col. id. — 2. *Lex.* = *žen-pa* to wish (?).

འཕྲོག་པ་ *öög wall Sch.*

འཕྲོང་བ་, འཕྲོངས་པ་ *öön-ba, ööns-pa Sch.*
= *öän-ba*.

འཕྲོས་པ་ *ööms-pa* 1. = *öám-pa Glr.* and *Lex.* — 2. vb. n. to *ööms-pa* 4 *W.*, **da čoms son** now it is done.

འཕྲོ་པ་ *öör-po* = *mčor-po*.

འཕྲོར་བ་ *öör-ba* I. vb. n., pf. *šor*, 1. to escape, slip, steal away; to drop from, *stón-mo šor-gyis* as the meal escaped him, as he was deprived of the meal *Dzl.*; *rtsa-krag öör-ba* hemorrhage, bloody flux *Med.*; *bkrag-öör* without splendour, lustreless; *nor öör* the money is gone, spent, lost *Thgy.*; *sdóm-pa öör* the duty is violated *Glr.*; *mé-la, öü-la öör-ba* to be consumed by fire, carried off by water; **šan mi tun dé - ne ka mi šor** *W.* I will not drink any beer, then the mouth cannot run away, i.e. then no indiscreet words will escape my mouth; to flow out, to run, of a leaking vessel, to run over, of a full one. — 2. to come out, to break out, frq. of fire; *krag-pa šor* a quarrel, a war broke out, also of water breaking through an embankment etc. — 3. to go over, to pass, from one person or thing to another, *rgyál-sa Bód-nas Me-nyág-la šor* the supreme power passed from Tibet to Tanggút *Glr.*; *ṛžán-gyi dbān-du šor* then I shall get into the power of another *Mil.*; *rkün-ma-la šor* it became the prey of a thief. — 4. *W.* to run away, flee, escape, elope, inst. of *brós-pa*, **šor-te ča-dug** he retires, falls back.

II. vb. a., pf. (*b*)šor, fut. *ṛšor* (?) 1. to pursue, chase, hunt after, *ri-boñ rgyas* hares by means of nets; *nya öör-ba* to fish *Dzl.*; *Cs.* also to strain (?), *öör-sgég* a seducer; a swaggerer *Sch.* (cf. *sgég-pa*). — 2. to light, kindle, set on fire (?)

འཕྲོལ་བ་ *ööl-pa* 1. disorderly, dissolute, immoral. — 2. disorderly action or conduct, dissoluteness, *ööl - pa sna - tsögs spyád-pa* committing several acts of immorality *Wdn.* — *kro-bo-öl-pa* n. of a demon. (Cf. *ööl-ba* II).

འཛོལ་བ་ རྩོལ་བ་ I. pf. *bòl*, fut. *γḥol* (?) 1. **to entrust** a person with a thing, to commit a thing to another's charge; **to make, appoint**, *dé-la rgyál-po རྩོལ་བ་* they made him king *Pth.*; *btsün-mo-la rtá-rdzi bòl-lo* they made the queen tend the horses *Gl.*; *tab - ; yóg རྩོལ་བ་* he may be employed as a kitchenboy, scullion *Pth.*; *dbañ-méd-du རྩོལ་བ་* to make one powerless, to compel by authority *Gl.*; *bòl - bai γnyer Lex.* manager; *རྩོལ་བ་* *no Ler.* intercessor; *pi-wán-la ram-dégs bòl-nas glu blaïs* she sang with accompaniment of the guitar (lit. committing the accompaniment to the guitar) *Gl.*; **kyab òl-la** (for *རྩོལ་བ་*) **yon-čè** *W.* to place one's self under another man's protection. — 2. **to commit, commend, recommend**, *lás རྩོལ་བ་* to commission one with an affair or transaction; resp. *prin (-las) རྩོལ་བ་*, though *prin (-las)* seems to be sometimes a mere pleonasm: *bán-so yul dēi lha-srūn-rnams-la prin-bòl mdzād-do* (the king) recommended the sepulchre to the tutelar gods of the country *Gl.*; **òl-te bór-čè** *W.* to deposit a thing for temporary keeping.

II. = *ཇ་ལ་* 1. *Cs.* **to change, to turn aside** (?) — 2. **to be thrown together** confusedly, e.g. of the loose leaves of a (Tibetan) book; *རྩོལ་བ་ byéd-pa* to put in disorder, to confuse, to confound *Ma.*; *dge-sdīg རྩོལ་བ་ gro* virtue and vice are confounded *Ma.*; **i lé-ka òl dug** *W.* this affair goes wrong, turns out badly;

in a special sense: **to rave, to be delirious** *C.*; **òl - láb gyáb - pa** *C.* id.; **nyid - òl láb - pa, gyag - pa** *C.*, to talk confusedly whilst being heavy with sleep; **òl-kā** *C.* senseless talk; **òl-kan-ni fú-gu, òl-tug** *W.* being of a mixed race; illegitimate or bastard child, bastard. — 3. morally: **to break a vow**; **a-ne òl son** he has broken his vow on account of a woman, i.e. by having married.

འཛོལ་བ་ རྩོལ་བ་ *Cs.*: 1. a thing committed to another's care. — 2. a sly, crafty woman, *Sch.* a dissolute woman.

འཛོལ་བ་ རྩོལ་བ་ I. pf. *bòs* or *òs*, fut. *bèo*, imp. *òs*, supine *bòs-su Dzl.* 2, 4, *W.* **ò-čè**, pf. and imp. **òs**, **to make, make ready, prepare, to construct, build**, a bow, a road etc. *Gl.*; *òs-sam am* I to build? *Gl.*; *drés-ma tág-par òs-pa* to make ropes out of *drésma* (a kind of grass) prop. to work *drésma* into ropes, *Gl.*; *γzab òs-pa* to adjust one's ornaments *Sch.*; *lus òs-pa* to dress, to trim one's self up *Sch.*; *γsár-du òs-pa* to renew, renovate, repair *Sch.*; *ltün-ba pyir òs-pa Tar.* 95, 20 perh. to retouch, amend, correct, improve. — *tsül-òs* hypocrisy, a mere outward performance of religious rites and observances *Mil.*, *tsül-òs ma byas spyód-pa* to live without hypocrisy *Mil.*; *tsül-òs-mkan* hypocrite. — *tsül-òs-pa* or *bòs-pa* acc. to *Cs.* also an established rule or canon.

II. *Sch.*: **to gnaw off** (secondary form to *òd-ba*).

ཇ་

ཇ་ 1. the letter *ḡ*, media, palatal, like the Italian *gi* in Giovanni, *g* in giro; in *C.* as initial deep-sounding and aspirated, *ḡh*. — 2. numerical figure: 7. — 3. **tea**, resp. *γsol-ḡa*. For the trade in Central Asia it is pressed into brick-shaped lumps, a portion of which, when to be

used, is pulverized and boiled, having been well compounded with butter and salt or soda (*bul*) by means of a kind of churn of bamboo (*gur-gür*), after which it is drunk as hot as possible. Of late years tea grown on the southern slopes of the Himalaya Mountains finds its way into

Central Asia. The tea called *bru-tán* is considered the best, and of other teas *Cs.* mentions *rtse-ja*, *zi-lin-spi-ja* hairy (?) tea from Siling, (a province in the neighbourhood of the Kokonor); *Schr.*: *ynám-ja*, *mín-ja*, *bó-ja*, *ja-yziús*, *zau*, *hu-čág*, *u-si*; *bzan-ja*, or *ko-tse* is, acc. to *Cs.*, good ordinary tea, *čün- jug*, or *čün- čün* are sorts of inferior quality. The shepherds in *W.* make use of a surrogate, viz. the *Potentilla Inglisii* (*spán-ja*), growing on the mountains at a height of 15 000 feet; poor people in *Sik.* use the leaves of the maple (*gya-lí*).

Other *comp.* *ja-bkrüg* (pronounced **jhab-tüg**), prob. for *ja-dkrüg*, **twirling-stick** *Ts.* — *ja-mčöd*, libation of tea. — *ja-tág*, or *btág* **grinding-stone**, in India and Tibet used for kitchen purposes inst. of our little mortars. — *ja-dám Sch.* **tea-pot** (?) — *ja-blüg W.* a little pitcher-shaped **brass vessel**. — *ja-bin* (pronounced **jham-bin**) *C.* **tea-kettle**, **tea-pot**. — *ja-ma* the man that prepares the tea in a monastery, **tea-cook**; *jai dpon* head-tea-cook. — *ja-ril* 1. *W.* **grinding-stone**; 2. *Lex.* **skull**. — *ja-sun-čan* 'a cup of tea, or: as much as a cup of tea' *Sch.* — *ja-seg* tea-dust *Sch.*

ཇ་མོད་ ja-hód *Lex.* yellowish red.

ཇ་ག་ jag **robbing**, **robbery**, *jag rgyág-pa* to rob, to be a robber; *rku-jag-gyu-zól byéd-pa Glr.*; *jág-pa* frq. robber (not robbery *Sch.*); *jag-dpón* captain of a gang of robbers *Mil.*

ཇ་ ji 1. num. fig.: 37. — 2. the correlative form of the pron. *či*, **what**. For the construction of a sentence containing *či* or *ji*, v. *gan* II. The explanation there given shows, that in correct language *ji* is always followed by a participle: *ji yód-pa de pul žig* offer what you have, make a libation of what you have. Owing, however, to the slight difference in the pronunciation of *či* and *ji*, the former is frq. written in the place of the latter; *ji*, of course, is used in conjunction with the same words as *či*; a few more instances may follow

here: *ji-skad* whatever, relative to words spoken: *nas ji-skad smras kyan* whatever I may say *Glr.* — *ji-snyéd* 1. as much as, as great as; 2. *C.* very much, every thing possible. — *ji-lta-ba* 1. adj. of what kind, of what nature, ... *ji-lta-ba bžin-du* ... *la yan de-bžin-no* as it is with ... so it is with ... *Stg.* 2. sbst. quality, nature, condition *Cs.* — *ji-lta-bu* such as, like as, *Lat. qualis*. — *ji-ltar* adv. as, in what manner; 'a-mas *ji-ltar zér-pa bžin-du* according to what the mother has said *Glr.* — *ji-ste* = *či-ste*. — *ji nús-kyis* to the utmost, to the best of one's ability *Dzl.* — *ji ma ji-bžin-du* (?) according to custom or common usage *Sch.* — *ji-mi-snyám-pai bzód-pa* a patience prepared for every event *Sch.* (?) — *ji-tsam* = *ji-snyéd*; *lo lña lón-pa ji-tsam-pa de-bžin-no* they are (as tall) as (children) five years old *Stg.*; *ji tsam byas kyan* whatever they had done *Tar.*; *ji-tsam-na* or *nas* as soon as, when. — *ji-bžin* as, like, how, *ji-bžin tso mi ruñ* (he) can in no wise, by no means, continue to live *Lt.*; *ji-bžin-du ysunis* elliptically: he said how (it was), he answered according to the state of the case (*Schf.*) *Tar.* 89, 9. — *ji-srid* as long as.

ཇ་ལུ num. fig.: 67.

ཇ་ཁྱེ་ཁྱེ་ ju-tig denotes a way of drawing lots by threads of different colours, whence a class of Bonpos is called *pya-bon ju-tig-čan Glr.*

ཇ་པོ་ ju-po *Liš.*, **ju-lüm** *W.*, a globular stone used for grinding spices, = *ja-ril*.

ཇ་མུ་ ju-s *C.* **strategy**.

ཇ་མུ་མ་ ju-s-ma a sort of silk stuff *Cs.*

ཇ་ལྡན་མ་ ju-s-légs 1. *Sch.*: 'possessed of good manners, of propriety of conduct, **decent**, **agreeable**; *ju-s-bdél* sincere' (?) — 2. *Cs.* **clever**, **skilled**, **able**, **experienced**. **žin-gi lé** in agriculture, **mag** in military matters *C.*

ཇ་ཇ་ je 1. num. fig.: 97. — 2. a particle, used for expressing the comparative de-

gree of an adj. or adv., and esp. a gradual growing or increase, often with termin. or *la*: *je man gro* (they) go on increasing or multiplying in number *Mil.*; *je ysäl-du son* it has become more and more clear or evident *Thgr.*; gen. repeated: *je nye je nye sön-ste* going nearer and nearer *Mil.*; *je čün je čün-la son*, also *je čün je nyün Mil.* less and less; sometimes also for the superlative degree, *Cs.*: *je dän-po* the very first, also *Lex.* — 3. *je-žig* a little while, = *re-žig Lex.* — 4. *Bhar. 14, Schf.*: 'an adhortative particle, often connected with a vocative'; *Sch.* has: *je kyod* 'now you, you first!' — 5. = *dyans Lex.*

ཇོ 1. num. fig.: 127. — 2. v. the following word.

ཇོ་བོ་ (ཇོ་བོ་) 1. *C.* the elder brother, also **jo-žö** and **ä-žö** (the latter also in *W.*), resp. *jo-légs*. — 2. lord, master, esp. nobleman, grandee, *W.* **jo**, *yar-lün jo-bo Glr.* the lord of the manor of Yarlung; **ti-nän jo** *W.* the nobleman of Tinan; *jo-jo min-po* my noble brothers (says a princess) *Glr.*; in *C.* used as honorary title for noblemen and priests, in *W.* also for noble Mussulmans; in ancient times for certain divine persons, and idols, particularly for two, famous in history: *jo-bo mi-skyod-rdö-rje*, and *tsan-dän-gyi jo-bo*, also *jo-bo šä-kya*, *jo-bo rin-po-čé v. Glr.*

ཇོ་མོ་ 1. mistress, the female head of a household, a woman that governs as mistress of her servants *Dzl.* — 2. lady, esp. a cloistress, nun *Mil.*; in *W.* frq. — 3. goddess (cf. sub *jo-bo 2*), *jo-mo sgröl-ma* the goddess *Dolma Glr.* — 4. p. n. *jo-mo-lha-ri* one of the highest mountain summits in West-Bhotan, usually called 'Chumulhari'; *jo-mo-ka-nag* another summit in southern Tibet.

ཇོ་མོ་མོ་ *mjäl-ba*, imp. *mjöl*, 1. to meet c. *dan*, = *prad-pa*, without any respect to rank, *Mil.* often. More frq. 2. resp.: to obtain access to an honoured person; *žal-dños-su mjäl-bar yod* he (the incarnated Buddha) may personally be seen and spoken to *Glr.*; to wait

on, to pay one's respects to a person, *yab dan mjäl tsäl-lo* I will pay a visit to my father *Dzl.*; *pyis myür-du mjäl-du yon* I shall take the liberty of soon coming back *Mil.*; *rgyal-bai sku dan ta-mal mjäl* to thee, Buddha, my own humble self approaches (says a prince to his father who appears to be an incarnated Buddha) *Glr.*; *mjäl-bar žü-ba* to ask for an audience *Glr.*; *mjäl-du mi btub* (they) cannot get in, cannot obtain admittance *Pth.*; **jal-čäg čö-čé** (or **čäg-žäl** *Cs.*) *W.* to salute, to exchange compliments on meeting; *mjäl-präd-byéd-pa* = *präd-pa*; used also of a king and his ministers: *mjäl-präd dan dgä-bai rтам män-po mdzad* (they) exchanged many compliments and expressions of joy *Pth.*; to visit or pay one's respects to holy places, as pilgrims do, to go on a pilgrimage, also *žal mjäl-ba Mil.*; *rnas mjäl-ba id.*, *rnas-mjäl-pa* partic., a pilgrim, palmer; *di mjöl žig do* make your pilgrimage to this place. — 3. to understand, comprehend, *Zam.*: 'gö-bai mjäl-ba ཇོ་མོ་'; *don mjäl-ba* to understand the sense *Mil.*, yet cf. *jal-ba 3.* — 4. often erron. for *jal-ba*.

Comp. *mjäl-ka* audience, access, admittance, *mjäl-ka ytön-ba*, or *ynän-ba* to give audience, *gég-s-pa* to refuse it *Mil.* — *mjäl-där* = *ka-btägs*. — *mjäl-sna-pa* an usher, master of ceremonies *Cs.* — *mjäl-pyäg salutation*. — *mjäl-mäns* a visit paid by many together, a grand reception *Cs.*

ཇོ་མོ་མོ་ *mjin-pa* 1. = *jün-pa*. — 2. *rtswa-mjin* meadow *Bhar. 82, Schf.*

ཇོ་མོ་མོ་ *mjug* what is behind, hind part, e.g. of the body, resp. *sku-mjug*, posteriors, back-side, tail, often also *mjug-ma*; *mjug škór-ba col.* to turn one's back (on another); *mjug-ma sgril-ba* to wag the tail; fig.: the further progress and final issue of an affair, the consequences = *rjes*, opp. to *dños-γži* the thing itself, and to *sñön-gro* the preparations *Thgy.*; the lower end or extremity, e.g. of a bench, a stick, a river (= mouth), of a procession, train etc.; with regard to time: the end, *zlä-ba bgyäd-pai mjüg-la*, at the end of the eighth month;

in general *mjug-la*, *mjug-tu* adv. and postp., = *mtar*, at the end of, at last, behind, after, with the genit. inf., or the verbal root, gen. opp. to *mgo*. — *mjug-sgro* (W. **jug-ro**) lower or inferior part, underpart, buttocks (cf. *ɣʒug*); *mjug-to* id. — *mjug-btág* (for *btég*), and *mjug-ldéb* W. wagtail. — *mgo-mjug* above and below Dzl.

མཛེ་ *mje*, resp. *ɣsán-mje*, **མཛེ་གཤམ་** the penis; *Zam.* avoids the term by making use of circumlocutions, others employ it, esp. *Med.*; also in vulgar use; *mje lán-ba* erection of the penis; *mje sbúbs-su nub* the penis recedes; *mje-mgo* glans penis. — *mje-rlig* the penis and testicles. — *mje-sbúbs* the membranous covering or sheath of the penis.

མཛེད་པ་ *mjéd-pa*, *Zam.* **མཛེད་པ་** suffering, enduring, bearing patiently; *Cs.*: obnoxious; *mi-mjéd* prop.: free; gen. **the world, the universe**, acc. to Buddhist ideas; except in the last mentioned sense the word seems to be little used.

འཇག་པ་ *ǰág-pa*, pf. *ǰags*, *Cs.*; *Sch.*: to establish, settle, fix, found; hence prob. *bde-ǰágs* and *kris-ǰágs*, *ǰags-kris* (*Lexx.* and elsewh., but not frq.) **time of prosperity**, of peace, of rest, a time without disturbances, war, epidemics etc. (*kris* by itself is not known).

འཇག་པོ་ *ǰág-po* 1. *Lex.* = *klu*, or n. of a Lu, also *ǰóg-po*. — 2. vulgar = *yág-po*.

འཇག་མ་ *ǰág-ma* 1. *Sch.*: a sort of **coarse and thick grass** of inferior quality; so *Pth.* of a hut: *ǰág-mas púb-pa* covered with such grass. — 2. *Lex.* **འཇག་མ་** a fragrant grass, *Andropogon muricatus*. — 3. *Gbr.*: **a blade** (of grass), **stalk** (of corn), *ǰág-ma reĩ stén-na* on every blade, *kú-sai ǰág-ma pón ǰig* a bundle of blades of Kusha grass; *ǰag-rgód Sch.* horse-tail, pewter-grass, *Equisetum*. — 4. *Sik.* **squirrel**, perh. = *bya-ma-byi Sch.*(?).

འཇག་ས་ *ǰags*, v. sub *ǰág-pa*.

འཇག་ས་པ་ *ǰágs-pa C.* to give, to make a present *Georgi Alph. Tib.*

འཇེ་བ་ *ǰán-ba* to devour, swallow, *Sch.*

འཇན་པོ་, **འཇན་མོ་** *ǰán-po*, *ǰán-mo* **consort, husband, wife** *Cs.*

འཇན་ས་ *ǰán-sa*, v. *cán-sa*.

འཇེ་བ་པ་ *ǰáb-pa*, pf. prob. *bžabs*, fut. *bžab*, to sneak, slink, creep privily; to lie in wait, in ambush, *tsé-la ǰáb-pa* to attempt a person's life *Pth.*; **ǰág-ne ǰáb-te sad tán-čé** W. to assassinate; *lkog ǰab byéd-pa* v. *lkog*; *ǰáb-bus ma byin-par lén-pa Thgy.* to steal clandestinely. Cog. to *ǰáb-pa*.

འཇེ་ཅེ་ *ǰáb-tse* nippers, tweezers.

འཇས་མགོན་ *ǰam-mgón* = *ǰam-dpál*.

འཇས་པ་ *ǰám-pa B.*, **ǰám-po** W., **ǰám-ǰám** C. col. (opp. to *rtsúb-pa*, *rtsin-ge*) **soft, smooth, tender, mild**, e.g. of cloth, hair, a meadow, a plain without stones or rocks, of fruit, the air, the character of a person, a person's way of speaking (*ǰag C.*, **pé-ra** W., **pé-ra ǰám-po dan** with mild expressions, fair words, in a friendly manner), of a law; of beverages: **weak** W.; of a (hay-)rake: **close** W.; **ǰám-po ǰáb-čé** W. to mow off close; *ǰám-bud* blowing or playing (the flute) softly, piano; *ǰam-rtsi Med.*, seems to be a kind of medicine; **ǰam-sán** W., C., plain, without ornaments.

འཇས་དཔལ་ *ǰam-dpál* (མཇུག་པོ་) *ǰam-mgón* (འཇུག་པོ་), *ǰam(-pai)-dbyáns* (འཇུག་པོ་) one of the two great Bodhisattvas of the northern Buddhists, the Apollo of the Tibetans, the god of wisdom, demiurge, and more particularly the tutelary god and civilizer of Nepal (v. Köpp. II, 21), incarnated in *Thonmi Sambhota*, and afterwards in king *Kri-sron-sde-btsán* and others. Cf. *spyān-ras-ɣzigs*.

འཇས་ས་, **འཇེ་ས་** *ǰám-ma, ǰe-ǰám*, resp. for *tug-pa*, *soup*.

འཇས་མོ་ *ǰam-mo* **post-stage** *Sch.*

འཇེ་, **འཇེ་མོ་** *ǰa*, *ǰa-tson* **rainbow** frq., *ǰa-od* light, splendour

of the rainbow *Pth.*; གཤམ་པ་ གཤམ་པ་ the vanishing of the rainbow frq.; གཤམ་པ་ v. *lus*.

འཇམ་བུ་ གཤམ་པ་ 1. also གཤམ་པ་ *mo Sch.* lame, gen. གཤམ་པ་; གཤམ་པ་ *byed-pa* to make lame, to lame *S.g.* — 2. to bespeak, to concert, to confederate *Sch.*

འཇམ་བུ་ གཤམ་པ་, གཤམ་པ་, edict, diploma, a permit *Cs.*, who declares this word to be Chinese.

འཇམ་བུ་ གཤམ་པ་ *Lex.* w.e., acc. to *Cs.* = གཤམ་པ་ to stick together, to cohere.

འཇམ་བུ་ གཤམ་པ་, pf. གཤམ་པ་, fut. གཤམ་པ་, imp. གཤམ་པ་, *W.* **cal-čé**, 1. to weigh, གཤམ་པ་

byed srañ (a pair of) scales for weighing *Lex.*, *srañ-la* གཤམ་པ་ *Glr.* — 2. to measure, *rin-tuñ-tsad* གཤམ་པ་ *C.* to measure the

length. — 3. to appraise, to tax; to weigh in one's mind, to ponder; more fully expressed by *blos-gyal-ba* to understand *Sch.*, although native grammarians refer this

signification with less probability to *mjal-ba*. — 4. to pay, pay back, repay, *bü-lon* a debt, *skyin-pa* a loan, *kral* a tax; to

retaliate, return, repay, esp. with *lan*: *pán-lán* གཤམ་པ་ or *légs-pai lan nyés-pas* to

return evil for good. The following is a Buddhist principle of law, but prob. existing

only in theory: *dkon-mčóg-gi rdzás-la* གཤམ་པ་, *dge-dün-gyi rdzás-la* *brgyád-ču* གཤམ་པ་, *pál-pai rdzás-la* *bdün-gyur* no *brgyad* གཤམ་པ་

divine or sacred objects are to be repaid or made good tenthousandfold, things or

property of the clergy eightyfold, of ordinary men sevenfold, and besides the

object itself, hence eightfold *C.*; in *Glr.* there is the following passage: *brkús-pa*

la *brgyad* གཤམ་པ་ *nos dan dgu.* — 5. often erron. for *mjal-ba*; thus prob. also in:

གཤམ་པ་ *bul-ba* to bring a present *Sch.* (more correctly: a present of salutation). — གཤམ་པ་

ka the act, or business of measuring *C.*

འཇམ་བུ་ གཤམ་པ་ 1. *Cs.*, also *hi-ba*, a flea. — 2. *Lex.* and *Cs.*: = *jim-pa*. — 3.

Cs. = གཤམ་པ་ *soft, smooth.* — 4. *Sch.*: disgusting, nasty, e.g. of a fishy smell.

འཇམ་བུ་ གཤམ་པ་ *gig-rten* (receptacle of all that is perishable) 1. the external world:

a. acc. to the common (popular) notion:

the whole earth, the universe, གཤམ་པ་ *rtén-na* *dkón-pa*, what is rare, the only thing

of its kind in the world *Dzl.*; གཤམ་པ་ *rtén-gyi* *lha* the god of the world, a deity of

the Bonpos *Mil.*; གཤམ་པ་ *rtén-las* *dás-pa* one that has escaped from this world, one

emancipated, blessed *Cs.* — b. the external world acc. to Brahmanic and Buddhist

theories, as set forth: *Köpp.* I, 231; གཤམ་པ་ *rtén-gyi* *kams* id. *Glr.*; གཤམ་པ་ *rtén* *čags-pa*

origin, beginning, *ynás-pa* duration, གཤམ་པ་ *pa* destruction, *bžag-pa* arrangement

of the world, cosmography (title of a volume of *Stg.*) གཤམ་པ་ *rtén* *ysum* the three worlds,

earth, heaven, and hades; གཤམ་པ་ *rtén* (*ysum-gyi*) *mgón-po* (*Triloknāth Hind.*) lord or

patron of the three worlds, which is also the title of the third of the three highest

Lamas, viz. of the Dharma Raja, residing in Bhotan, v. *Cunningh.* *Ladak* 371; Bud-

dha *Sakya-tüb-pa* seems to have the same title, *Pth.* — c. fig.: *bdé-ba-čan-gyi* གཤམ་པ་, or *bdé-gro mto-ris-kyi* གཤམ་པ་ the world

of the blessed, like our 'heaven', but of rare occurrence. — 2. world, in a spiritual

sense, གཤམ་པ་ *rtén-gyi* *byá-ba* worldly things or affairs; གཤམ་པ་ *rtén-la* *dgós-pa* (or *pán-pai*)

bsláb-bya useful maxims of life, moral rules *Glr.*; གཤམ་པ་ *rtén-gyi* *čos* *brgyad*, v. *čos*; གཤམ་པ་ *rtén* *byéd-pa*

short expression for གཤམ་པ་ *rtén-gyi* *las* *byéd-pa* *Mil.* — 3. symb. num.: three. — གཤམ་པ་ *rtén-pa*

1. an inhabitant of the world, or the inhabitants of the world, the world as the totality of men, and more

particularly of the worldly-minded; གཤམ་པ་ *rtén-pa* *ni* *ma-dül-ba* *yin-pas* as the world

is unconverted, in which sense also གཤམ་པ་ *rtén* (by itself) seems to be used. 2. a layman.

འཇམ་བུ་ གཤམ་པ་ I. vb. 1. act. pf. *bžig*, fut. *gžig*, imp. (*b*)*šig*, *W.* **šig-čé*, *šig*

*tán-čé**, to destroy, buildings etc., frq.: to cut to pieces, to divide, e.g. a killed animal

W.; to ruin, to annihilate, existing institutions or things, also other people; to abolish,

annul, a law *W.*: to dissolve, an enchantment; to lay aside an assumed appearance

or manner (= to unmask one's self) *Mil.*; to break, violate, one's duty, a vow, *Dzl.*;

rma - jig Med. was explained: **healing** wounds. *jig-par byed-pa* = *jig-pa*, frq. — 2. vb. n. pf. *bzig*, and more frq. *zig*, *W.* **zig-če*, *zig čä-če**, **to be ruined, undone**, e.g. by mischief-making people *Dzl.*; **to fall to pieces, to decay, to rot**, of the human body etc.; **to be lost, to perish**, *jig - par šin-tu sla* (earthly goods) may be easily lost again *Thgy.*; **to vanish, disappear**, *jig* (or *zig*)-*par gyur-ba* id.; *sem zig soñ W.* he was quite dejected or cast down; *zig ysós byed-pa B., C.*, **zig-só* (or -*sób*) *čö-če* or *tän-če** *W.* to 'restore from destruction', to rebuild c. dat. frq., also c. genit. *Pth.*; prob. also c. accus. — 3. **to suck**, draw out moisture *Sch.*, v. *jib-pa*.

II. sbst. **decay, destruction, ruin**, entire overthrow, *skyé-ba dan jig-pa kün-la srid-na* as it is the lot of all men to rise and to decay *Dzl.*; *lūs-kyi mtar jig-pai ltas* symptoms of the final decay of the body **Wdn.*; **čän-la koi zig-pa yod** beer proves his ruin, beer is his destruction *W.*; *jig-pe čö-čen** *C.*, *jig-pa-čan* *Cs.* frail, perishable.

III. adj., but only in conjunction with a negative: *mi-jig-pa imperishable*; *ni-jig rtäg-pa* as explanation of a synonym *Lex.* **རྒྱུ་ཤིང་པ་** *jigs-pa* I. vb. (མི) resp. *tsabs-pa*, to be afraid of a thing, is gen. connected with the instr. (lit. 'by'), in later literature and col. with *la*, *srin-pos jigš-šin* from fear of the Rakshasa *Dzl.*; *dé-la na mi jigs* I am not afraid of that *Mil.*; in *W.* frq. in conjunction with **rag**: **kó-la jig rag** I am afraid of him; also relative to the future, like *dógs-pa: yi-ge máns - pas jigs - nas = mán - gi dógs - nas*, fearing lest there should be too much writing, i. e. from want of room *Pth.*; *jigs-su-ruñ-ba* dreadful, frightful, frq.; **jig-te dár-ri spē-ra zér-če** *W.* to speak trembling and shaking with fear; **mán-po jig soñ** *W.* I am very much afraid; *jigs-par gyur-ba* to be frightened, *jigs-par byéd-pa* to put in fear, to frighten.

II. sbst. (མི་རྒྱུ་ཤིང་པ་) **fear, dread**, *srin - poi jigš-pas* from fear of the Rakshasa *Dzl.*

WC, 14 (unless *srin-pos* ought to be read, as above); *jigs-pa brgyad* the eight fears of life (so among the rest: *rgyál-poi jigš-pa* the standing in fear of the king, who in the East is always supposed to be an arbitrary despot); *mi-jigs-pa* 1. fearlessness, intrepidity; *mi-jigs-pa sbyin-pa* to impart intrepidity; *mi-jigs-pai lág-pa* a fearless hand, heroic vigour. 2. pardon, quarter, safety *Cs.* — *jigs(-pa)-čan* *Cs.* 1. fearful, timorous. 2. dreadful, frightful (I never found it used in this sense).

III. adj. 1. (fearing) **fearful, timorous**, *jigs-pai gró-ba-rnams* timorous beings *Pth.* — 2. (feared) **dreadful, frightful**, *jigs-pai mtsón-ča* dreadful weapons; *kyod-pas lhaq-par jigš-pa yod* there is something even more formidable than you are *Dzl.*

Comp. *bár-do-la jigš skyób-mai smón-lam* a prayer efficacious in the Bardo-horrors *Thgr.* — *jigs-skrág* **fear**; also a terrible object, *jigs-skrág-tu soñ* he has been changed into a **fright**, a monster *Mil.*; **jig-tág tām - pa** *C.* (lit. *btón - pa*) to frighten, deter; intimidate, threaten; *jigs-skrág-pa* to fear, to be afraid *Dzl.* — *jigs-mkán* col. **timid, timorous**. — *jigs-čan* v. *jigs-pa-čan* above. — *jigs-čüm-pa* v. *čüm-pa*. — *jigs(-pa)-po* one afraid *Cs.* (?) — *jigs-byéd* one that is terrifying *Sch.*, appellation of Yamāntaka, who is invoked, e.g. in drawing lots. — *jigs-brál, jigš-méd* **fearless, intrepid, bold**; also noun pers. — **jigs-ri** *W.* **fear, terror**, **jig-ri tsór-če** to be afraid, **jig-ri kúl-če** to frighten, to menace, to intimidate. — *jigs-sa* *Mil.*, *jigs-sa čé* it is a very dangerous quarter or region, in that place there is much occasion for being afraid.

རྒྱུ་ཤིང་པ་ *jîn* 1. acc. to *Cs.* = *mčîn, kloñ*, e.g. *rgyá - mtsoi*; *Sch.*: *mtso - jîn* the whole circumference of a lake; prob. more corr.: **the middle**, *Lex.*: *lūs-jám jág-po mtsó-jîn jug* the smooth-bodied Lu alights in the middle of the lake. — 2. *srod-jîn* *Lex.*; or *srod-byin* **twilight**.

རྒྱུ་ཤིང་པ་ *jîn-pa*, also *mjîn-pa*, **neck**, resp. *sku-jîn*; **jîn-pa gyür-če** *W.* to

turn or move round (as vb. n.); **jñi-pa gyür-te ltá-če** W. to look round, or back; **jñi-pa cág-če** W. to break one's neck; **jñi-pa züm-če** W. to hug, to embrace; *jñi-kyóg* a wry neck Cs.; *jñi-kün* the nape of the neck Glr.; *jñi-ltág* the back part of the neck Cs.

འཇིབ་(ས་)་བ་ *jib(s)-pa* (Sch. also *jigs-pa*) pf. *bzibs* (*yzibs*), fut. *bzib* (*yzib*), to suck, e.g. of a suckling baby; *mčus* with the lips Lex.; *krag jibs-pa* to suck blood Lex.; to suck out, in, or up, to imbibe, absorb, also to blister, *jib-mán* W. vesicatory.

འཇིབ་རྩ་ *jib-rtsi* 1. Cs. a kind of sirup. — 2. Wdn. a medicinal herb.

འཇིབ་བ་ *jim-pa* B., C., a compound of earth and water, mud, clay, loam etc. (W. **ká-lag*); *jim-skon* a small cup of clay, a crucible Cs.; *jim-yzugs* a figure formed of clay Glr.; *rdó-rjei jim-pa* v. *rdó-rje*.

འཇིབ་བ་ *jil-ba*, pf. *bčil*, fut. *yžil*, to expel, eject, remove, turn off, *pyir jil-ba* Lex. id., e.g. noxious animals, vices etc.

འཇུ་བ་ *jü-ba* I. vb. 1. pf. *jus*, to seize, grasp, take hold of, c. dat., *dprál-bai mdá-la jü-ba* grasping the arrow sticking in his forehead Glr.; *yčig-la yčig jü-ba* taking firmly hold of each other (in a storm at sea) Glr.; to seize a person (in taking him prisoner) Pth.; *lág-pa-nas* to grasp by the hand, to shake hands (in greeting) Dzl. — 2. pf. *bžus*, fut. *bžu*, W. **žü-če* (or *ju-če?*) to melt, to digest, *zas jü-ba* to digest the food; *ju slá-ba* digestible, *ju dká-ba* difficult of digestion; **ra jü-če** W. to digest intoxication, to sleep the fumes of wine away; *ju-byéd* a sort of bile, the bile as the promoter of digestion Med. Cf. *žü-ba* II.

II. sbst. 1. digestion, *jü-ba slao* the digestion is in order, is easy Med.; *ju-stóbs čün* the digestive power is weak Med. — 2. a flea Sch. = *ji-ba*.

འཇུག་ *jug*, sometimes for *mjug*.

འཇུག་འོག་ས་ *jüg-nógs* Cs. entrance, way of access, to a tank or river, Ghât (Hind.).

འཇུག་བ་ *jüg-pa*, I. pf. and imp. *žugs*, W. **žüg-če*, vb. n., 1. to go or walk in, to enter, *kün-pai*, or *čui nán-du jüg-pa* to go into the house, or into the water; *rgyá-mtsor jüg-pa* to put to sea, to set sail Dzl.; *lám-du jüg-pa* to set out, to start, to prosecute a journey; **mál-sa-la žüg-če** W. to go to bed. In a special sense: a. of a demon, entering into a man to take possession of him, hence **dé-žug-kan** W. possessed (by a demon); *jüg-sgo* Med. the place where the demon entered the body. b. *dgé-ba-la jüg-pa* to walk in the path of virtue; acc. to Schr. *jüg-pa* by itself, without *dgé-ba-la*, implies the same, and in conformity with this a Lama gave the following explanation of the expression *jüg-pai las* in *Thgy.*: works that are a consequence of having really entered upon the practice of virtue, positive good works, opp. to the negative good works of the ten virtues. *čos-la jüg-pa* to turn to religion, to be converted; *čos* or *bstán-pa žig-la jüg-pa* to adopt a certain religion, a certain doctrine. c. *bud-méd-la jüg-pa* to lie with, sleep with a woman Med.; **bár-la žüg-če** W. euph. expression for: to commit adultery. d. **dün-du žüg-če** W. to appear, in reference to gods. e. *rjes-su jüg-pa* v. *rjes-su*. — 2. to set or fall to, to begin, *rig-pa sbyán-bas rtsóm-pa kün-la jug* a skilled, an experienced man is prepared for anything, knows how to set about it, how to manage it Med.; gen. with the inf.: to begin to do, to commence doing a thing, *rtóg-pa-la*, resp. *dgóns-pa-la jüg-pa* to begin to think upon Dzl., Glr.; *stón-pa-la jüg-pa* to begin to show Dzl.; *yčig-la yčig rnám-par brlág-pa-la žugs-pas* being in the best way of entirely exterminating one another Stg. — 3. pass. of *jüg-pa* II, 3, of letters: to be combined, to be preceded, to be followed, *zla yig snón-du ba žugs-can* (words) having *al* preceded by *b*, i.e. beginning with *bzl* Zam. — 4.

to take place, to exist, *če-čün-kyad žugs-par mñon-pas* as evidently a difference in size is existing (?) *Dzl.* བླ, 3.

II. pf. *bəug* (perh. also *jug* *Lex.*), fut. *žug*, imp. *čug*, *W.* *čug-čē*, vb. a., with *nān-du* or termin.: 1. **to put into**, e.g. meat into a pan, a key into the key-hole, a culprit into prison; **to infuse, inject**, *žug-par bya* this must be infused *Med.*; also fig. **nyin-rus čug-čē* *W.* to inspire with courage. In a special sense: a. *dē-la blo jug-pa* to set one's mind on, to apply one's self to *Gl.* b. *mi žig čös-la jug-pa* to convert a man, to induce him to adopt a certain religion; *jug-pa* also without an object, to missionate successfully *Feer Introd. du B. au Cachem.* 68. — 2. **to make, render, appoint, constitute**, with the accus. and termin., or col. with two accus.: *mi žig rgyal-por jug-pa* to make one king *Dzl.*; *mñon-du jug-pa* to make public or manifest, to disclose, to show *Samb.*; **siñ čug-čē* *W.* to clear, clarify; frq. with the supine or root of a verb: a. **to cause, compel, prevail on**, *zar jug-pa* to prevail on another to eat something *Dzl.*; *skrod-du žug-go* I shall induce (them) to expel (you) *Dzl.*; *bžugs jug rgyu yin* he will induce (the god) to take his abode *Gl.*; *grois-su jug-pa* to be the cause of somebody's death *Mil.*; *yid-la jug-tu jug-pa* to cause a thing to enter a person's mind, to put in mind, to remonstrate; *pél-bar jug-pa* (resp. *mdzad-pa*) = *spel-ba* to increase, as vb. a.; **juñ čug-čē* *W.* to cause to exist, create, procure; **kol jug-čē* *W.* = **skol-čē* to cause to boil; *dar-du čug čig* cause it to spread *Gl.* b. **to command, order, bid**, *dmag dzin-du bəug* he ordered the soldiers to take (the man) prisoner (but he escaped) *Dzl.* མཚ, 3; *byed-du jug-pa* to bid one do a thing, frq.; *btsun-mo blon-pos gebs-su bəug* he gave orders for the queen being protected by the minister. c. **to let, suffer, permit**, *smon-lam gebs-su čug* allow me to say a prayer; *rtsig-tu mi jug* I shall not give permission to build *Gl.* d. **to give an opportunity** *Thgy.* e. in a general sense:

dal-du jug-pa to do things slowly, to be slow *Mil.* — 3. **to put** grammatically: *siñ-du jug-pa* to put or place before, *siñ-jug* a prefixed letter, a prefix; *ryes-jug* final letter, *yañ-jug* the last but one; also to put, to use a word in a certain signification, *rgyu-mtsan-la jug* is used with reference to cause *Gram.* — 4. **to banish, to exile** (prob. erron. for *spjug-pa*), *byān-la* to northern regions *Gl.* — 5. *sgo jug-pa* v. *sgo*. — 6. inst. of *byug-pa*.

རྒྱལ་པ་ jug-pa sbst. 1. **the going into, the entering**; in a special sense 2. **the beginning, the first stage** of a disease *Mig.* — 3. (འཁྲུག་པ་) **the incarnation** of a deity. *རྒྱལ་པ་ juñs-pa* *avarice*, *Dzl., Lex.*; *juñs-pa-čan* avaricious; *juñs-jur* a miser, niggard.

རྒྱལ་པ་ཐུག་མ་ jud-mtün-ma, or *jud-tün-ma* *Lex.* ('accessible to all') **a prostitute**; *jud-mtün byéd-pa* to be a harlot.

རྒྱལ་པ་ jud-pa, and more frq. *dzud-pa*, secondary forms of *jug-pa*. Cf. *čud-pa*, *tsud-pa*.

རྒྱལ་པ་ jin-pa, pf. *bəun*, fut. *žun* (cf. *bžun*, *žun*) *W.* *čün-čē*, *Cs.*: **to subdue, make tame**; to make confess; *W.*; **to make soft, to soften**, e.g. iron; **to punish**, by words or blows; **to convert**.

རྒྱལ་པ་ jum-pa, pf. *bəum*, fut. *žum*, imp. *čum*, **to shudder, to shrink**. (Acc. to grammatical analogy *jum-pa* ought to be vb. a., to cause to shudder, and *čum-pa* vb. n.) *ša jum-pa* *Lex.*, contraction of the muscles, shrinking, shuddering *Sch.*

རྒྱལ་ jur, supine of *ju-ba*; *jur mi dod* indigestible *Sch.* (?).

རྒྱལ་པ་ jur-ba 1. (pf. *bəur*, q. v.) *Cs.*: **complication**; *Sch.* also: to struggle against, to resist. *Pth.*: *jur-bar gyiur-ba* to be entangled; *jur-bu* *Sch.*, **jur-pa* *C.* tangled yarn; *srád-bui jur(-pa)* *Lex.* w. e., *Sch.*: 'the tightness of the yarn'; *jur-mtug* wrinkled, as the skin is in old age *Thgy.*; *jur-mig* a wire-drawing plate, *jur-mig-nas drén-pa* to draw through this plate *Thgy.* — 2. = *dzur-ba*

to evade, to shun, to go out of the way, *jur-méd* unavoidable *Mil.*

འཇེས་ གུས, v. གུ-*ba* I, 1.

འཇེས་པ་ གུས་པ་, *ཉེས་པ་*, *ཉེས་པ་*, well-sounding
Stg.; *snyan* - ཉེས་ harmony,
euphony.

འཇེས་(སྒྲུབ་)པ་ གུས་པ་(སྒྲུབ་)པ་ 1. dexterity, clever-
ness *Lex.* 2. skilled, clever;
Sch. decent; *ཉེས་པ་* id.

འཇེས་པ་ གུས་པ་ - *sgég* a coquettish, alluring,
seducing attitude or posture; *Lex.*:
ཉེས་པ་ *ཉེས་པ་* *ཉེས་པ་* the harlot assumes
such an attitude.

འཇེས་ གུས་པ་, pf. *bžos*, ft. *bžo*, imp. གུས་པ་,
to milk, *rá* - *ma* གུས་པ་ to milk a
goat, *ཉེས་པ་* *ཉེས་པ་* 'to milk the milk'; *Kyód-*
kyis ཉེས་པ་ *bžos dug, nas ni bžos-pa med*,
it is you, not I, that have 'milked out
the milk' *Glr.*; གུས་པ་(-*ba*) - *po*, གུས་པ་ - *mkan*,
milk, milk-man, གུས་པ་(-*ba*) - *mo* milkmaid;
dód - གུས་པ་ *ba* a cow that is able to fulfil
every wish.

འཇེས་པ་ གུས་པ་ I. pf. *bžag*, ft. *γžag*, imp.
žog, C. col. **žag-pa**, 1. to put,
to place, e.g. the foot on the ground; also
to place persons, to assign them a place
Dzl., *Glr.*; fig. = *gód-pa* (e.g. *dgé-ba-la*,
byañ-čub-la, *byañ-čub-kyi lám-la*) v. *gód-*
pa 3; to put in order, to arrange, *γig-*
rtén-bžag-pa the arrangement (system) of
the world; *lus drán-por bžag-ste* sitting
straight, bolt-upright *Dzl.*, *Mil.*; *bžag-na*
mi sdod if one places her any where, she
will not remain there *Mil.*; *stén-du yar*
bžag (the anchors) were placed above,
were weighed *Pth.*; *lās-su žog-pa* to set
one a task, to employ one in a certain
service *Dzl.*, *rgyal-srid-la žog-pa* to ap-
point one to the government i.e. to make
one king; *séms* (resp. *fugs*) - *la žog-pa* to
take to heart *Glr.*, *Mil.*; *lūs-la grui du-*
šés bžag-la if we fancy the human body
to be a ship *Thgy.*; *nám-mka rán-gi náni-*
du žog transfer it to the nature of the
ethereal space, i.e. figure it to yourself as
ether *Mil.*; *pyir žog-pa* 1. to leave behind,
at home *Dzl.*; 2. to put by, to lay aside

Dzl.; (another reading omits *pyir*). — 2.
to lay or put down, a burden etc., **žog-la*
*žog** put (it) down and come! C.; nor
(*γ*)*sog žog med* heaping up treasures and de-
positing them was not, i.e. was never heard
of; *γsóg-žog-mkan* a hoarder up, a miser
Cs.; to leave, to leave behind, *lag-rjés* a
trace or mark of activity, monumentum
Glr.; to leave, quit, abandon, *rán-gi yul*
one's own country *Glr.*; *póns-par ma bžag-*
par so that it is not abandoned, given
up, to poverty *Thgy.*; **yüg-le žog** C. (=
pán-té bor W.) throw it away! to de-
pose, *yi-ger bris žog-pa* to depose in
writing, *literis mandare Glr.*; *sá-bon, γduñ-*
brgyid žog-pa to leave an offspring behind,
to propagate the species; to lay up, to keep,
as holy relics; to lay aside, *žig-žog-la*
setting aside, apart, for a while *Dzl.*;
mnyám-par žog-pa v. *mnyám-pa*; *sgról-*
lam žog shall we turn them out or leave
them? *Mil. nt.*

II. pf. (*b*)*žogs*, fut. *γžog*, imp. *žog*, W.
žog-čé, to cut, to hew, to square, a pen,
timber etc.; to carve, to chip, a thin piece
of wood etc.

འཇེས་པ་ གུས་པ་ n. of a Lu *Mil.*, = *žag-po*.

འཇེས་ གུས་ = *lèon*, tadpole.

འཇེས་པ་ གུས་ གུས་ གུས་ col., *Sch.* *žón-po*,
oblong, longish, oval, elliptical.
cylindric, bottle-shaped etc.; col. also applied
to stature: tall; *žón-nyáms-čan Wdn.*
oblong shaped, in relation to leaves, cones
of fir etc.; *lō-ma žón-stábs nyág-ga-čan*
split into narrow slips, wing-cleft (leaves
of caraway) *Wdn.*; *dbyibs-žón* an oval
form.

འཇེས་པ་ གུས་པ་ Cs. = *lèog-tse*.

འཇེས་པ་ གུས་པ་, pf. *bcom*, also *žom*,
fut. *γžom*, imp. *čom*, W. **čóm-*
čé 1. to conquer, subdue, oppress, suppress,
an enemy; *dód-čags-kyis kün-nas žóms-*
pa to be quite overpowered by lust;
nad žóms-pai sman a medicine for a
disease (to overcome it); *ráb-tu γžóm-pa*
di the following overpowering (charm);

bcom-mo an exclamation like: I am done for! *perii!* — 2. **to destroy**, towns etc. *Glr.*; *bcom-la ydag-go* id. *Glr.* — 3. **to plunder, spoil, rob**, *joms-pai grabs byas-pa-la* as they were about to rob him *Mil.* — 4. **to finish, accomplish** *W.*, cf. *čom-pa*.

འཕྲོ་ ཇོ་ 1. *C.*, also *γzor*, **hoe, grubbing-hoe, mattock, pick-axe** (*W.* **tóg-tse**), *jór-gyis rkó-ba* to turn up with the hoe; *jór-po* a large mattock, pick-axe, spade, *jór-bu* a small one, a hoe; *jór-yü* the handle of a hoe, *jor-lágs* the iron of a mattock *Cs.* — 2. supine of *jó-ba*.

འཕྲོ་པ་ ཇོ་-པ་ I. vb. 1. **to hang down**, of a cow's udder, of the long hair on a yak's belly, of tails etc.; *jol-jól* hanging-belly, paunch. — 2. gen. *byól-ba* **to turn aside, to make way**.

II. sbst., also (*Cs.*) *jol-jól* and *γzól-ba*, **train, trail; retinue** *Cs.*; *jól-gos* *Cs.*, *jól-ber* *Wdk.*, *Pth.*, a robe or garment with a train; *jól-can* having a train; *jol-méd* without a train *Cs.*

འཕྲོ་ལེ་ ཇོ་-ལེ་ **hanging**, cf. *pyan-né*, *gród-pa* *jól-lé* hanging-belly, paunch, cf. *pyal* *Lex.*

འཕྲོ་མོ་ ཇོ་-མོ་ **acc. to the descriptions given by natives, a bird of the size of a blackbird, of lively motions and an agreeable whistling, in the neighbourhood of Lhasa, building in willow-trees and thorn-bushes; Cs. has: a turkey-hen.**

རྩ་མ་ ཇེ་མ་ *γján-ma*, or *rdzan-ma*, **store-room** *Thgy.*

རྩ་པ་ ཇེད་པ་ **lean** *Cs.*, gen. *rid-pa*.

ཇེ་པ་ ཇེ་པ་ **zib-las** (?) *W.*, **service** done in socage, compulsory service, in the fields, on roads etc.

རྩ་པ་ ཇེད་པ་, *rdzud-pa*, = *rgud-pa* *Lex.*

རྩ་ ཇེ་པ་, *nad-γjün* *Mil.* a disease.

རྩ་ (པ་) ཇེ་(-bo), also *γje-u*, **lord, master**, 1. **ruler, king**, *yül-gyi* *γje mdzad-nas* ruling over a country, acting the part of a sovereign *Glr.*; *bod-kāms-kyi* *γje-bor gyur* he became sovereign of Tibet *Wdk.*; *sá-yi*

bdag-po mi-yi *γje* *Mil.* lord of the ground, ruler of the people; *γje-bo dan bran*, *γje-kól* *Stg.*, master and servant; *γje-blón* king and minister; *γje* *ci lags* sir, what does that mean? *Glr.*; also a title before names, esp. names of kings, *jó-bo* *γje* *Dipangkāra* *Glr.*; *γje-bdud* *γje-btsán* the gentlemen devils and the gentlemen goblins (messieurs les diables et messieurs les farfadets); *γje dkon-médag-la ysól-ba* *débs-pa* *Mil.* is in fact an empty phrase in the mouth of a Buddhist philosopher, but may nevertheless be used in Christian language for addressing God as 'our Lord'. — 2. **a nobleman**, a person of rank, *γjeu(i)* *rigs*, *γje-rigs* = *rgyal-rigs* the caste of nobility. — *γje-dpón* (*Lex.* གཤེན་) = *γje*, master, lord, prince *Cs.*; *γje-ma*, also *γjés-ma* *Cs.*, col. **šé-ma**, a lady of rank, *γje-čün* a young lady, a miss; *γje-srás* a young gentleman; also a term of address *Cs.* — *γje-btsün* **reverend sir**, a title of the higher priesthood, *γje-btsün-ma* fem. — *γje-sa* (or *žé-sa*) *byéd-pa* to show deference, to pay one's respects; *žé-sai* *γtam*, or *žé-sai skad* courteous words, esp. ceremonial and complimentary terms, e.g. *dbu* for *mgo* etc. *W.*: **yá-ša* *čó-če*, *yá-še* *pé-ra**.

རྩ་པ་ ཇེ་-*nár* the lower part of the leg, **the shank** (*W.* **sug**); *rkan-lág* *γje-nár* the lower part of the arms and the legs *Med.*

རྩ་པ་ ཇེ་-*ba*, pf. *brjes*, fut. *brje*, imp. *brjes*, *W.* **žé-čé**, **to barter**, to give or take in exchange; *di-dag-gis* *brjeo* it may be exchanged for these *Dzl.*; **zan dan srog* *žé-čé** *W.* to risk one's life for the necessary food (as thieves do); *brjé-byai* *nor* articles of barter; in a more general sense: **to change, to shift**, *miñ* the name, *gos* the clothes *Dzl.*, *γnas* the place, *tse* the life, i.e. to die *Cs.* — *brjé(-ba)-po* a barterer *Cs.* ཇེད་པ་ ཇེད་པ་, pf. and fut. *brjed* 1. **to honour, reverence** c. dat., *mčód-čün* *brjed-pa* id. *Dzl.*; *brjed-pai* *γos* venerable *Lex.* — 2. **to forget**, frq. (cf. *lus-pa*); *brjed-du* *γjug-pa* to make forget, to cause to forget.

Ṛjes 1. **trace, track, mark left, impression** made (on the ground), *ṛyi-ṛjes Med.* prob. id.; *mi-ṛjes* a man's track, *rta-ṛjes* a horse's track *Glr.*; *šin-rtai ṛjes* the track of a waggon or cart, a rut; *rkañ-ṛjes*, resp. *žabs-ṛjes*, the trace of one's foot, footprint, *rkañ-ṛjes byui* a footprint is made; *rkañ-ṛjes jóg-pa* to leave a footprint behind *Mil.*; *byas-ṛjes* proof of an accomplished deed, whether it be the work itself or some indubitable result of it; *lag-ṛjes*, resp. *ṛyag-ṛjes* impression or mark left of one's hand, hence fig.: action, deed, charitable institution, pious legacy, whereby a person wishes to immortalize his name. — 2. **the hind part** of a thing *Sch.*(?) — 3. **inrelation to time: that which follows, the consequence, the course or progress** of a thing, **the last**, = *mjug*. — 4. **adv. and postp.** inst. of *ṛjes-su*, v. below. — *ṛjes ṛcód-pa* 1. *Sch.* to destroy, blot out, efface a track or trace, in *Med.* to eradicate the trace of a disease, to cure it thoroughly, 2. *Sch.*: to separate, disjoin the hind part(?) 3. *W.* **žes čad-čē** to follow a trace or track, to find out or to come upon the track. — *ṛjes dzin-pa* to 'seize' the track, to overtake *Glr.*, also to be able to follow the track, *rá-ma kṛui ṛjes mi zin-pa* a goat that cannot follow the flock *Mil.* — *ṛjes-la*, *ṛjes-su*, *ṛjes*, adv. and postp., afterwards, hereafter, for the future, later; after, behind, *dei ṛjes-la*, *de-ṛjes* after that, afterwards, later *Mil.*; *dé-dag dás-pai ṛjes-su* after these were gone *Glr.*; *bžag-ṛjes po*. = *bžag-pai óg-tu Lt.*; *nai ṛjes-su* after my death. *ṛjes-su* in conjunction with verbs corresponds to the *Ssk.* अन्तु and is often not to be translated, or serves only to give additional force to some other word or expression: *ṛjes-su gró-ba*, *brāñ-ba* to go after, to follow, to come after; also fig.: *spyód-pa tams-čad ya-rābs-kyi ṛjes-su brón-ba* to imitate the nobility, the free-born, in their whole demeanour *Glr.*; *lé-lo dan spyód-pa nán-pai ṛjes-su gró-ba* to imitate idleness and wickedness, or idle and wicked

people *Ld.-Glr.*; *slób-dpon-gyi rjes-su brjod-de* saying after the teacher *Thgy.* — *rjes-su dzin-pa to receive Pth.*: *köl-por rjes-su bzün-nas lto-gós-kyis bskyän - du ʔsol* pray take me (the orphan) into your service, and provide me with food and clothes; to receive as a disciple or follower = *čéd-du dzin-pa* frq.; **to draw after** (after death) *Mil.*; **to assist**, *di rjes-su zuñ žig* do take care of, or provide for this man (as a future co-disciple) *Mil.*; finally with respect to charms and spells: to commit to memory or keep in memory *ni f.* — *rjes-su žüg-pa* 1. vb. a. **to add, affix**, 2. vb. n. **to follow**, *bdag dan bdag-gi rjes-su žügpai slób-ma-rnams* I and the disciples that follow me *Mil.*; in a similar sense: *mi-la rjes-su slób-pa* to follow another as a disciple *Dzl.* ३००, ३ (२०३, ७ seems to be a corrupt reading). Also in the following phrases *rjes-su* may be understood in the sense of: afterwards, subsequently: *rjes-su drán-pa to remember, recollect*, keep in mind, *rjes-su drán-par byéd-pa* to bring to one's remembrance, to remind *Pth.*; *rjes-su gyód-pa to repent Cs.*; pleon. or without any obvious meaning in: *rjes-su mtün-pa Thgy.* **to agree**, to accord, *rjes-su rnyéd-pa Stg.* **to find**, *rjes-su dpág-pa to weigh, to ponder Cs.*, *rjes-su snyin-brtsé-ba Thgy.* **to pity**, *rjes-su bstán-pa Tar.* **to instruct**, and thus in similar expressions, esp. in one of frq. occurrence in legends: *rjes-su yi-rán-ba*, resp. *rjes-su tugs-rán-ba* (*Sch. erron. tugs-pa!*) **to rejoice, to enjoy**, for which sometimes also *rjes-su pyógs-pa* is used, e.g. *dbyé-ba-rnams-la rjes-su yi-rán-ba* to rejoice at people disagreeing, to enjoy dissensions and jarrings *Stg.*

Comp. *rjes - skyés* (འཇུག་) born later; younger brother. — *rjes-grúb-kyi min by-name, surname Cs.* — *rjes-žüg* 1. following, coming after, *pyi-rábs rjes-žüg tams-dád* all the following generations *Pth.* 2. final consonant. — *rjes-tóg* prob. the same as *rjes - la Wdn.* — *rjes-tób Mil.* is said to denote short interruptions of meditation by taking food, but no more than is ab-

solutely necessary for the preservation of life. — *rjes-dpág* 1. consideration, deliberation. 2. *Was.* (297) a syllogism consisting of three propositions. — *rjes-ma = rjes* 2 hinder part *Cs.* — *rjes-méd* without leaving any traces, **trackless**, *žig-pa* to destroy thoroughly *Glr.*

འཇུག་ རྟེས་པ་ v. *rjé-ba.*

འཇུག་ རྟོད་པ་ pf. and fut. *brjod*, **to say, pronounce, utter**, e.g. a charm or magic formula; *ne min zód-da rag* W.* I hear my name mentioned; *sañs - rgyás-kyi mtsán-nas* to pronounce or invoke the name of Buddha *Dzl.*; **to propound, promulgate**, *čos* a religious doctrine; **to enumerate, set forth**, *légs-pa* or *nyés-pa* the good or bad qualities, actions etc., *yón-tan* the excellence or superiority of a person *Dzl.* and elsewh.; **to treat** of a subject in writing: *lhág-pa-rnams ni dir brjod-bya* we have now to treat of the rest *Zam.*; an author even says *žes bržód-de* with regard to his own words (after a bombastic poetical exordium, like the 'dixi', of Roman orators) *Glr*; *rjód-du méd-pa* unspeakable, inexpressible, ineffable, *rjód-du méd-čün dpág-tu méd-pa* id. *Dzl.*; *brjod(-kyis) mi lán-ba* (or *lón-ba*) id.; also vb.: to be inexpressible or inexhaustible, frq.; *re-rēi min-nas rjod mi lán* one cannot mention or enumerate them all *Mil.*; *don mdzád-pa rjod mi lán-ño* his utility is beyond description *Dzl.*; *rjód - kyis mi lán-bai pyir mi bkod* I do not write it down, because it is impossible to relate every thing *Pth.* (v. *brjod*).

འཇུག་ ལྷག་, resp. for *lèe*, **tongue**, *ljágs-kyis čab dór - ba* to spit, to spit out; *ljágs-čáb* spittle, saliva; *ljágs-dbügs* breath.

འཇུག་ ལྷན་མོ་ p. n. of a district 1. in Ü, 2. in Kams.

འཇུག་ ལྷན་ཀུ, or *lján-gu Lt., W.*, **green** (gen. expressed by *nón-po*, notwithstanding the ambiguity), *lján-skyá* greenish white, *lján-nág* greenish black, dark green. — *lján-pa* green corn, in the first stage of its growth (in the second stage it is

called *sóg-ma*, in the third *snyé-ma*). — *lo-lján-ba* having a green blade. — *lján-bu* greenness, verdure (grass, foliage, shrubs), *Lex.*: ལྷམ་ — *ljan-dmār* greenish red; *ljan-sér* greenish yellow.

ལྷན་དྲུག་ *ljan-dun* (spelling?), **solid**, not hollow, *W.*

ལྷན་ལྷན་ *ljan-ljin* **filth, dirt, dust, sweepings**; *lud-pa ljan-ljin man* a great deal of foul mucous expectoration *Lt.*

ལྷན་ *ljab* *W.* **flat, plain, even**; **ljab - ljab-ba bor** lay or put it down flat; **ljab čó-te dug** sit down flat (on the ground)!

ལྷན་ *lji-ba*, 1. a flea (ལྷ་ཁྱི་-*ba*). — 2. **heavy, weighty**.

ལྷན་པ་ *ljid-pa*, **heaviness, weight**, *yser dan ljid-pa mnyám-pa dgos* it must be weighed up with gold *Glr.*; *de dan ljid mnyám-pa* of equal weight, equal in weight *Med.*; *ljid-can*, *ljid-ldan* heavy; *ljid-čé-ba* very heavy; *ljid-méd* light, not heavy; *lus tams - čád - kyi ljid páb* he sat down with the whole weight of his body *Cs.*; *ljid-kyis nón-pa* pressing down by his(its) weight.

ལྷན་པ་ *ljén - pa* *Cs.* **to enter, to penetrate**, *bló-la* one's mind, = to be perceived, understood; *tson-ljén* a die or colour penetrating and remaining fixed in cloth etc. *Cf. zén-pa.*

ལྷན་པ་ *ljóns* a large valley, principal or main valley; region, district, province *Dzl.*; *ljóns dan yul-kór* countries and provinces; *ljóns čén-po* a large country; *ká-ba-čangyi ljóns di*, *gáns-čan(-gyi) ljóns* Tibet, *frq.*; *nágs-ljóns* woody country; *smán-ljóns* a country of medicinal herbs *Zam.*; *múgēi ljóns* a very poor country, starving country *Mil.*; *ljóns-la* in the valley, in the plain; *ljóns-mi-rnams* country-people *Cs.* — *ljóns (-su) rgyü - ba* to rove about, *ljóns sgyür-ba* the end of the estival fast of the

monks (about the end of August), when they are permitted to rove about the whole district of their monastery.

ལྷན་པ་ *ljón-pa* a country of gods, **paradise**; *ljón - šin* a tree from paradise, or any large and beautiful tree; *ljón-pai nágs* a beautiful forest.

བརྗེད་ *brjid*, *Tar.* 11, 14, but more *frq. yzi-brjid*, **brightness, splendour, lustre**, gen. of gods and saints, *v. yzi*; also *dpal-brjid* *Lex.*; *brjid-pa* to shine, glisten, glitter *Cs.*, *brjid - kyis brjid* shining with brightness *Lex.*

བརྗེད་ *brjé - bo* a making up, a compensation by barter, *brjé - bo byéd - pa* *Glr.*, **brjé-bo gyáb-čé** *W.*, to give an equal measure in bartering, e.g. of salt for barley.

བརྗེད་ *brjod* (cf. *rjód - pa*) **sound; talking; speech**, *brjod bdé-ba* euphony; also well-sounding, agreeable speech; *brjod mi bdé-ba* the contrary; also: **dha jó mi de** *C.* it is not meet now to speak about it; *brjód - pa* speech, utterance; *mion - brjód* synonymy, explanation of words; *Cs.* also: 'a poetical term'; *mčód-brjód* praise, eulogy, *Sch.*: invocation of a deity; *čé-brjód* *Schr.*(?), and *čéd-du brjód-pa*, *Tar.* 140, 2 acc. to *Schf.*: preface, introduction, in *C.*: to approve, sanction, commend, *Was.* (270) in the title of a book; = འདུན་བརྗེད་ *w.e.*

Comp. *brjód-bya* *sbst.*, *Zam.* also *brjód-pa*, = བརྗེད་ an attribute, predicate *Lex.* — *brjod-méd* 1. a speech not earnestly meant, empty words, mere talk. 2. *Mil.*: the unspeakable, the transcendental, identified by some with the Nirvana, by others not. — *brjod-dód* *Tar.* 210, 7: *brjod-dód-tsam* acc. to *Schf.*: 'a mere supposition'; but in a passage in *Mil.* it seems to denote the (conceited) habit of constantly proposing one's own opinion, and so it might also be understood in *Tar.*

ཉྱ་ nya, I. the letter *ny*, double-consonant, distinctly pronounced like *n + y* (*Ssk.* རྟ), and used only as initial letter; therefore differing in its nature and sound from the *Ssk.* ར, though representing it in Sanskrit words.

II. symb. num. for eight.

III. fish (མཚུ), *nya dzin-pa*, *W.* **nya zim-čē**, *nya čör-ba* (or *bšor-ba*) *Dzl.*, *nya lén-pa* (*blán-ba*) *Pth.* to catch fish; *dám-nya Ld.*, an eel *Cs.*; *rgyál-poī ysól-nya* the king's table fish *Pth.*

IV. also *nyá-ču* (cf. *ču-ba*). 1. **tendon, sinew**; *W.*: **kán-pe nya did son** my foot is asleep. — 2. col. **mark**, left by a blow, **a weal**, **nya lañs** the blow has left a weal *W.*

V. 1. the fifteenth day of a lunar month, the day of the full moon. — 2. = *tse* ni f.: *zlá-bai nya drüg-la* on the sixth day of the month *Mil.*

VI. *nya Sch.* 1. lock (?) — 2. **muscle** *Med.*, *nya-bzi* the four principal muscles, viz. those of the arms and the calves of the leg, v. also the compounds.

VII. **nya cád-čē** *W.* to arrive sooner by a short cut; cf. also **čad-nya**.

Comp. *nya-rkyál* the bladder of a fish *Cs.* — *nya-skyogs* gills. — *nya-krá* sea-eagle, white-tailed eagle *Sch.* — *nya-kráb-čan* carp *Sch.* — *nya-krab-čen* sturgeon *Sch.* — *nya-króm* fish-market. — *nya-gán* 1. full of fish *Sch.* 2. full moon *Cs.* — *nya-grá*, *nyai grá-ma* small fish-bones. — *nya-gyür* = *nya-lóg* 2 *S.g.*, *C.* — *nya-rgyá* fishing-net. — *nya-rgyáb* *C.*, earth heaped up (like the back of a fish) on the top of outer walls to prevent the entering of the wet. — *nya-rgyás* (*zlá-ba*) full moon *Pth.* — *nya-sgón* fish-spawn, roe of fish. — *nya-léib* fish-gills *Cs.*; mother of pearl *Schr.* — *nya-ču* tendon, sinew; perh. also a large

nerve in the nape of the neck. — *nya-dól* fishing-net; **nya-dól-pa** fisherman *W.* — *nya-dós* a load of fish *Sch.* — *nya-ldir* 'a muscle' *Sch.* — *nyá-pa* fisherman *Cs.* — *nya-pýis* (*Cs.*: fish-gills) mother of pearl *S.g.* and col — *nya-mid* *Sch.*: a sea-monster (this word seems not to be generally known). — *nyá-mo* a (female?) fish *Mil.* — **nya-tsél** bow-net, kiddie *W.* **nya-tság* *C.* id. — *nya-tsil* the fat of a fish. — *nya-tser* fish-bones *Sch.* — *nya-tsón-pa* fish-monger. — *nya-dzin* *Cs.*, **nya-küg** *W.*, angle, fishing-hook. — *nya-zán* a fish-eater, one feeding on fish *Cs.* — *nya-rüs* fish-bone *Cs.* — *nya-lóg* 1. *Cs.*: 'a contraction or sinking of the sinews'. 2. *Sik.*: cholera (*Urd.* قَيْضَة) — 3. *Med.*, also *nya-lhóg*, a name for a disease. — *nyá-ša* 1. flesh of fish 2. *W.*: meat cut into long narrow strips and dried in the sun, in *C.* **ša-bčüg**. — *nya-jšóg* the fin of a fish *Cs.* — *nya-ság* fish-scale. — *nya-sóg* prob. the backbone with the bones attached to it, resembling a saw.

ཉྱ་ག, ཉྱ་ག nyá-ga, nyag, a steel-yard.

ཉྱ་བོ nyá-bo body, figure *Sch.*

ཉྱ་མ་ nyá-ma (*Sch.*: 'mistress of the house, housewife?') hearer of a Lama, without being a regular disciple *Mil.* frq.; *nyá-ma pó-mo-rnams* *Mil.* (cog. to *nyán-pa*?)

ཉྱ་ར་ nyá-ra care, ryá-ra byéd-pa *Sch.*, **nyá-ra čò-čē** *W.*, to take care of, to provide for a person, to keep a thing well; **nyar go** *C.* for *nyá-ra byed dgos*; cf. *ynyér-ka*.

ཉྱ་ར་ཉྱ་ར་ nyá-ra-nyo-ré weak, feeble, frail, e.g. of a worm *Thgy.*

ཉྱ་ག nyag 1. v. *nyá-ga*. — 2. v. *nyág-ma*. — 3. also *nyág-ga*, *nyag-krám*, notch, indenture, *ló-ma jrá-la nyág-ga-čan* having

multifid leaves, like those of caraway *Wda.*; *nyág-ga mēd-pa* not cleft, not indented. — 4. of wool, *nyág-tu drén-pa* to draw out into threads, to spin *Mil.*

མྱ་མྱ་ *nyag-nyig* *Cs.*, *Sch.* also *nyag-nyóg* filth, dirt.

མྱ་མྱ་ *nyag-nyüg* *Mil.* = *sna-tšogs* (?), of rare occurrence.

མྱ་མྱ་ *nyag-tág* thread; chain, of gold *Mil.*, of iron *Mil.*; cord for stringing turkoises *Mil.*; a cable *Schr.*

མྱ་མྱ་ *nyag-mfil* scale of a steel-yard, *nyag-rdó* weight of a steel-yard.

མྱ་མྱ་ *nyag-prán* a small beam, a pole *Cs.*; an arrow; *nyag-prán-mdá* arrow *Mil.*

མྱ་མྱ་ *nyág-ma*, also *nyag-ré*, single; *nyag yéig* 1. id., *skra*, or *spu nyag(-ma)* *yéig* a single hair, frq.; *skrá-yi nyág-ma* id. (a man has 21 000 of them *Med.*) — 2. a minimum *Mil.* — 3. *Sch.* also *bachelor*, old voluntary bachelor. — *sañs-rgyas-nyag-yéig* *Thgy.*, *Pth.*, only Buddha, or nothing less than Buddha.

མྱ་མྱ་ *nyág-mo* *Lex.* w.e.; woman *Sch.*

མྱ་མྱ་ *nyág-šin* beam of a steel-yard.

མྱ་མྱ་, མྱ་མྱ་ *nyán-ka*, *nyán-ge* *Sp.* current, Ribes.

མྱ་མྱ་ *nyán-ti* *Pur.* thy, your (?).

མྱ་མྱ་ *nyán-pa* (*nyán-to*, *nyán-tam*), imp. *nyon* 1. (also, though seldom, *mnyán-pa*) c. dat. or accus. to hear, to give ear to, to listen (cf. *tos-pa*); *slób-dpon-gyi tād-du čos nyán-pa* to attend to the religious instruction of the teacher; *ñag* or *tsig nyán-pa* *Dzl.*, *ká-la*, or resp. *žál-la*, or *bka-nyán-pa* to obey, to yield; *ñas ji-ltar zér-pai ká-la nyán-na* *Glr.*, *ña zer nyán-na* *Mil.* if you listen to my word; *Tar.* 14, 14; 17, 16 c.c. *las.* — 2. to listen secretly, to be an eaves-dropper, **pag-nyen jhē-pa** *C.*, **pag-nyán čó-čē, tāt-čē** *W.*, id.; *nyán-mkan* col. *nyán(-pa)-po*, fem. *nyan(-pa)-mo*, *B.*, a hearer, auditor; *nyan-tós* id.; but esp. of the personal disciples of Bud-

dha, the *Sravakas*. *Köpp.* I., 419; *Burn.* I., 296; *nyan-tós bču-drüg* the sixteen *ñas-brtán* q.v.; *nyan-tós-ma* a female hearer; *kā-la nyán-po*, *nyán-mkan* obedient, *kā-la mi nyán-po* disobedient. — 3. to be able, later *B.*, and col. gen. with a negative: *gró ma nyán-pas* not being able to walk (on account of illness) *Mil.*; also like *ma btüb-pa* not being willing; without a negative: **nyán yin** *W.* yes, I shall be able; inst. of *rñn-ba*: **za-nyán yód-na kyon** *W.*, bring it me, if it is still eatable.

མྱ་ *nyam*, also *nyam-tig*, *nyam-yós* cricket, locust *Sik.*

མྱ་(སྤ) *nyam(s)*, resp. *tugs*, *tugs-nyám(s)*

1. soul, mind, *nyáms-kyi* grogs companions of the soul, viz. the murmuring springs and rivulets in the solitude of alpine regions *Mil.*; *nyáms-kyi čañ* the soul's wine, i.e. religious knowledge *Mil.*; *nyams dgá-ba* 1. well being, comfort, cheerfulness, *nyams mi-dgá-ba* an unhappy state, discomfort, *nyams-dgá glü-ru bloñs* sing a song of joy! *Mil.* 2. gen. adj.: agreeable, delightful, charming, *nyáms-dga-bai sa-ynás* a charming country *Glr.* — 2. thought, *nyams skye* or *šar* a thought rises. — 3. strength, magnitude, height, state, manner, *nyams-kyi tsád byéd-pa* *Pth.* (also with *bčád-pa* or *lén-pa* *C.*) to try, to put to the test, e.g. one's strength; *tugs-dám-gyi nyams sád-pa* to try the degree of a person's devotion or spiritual progress *Mil.*; *smra-nyáms*, *byed-nyáms* manner, — and particularly a pleasing, agreeable manner, — of speaking or dealing.

Other phrases are: *nyáms-su lén-pa* to take to heart, to interest one's self in or for a thing *Dzl.*, to commit to memory, to learn (v. below); *nyáms-su myón-ba* to suffer, undergo, experience *Dzl.*; *nyams ná-ba* v. the compounds; *nyams bčád-pa* *C.* to try, to examine; *nyams brü-ba* *C.* to irritate, provoke, vex; *nyams myón-ba* = *nyáms-su myón-ba*; *nyams bžág-pa* is said to be = *drán-pa nyé-bar bžág-pa*, v. *nyé-ba*; *nyams lén-pa* 1. = *nyáms-su lén-pa*, v. above, 2. col. to measure out, to

take the measure, the dimensions of, to survey, *sa* land, *nor* the property, to take an inventory, to ascertain or compute the state of one's property, 3. *C.* = the following; *nyams sád-pa* ceg. 1. to try, to test, *byéd-dam mi byed* whether he will do it or not *Mil.*, to tempt, *tugs-dám-gyi nyams sád-pa* v. above. 2. to mock, scoff, trouble maliciously, provoke, irritate *C.*

Comp. *nyams-dgü* v. *nyams-tábs*. — *nyams-rgyüd* *Mil.* = *nyams, nyams-rgyüd-la sbyáns-pa*, intellectually skilled, well versed. — *nyams-ná* anxiety, fear, dread, of a thing, with the dat. or instr. *Mil.*; *nyams-ná-las tár-ba* to be delivered from anxiety *S.g.*; *nyams-ná-ba* vb. to be alarmed, to be in great anxiety *Sch.*; adj. dreadful, horrible, *nags-tsál nyams-na-ba* a horrible forest *Dzl.* — *nyams-bdág* is said to be used resp. or euphem. for *skyon*, e.g. for damage done to an image of a god by water *C.*; *nyams-čags sin* *Schr.*; in *Thgr.* it seems to be used in this sense. — *nyáms-čün* 1. faint, weak, languid, exhausted, by hunger, illness etc. *Dzl.*; poor in learning, destitute of knowledge, ignorant *W.*; destitute of money, destitute of virtue *C.* 2. *W.* col. for *snyems-čün*. — *nyams-rtógs* resp. knowledge, cognition, perception, *nyams-rtógs šig yod*, *nyams-rtógs bzán-po skye* or *krüns*, a perception, a good thought arises (in my mind); in a general sense: *nyams-rtógs-kyi mtar pyin-pa* to obtain perfect knowledge *Mil.*, frq. — *nyams-stóbs* strength, *zin* is gone *Med.* — *nyams-ston-ysál* v. *ysál-po*. — *nyams-brtás byed-pa* strengthening, restorative, nourishing *Med.*, (but *nyams-brtas* he recovered, grew well, got up again *Dzl.*) — *nyams-tág-pa* suffering, tormented, exhausted *Dzl.*; *nyams-tág-pai skad* or *sgra* lamentation, doleful cries. — *nyams-tábs*, *nyams-dgü* *Sch.*: 'appearance, colour, figure, state' (?). — *nyams-myón* *Tar.* enjoyment, delight, *nyams-myón ma skyes ruñ*, although I had no real enjoyment of it *Mil.nt.*; *tsór-bai nyams-myón* prob. perception by the senses, knowledge acquired through the medium of the senses *Mil.* — *nyams-rtśál*

Dzl. གཤ, 7 skill. — *nyams-mtsár-ba C.* wonderful, most beautiful. — *nyams-lén* a memorial verse, a rhyme or verse serving to retain things in memory *Mil.*

ཉམ་སྐབ་ *nyáms-pa* injured, hurt, e.g., by a fall *Dzl.*; of lifeless things: spoiled, damaged *C.*; impaired, imperfect, *stobs-nyams*, *dbán-po nyáms-pa*, *yán-lag nyams* *Lex.* (as explanation of *žá-bo*); *smra-nyáms* (the sick person) speaks little *Med.*; **sem-nyám son-Kan** *W.* discouraged, disheartened; esp. relative to a violation of duty, failing in, *tsül-krims* (or *tsül-las*) *nyáms-pas* because he has failed in, acted against the moral law *Dzl.*; *bzód-pa nyáms-par gyúr-bas* because their patience failed *Dzl.*; also stained *Glr.*, e.g. *krág-gis* with blood; *nyáms-par byéd-pa* *Wdñ.*; *nyáms-su jug-pa* *Glr.* to spoil, deteriorate, destroy; *ma nyáms-pa* entire, complete, untouched, uncorrupted.

རྩ་ nyar 1. v. *nya-ra*. — 2. *Cs.*, also *nyar-nyar*, oblong.

རྩ་གཏོང་ nyár-ydón *W.* inst. of *nar-ydón*, shin, shin-bone.

ཉམ་ཉམ་ *nyal-nyil*, or *nyal-nyöl* filth, dirt, foul matter, loose and dry dirt that may be removed by sweeping *Pth.*, *Dzl.*

ཉམ་བ་ *nyál-ba*, imp. *nyol*, 1. to lie down, e.g. before a tigress *Dzl.*; to lie down, to sleep, *nyal(-du) son* (he) went to bed *Glr.*; *rgya-srán-la nyal dug-go* (he) slept in the street *Glr.*; *mi nyal tsám-la* when people go to bed, at curfew *Mil.*; *rta nyal byéd-pa* to make a horse lie down *Glr.*; rarely of things: *rtśva nyal* the grass is laid-down (by the wind or rain) *Dzl.*; *ra og nyál-bai nya* so *Zam.* calls the letter *nya*; fig. to rest, *bdé-bar nyál-du méd-do* (he) had no rest, viz. from envy *Dzl.* 232, 12. — 2. with *dan* or *la*, to lie with (a woman) *Dzl.* and elsewh. — 3. fig. to dwell, to live *Mil.*

Comp. *nyal-krī* couch, bed, sofa *C.* — *nyal-gós* counterpane, quilt, blanket *Sch.* — *nyál-po coition*, *nyál-po byéd-pa* to practise cohabitation, *mán-du* immoderately *Med.* —

nyál-bu bastard, whoreson *Ma.* — *nyál-sa* sleeping-place.

ནི nyi 1. num. fig.: 38. — 2. num. inst. of *nyis* in compounds, *nyi-brgyá*, *-stón*, *-kri* etc., *nyi-kri* also title of a book, the *Prajña Paramitā*, containing 28 000 Sloka. — 3. for *nyi-ma*.

ནིའདྲ་ *nyi-küd* a lake in Nepal *Pth.*

ནིའ་ *nyi-ma* (Bal. **nyó-ma**, 1. the sun, *̣sar* becomes visible, rises; *̣sar* id., also; has risen, shines; *nub*, *rgas*, *W.* also **skyod*, *bud**, sets, is setting; *nyi-ma nub tse bar* (for *tsẹ bár-du*) until sun-set *Sch.*; *nyi-mai ynyen* akin to the sun, the *Sākya* race *Cs.*; **da nyi-ma rin-mo** *W.* now the sun stands already high in the heavens; **nyi-ma-gạn-̣sar** sun-flower, *Helianthus*. — 2. day, = *nyin-mo*, opp. to night, *frq.*; **nyi-ma-tse** *W.* the whole day, all day long; **nyi-ma-péd** *W.* noon, mid-day; *nyi-ma ỵeig* one day, once *Dzl.*: *nyi-ma-re-rér* daily.

Comp. *nyi-dkyil disk of the sun Sch.* — *nyi-guñ*, *nyi-mai guñ* noon, mid-day; meridian(?) *Cs.* — *nyi-dgá* seems to be the n. of a medicinal herb *Med.* — *nyi-rgás* sun-set. — *nyi-ldóg* the solstice, *dgín-nyi-ldog* winter solstice, *dbyar-nyi-ldog* summer solstice *Wdk.* — *nyi-nub* = *nyi-rgás*. — *nyi-tsé* 1. *Sch.*: the time or duration of one day. 2. *Lex.*: = *प्रदेश* direction, place, country(?); *nyi-tsé spyód-pa Lex.*: a kind of ascetic; *nyi-tsé-ba Sch.*: ephemeral; single, simple; *Thgy.*: n. of a class of infernal beings. — *nyi-tsód* sun-dial, *nyi-tsód-kyi kór-lo* the circle of a sundial *Cs.* — *nyi-dzin* eclipse of the sun (cf. *sgra-ỵcán*). — *nyi-zér* sun-beam, *nyi-zér rtá-la ẓón-nas* riding on a sun-beam *Mil.* and elsewh.; *nyi-zér-gyi rdul* a mote floating in a sun-beam. — *nyi-zlá* sun and moon; also the figures of sun and moon connected, crowning the top of the *ṃód-rtén*; *nyi-zlá bsad mi oñ* sun and moon will not stand still *Mil.* — *nyi-óg* below the sun; the earth *Was.* (49); *nyi-óg-gi rgyal-kams Glr.* id.; it seems, however, to

denote a certain country, acc. to *Mahāvvyut-patti* the same as *Aparāntaka*, *Williams*: the western country; cf. *Schf.* on *Tar. 22.* — *nyi-od* sun-shine. — *nyi-yól* any screen or shelter from the sun's rays: awning, curtain, parasol, pent-house *Sch.*; **nyi-ril** (prop. *sgril*) *W.* id., umbrella. — *nyi-sár* sun-rise *Cs.* — *nyi-lhag Sch.* a cold day(?) — Cf. *nyin-mo*.

ནི་གྲ་ *nyi-su* (inst. of *nyis-̣u*), often in conjunction with *tám-pa*, twenty, *nyi-su-rtsa-ỵeig B., C.*, **nyi-su-nyer-ỵeig* W.*, *nyer-ỵeig*, twentyone.

མིག་མིག་ *nyig-nyig W.* loose, slack, lax, not tight or tense.

ནིང་ཁྲ་ *nyin-ku*, *Ssk.* *མཁའ་* *Cs.*: 'heart, spirit, essence', cf. *snyin-po*.

ནིང་ཏོ་ *nyin-to Sch.*: sure, trustworthy, *Lex.*: *nyin-tor* = *nes-par*.

ནིང་ལག་ *nyin-lag*, a category not familiar to us; gen. mentioned together with *yán-lag*; it might be translated by: members of a second order, parts of the *yán-lag*; the exact meaning must however remain undetermined, as the Tibetans themselves are not able to give a clear definition of it. In *C.*: inner parts of the body, opp. to outer. In books, phrases like the following are to be found: *yán-lag dan nyin-lag tams-̣cád dan ldán-pa*; *yán-lag dan nyin-lag ná-ba*; *yán-lag dan nyin-lag ỵdód-pa*; evidently the *nyin-lag* are smaller, but more numerous than the *yán-lag*. In *Pth.* also *nyin-sprül* is found besides *yan-sprül*, emanation of the third order; v. *sprül-pa*.

ནིང་མཁའ་མས་སྤྱུང་བ་ *nyin-mtsáms shyór-ba* to be re-born *Stg.*

ནི་ nyid 1. self, same, opp. to other persons, *ma nyid* the mother herself *Dzl.*; *mi de ni rgyál-po nyid yin-no* this man are you yourself, o king! *Dzl.*; the very, just he, just it etc., *las byéd-pai ynas nyid-la* just where I am working *Dzl.*; *deñ druñ-nyid-na* (or *du*) close by, to, or before, hard by, *Thgy.*; *dus de-nyid-du* at the very moment, *frq.*; *ṃód-bya nyid* that which is venerable par excellence *Tar.* 15, 13; *yón-*

tan nyid Tar. 15, 14 id.; *dé-nas mi rin-ba-nyid-na* a very short time after *Tar.*; when added to adjectives it denotes abstract nouns, as in English the terminations -ness, -ship, -ty, -cy, -y etc., but it is chiefly limited to the language of philosophical writings, from which a few expressions only (such as *ston-pa-nyid* the emptiness, the Buddhist vacuum) have found their way into col. language. — 2. In the more recent literature it is used resp. for *kyod*, **thou, you**; *nyid-kyi thy, your Pth., Ma.*; *nyid-rán you* (col. **nyi-rán, nyo-rán**) *W., C.*, resp., like the German 'Sie'; *nyid-čag(-rán) you*, addressed to one person or to several, *C.* (in *Glr. kyed-čag* seems to be used in the same way). — 3. **only**, *grans-kyi lña nyid Zam.* only the numeral *lña*; *za nyid-do* the letter *za* alone (without a prefix).

ཉིན་(མོ) *nyin(-mo)* 1. **day**, = *nyi-ma* 2; *nyin-gyi rin-la* during the day-time *Pth.*; *nyin-mor gyur* it dawns *Cs.*; *nyin-mor byed* 'making day', an epithet of the sun *Cs.*; *nyin* adv. in the day-time *Glr.*; *nyin-čig* one day, once *Dzl.*; *nyin čig bžin-du* daily *Dzl.*; *nyin-par* during the day-time *Dzl.*; by day-light *Dzl.*; *deñ nyin-par* on that day, frq. *Dzl.*; *pyir nyin, pyi de nyin, deñ pyi nyin* the following day, on the f.d. *Dzl.*; *tses bço-lñai nyin* the 15th., on the 15th. *Glr.*; fig.: *bstán-pa nyin-par mdzad-pai skyés-bu* a saint that restores the doctrine, a reformer of faith; hence *Schr.*: *dád-pai nyin-byed* evangelist, apostle. — 2. **propitious day**; **ña ča nyin-mo mi dug** *W.* this day is not propitious for me to go.

Comp. *nyin-dkár* a white, a lucky day *Sch.* — *nyin-gán, nyin-fog-tág* (*W.* **tag-fog**) all the day long. — *nyin-gün* noon. — *nyin-gla* daily pay, a day's hire *Cs.* — **nyin-tse-rě** *W.* all the day long, the live-long day. — *nyin-mtsán* 1. a day and a night, *nyin-mtsán bço-brgyád Mil.* for nine days and nine nights. 2. day and night *Dzl.*, *nyin-mtsan-méd-par* id., frq.; *nyin-med-tsan-med W.* id.; *nyin-mtsán-du* id.

Mil.; *nyin-mtsán mnyám-pa* equinox. — *nyin-žag(-gčig)* 1. a day with the night, 24 hours, divided into 12 portions of time, called *kyim* (q. v.): *nam-pýed* midnight, *nam-pýed-yól* 2 o'clock a. m., *to-ráns* 4 o'clock a. m. (in popular language also: **já-po dán-po** about 2 o'clock, **nyis-pa** 3 o'clock, **süm-pa** 4 o'clock, *nam-láns* 6 o'clock a. m. (i. e. the time when the sun first illumines the mountain tops; it is from this moment, and not from midnight, that in daily life the date is counted); *nyi-šár* 8 o'clock a. m. (when the sun rises upon the valley); *dros-žám* (col. **nyi-dul**) 10 o'clock a. m.; *nyin-gün, nyi-pýed* 12 o'clock, noon; *pýed-čól* (*W.* **zá-ra pi-mo**) 2 o'clock p. m., *myur-smád* 4 o'clock p. m., *nyi-rgás* 6 o'clock p. m., *srod-žór* 8 o'clock p. m. (col. **sa-rüb, srod-rüb**), *srod-čól* 10 o'clock p. m. (col. **tin-nyi**) — thus acc. to *Wdk.* By adding the names of the 12 years' cycle (*nam-pýed byi-ba, pýed-čól glañ* etc., v. the word *lo*), these terms have been rendered still more convenient for astrological calculations. Of course, all the terms given are strictly correct only at the time of the equinoxes, and deviate at the summer and winter solstices for more than an hour from the time indicated by our clocks. 2. *nyin-žag* as symb. num.: 15. — *nyin-bžin-gyis Pth., nyin-ré bžin Glr.,* daily adv., with-*gyi* adj. — *nyin-lám* a day's journey *Glr.*, *rkan-tán-gi, rtá-pai, lug-pai nyin-lam* a pedestrian's, a horseman's, a sheep-driver's daily march. — *nyin-ráns Tar.* (= *to-ráns*) day-break, morning twilight *Schf.*

ཉིན་ཕྱགས་ *nyib-pýogs, W.* **nyib-čog(s)** the sunny side of mountains.

ཉིན་བ་ *nyil-ba* to decay, to crumble to pieces, of rocks, mountains etc.; rarely to run down, of tears, to flow down, of locks of hair.

ཉིས་ *nyis* 1. instrum. of *nyi.* — 2. in compounds for *ynis*.

ཉུ་ *nyu* num. fig.: 68.

ཉུ་ཁྱུ་ *nyü-ti* pear *Ld.*

ཉུག་པ་ *nyug-pa*

3

ཉེ་བ་ *nyé-ba*

ཉུག་པ་ *nyug-pa* 1. to besmear, spos to perfume; to rub gently, to stroke, to caress *Sch.*, in this sense perh. *Gyatch 99*, 14. — 2. to touch, = *rég-pa* ccd. *W.*; *C.*? — 3. to search after (feeling, groping) *Cs.* — 4. to put out, stretch out, ཅུ་-nas ngo one's head out of the water, to look or peep out, resp. *dbu nyug mdzad-pa Glr.*; *nyug-nyug-pa Tar.* 80, 21 to stand out, to project (*Sch.*: to run to and fro?).

ཉུག་རྩ་མེ་བོ་ *nyug-rtsa mé-tog* Carthusian pink *C.*

ཉུག་རྩམ་, ཉུ་རྩམ་ *nyug-rim, nyui-rim* a eunuch *Dzl.*

ཉུ་བ་ *nyün-ba* 1. adj. col. **nyün-iu**, little; **nyün-iu zig**, *Ld.* col. **nyün-ia-rig**, *nyün-zad cig* id. *Dzl.*; *nyün-säs Wdn.*, a little, a few, some; *nyün-bar byéd-pa* to make less *Cs.* — 2. vb. to be little.

ཉུ་མ་ *nyün-ma* turnip, *la(-jug dan) nyün (-ma)* radishes and turnips *Glr.* — *nyün-ku, nyün-loi ja* turnip-soup, turnip-tea, an infusion of dried turnip leaves, much used, e.g. in Bhotan, and considered very nourishing(?). **nyün-dö** *C.*, mentioned by *Wis.* p. 137. as 'navets ronds', large sweet, red turnips (perh. turnip-rooted cabbage?). — *nyün-γzi* seed-turnips (*Cs.* turnip-seed). — *nyün-lo* a turnip leaf.

Note. In writing and speaking this word is often confounded with *yuñ(s)* mustard, so that e.g. *yuñ-ma* is said for turnip inst. of *nyün-ma*, *nyüñs-dkár* for white mustard, inst. of *yuñs-dkár*.

ཉུ་རྩམ་ *nyün-rim* v *nyug-rim*.

ཉུལ་བ་ *nyül-ba* to wander or rove about, to pass privily or steal through, e.g. towns, countries, mountains *Mil.*, burying-places, tombs (as jackals) *Mil.*; (*lta*) *nyül-pa, nyül-mi* *Pth.*, *sa-nyül* a spy *Cs.* (Also *nyül-ba, myül-ba.*)

ཉེ་ *nye* num. fig.: 98.

ཉེ་ཏི་ *nyé-ti* a pear *Schr.* (cf. *nyü-ti, nyó-ti*).

ཉེ་བ་ *nyé-ba* I. vb., to be near, to approach, always with the supine of a verb,

du byéd - du nyé-bas when he was near dying *Dzl.*; *zld-ba tsán-du nyé-bas* (when she was) near the completion of the months, i.e. the time of giving birth to a child *Dzl.*, frq.; *slób-dpon pyir ón-du nyé-bas* when the time of the teacher's return drew near *Dzl.*; *zin-du mi nyé-ste* being not near having done *Dzl.*; even used as follows: *γnas der sléb-tu nyé-bai tse* when he came near the place *Mil.*

II. adj., col. **nyé-mo** near, both as to space and time, *lam-rin-gi γnyén-pas kyim-mtses nye* the neighbour is nearer than a kinsman living far off; *ká-ba dan nyé-bai sar* at a place near the pillar *Glr.*; *tag-nyé-ba* id.: *ri tag-nyé-ba zig* a near or neighbouring hill *Ma.*; standing near, fig. being closely connected with by consanguinity: *nyé-ba - rñams C.* relations, kindred (*Dzl. 27*, 13 *γnyén-pas* prob. is preferable to *mo nyé-bas*); allied by similarity: *mtsáms-med-pa lia dan de dan nyé-bai sdig-pa* the five worst sins, and those coming nearest to them; near by friendship and affection: **nyé-mo yin** *W.* he is closely connected with us, he is desirous to enter into an intimate connection with us; *blo*, or *snyin*, or *sems nyé-ba* (or **nyé-mo**), friendly, kind, amicable, *blo nyé-ba ltar byéd-pa* to affect a friendly manner *Glr.*; **nyé - mo jhé' - pa** *C.* to love, e.g. parents loving their children or vice versâ; *nyé-bai sras bgyad Glr.* the eight intimate disciples (of Buddha, not historical, but mythical persons, Mandshusri etc.).

III. adv. *nyé-bar* or *nyer* 1. near, *dan* to, *dé-dag dan nyé-bar lha-Kan bzens* near to whom he built a temple *Tar.*; *nyé-bar ón-ba, sléb-pa*, to come near, to approach; *nyé-bar gyir-ba* id., *stóns-su nyé-bar gyir-ba dan* when it was nearly empty *Pth.*; *dár-la nyé-bar gyir-to* it began to spread, to extend itself *Pth.*; *nyé-bar γnás-pa* to be near, to stand near, e.g. of a star *Wdn.* — 2. *nyé-bar byéd-pa*, with *la*, to adhere to, to keep (one's promise) *Pth.* — 3. *nyé-bar bzág-pa* to make use of, to employ, *drán-pa nyé-bar bzág-pa* (འདུལ་པ་, *Burn. I.*,

626. ཅུཔ near, though Tibetan dictionaries write ལུཔ) to make use of one's intellectual powers. To do this rightly forms part of Buddhist wisdom (v. *Köpp.* I, 436) and instruction (*Dzl.* ༡༨, 7, where *Sch.*'s version is incorr.), being divided into four divisions or degrees (*Burn.*); *sañs-rgyás-la dkón-pai du-śes nyé-bar bzag-pa* to apply to Buddha the notion of rareness *Tar.* 5, 13. — 4. **intensely, urgently, speedily**, *ñigs-pa nyé-bar ñi* fear is speedily allayed *Glr.*; *nadnyé-bar tso* the disease is speedily cured *Thgy.*; *nyé-bar lén-pa Mil.*, *Thgy.* to seize eagerly, to strive for earnestly, to aspire to, esp. to the re-birth as a human being; cf. also *nyer-lén*; *nyé-bar mkó-ba* of urgent necessity, frq. *Tar.* *nyer ñpel* it increases rapidly *Med.*

IV. sbst. v. *nyé-ñin*.

Comp. *nye-skór Sch.* *nye-kór* those about us, the company around us, *kyed-rán-gi nye-kór-gyi ldóm-bu-ba* a beggar belonging to the people around you *Mil.*; esp. relations, kindred, *des nye-kór yañ śugs-kyis yon* in this way family-connections are formed of themselves *Mil.* — *nye-mkón* = *nye-rin Cs.* (?) — *nye-grógs* neighbour, fellow-creature *Cs.* — *nye-čár* now *Sch.* — *nyé-dag Cs.*, *nyé-du*, and most frq. *nye-brél (nyen-brél)* kindred, relations (these being considered a main obstacle to moral perfection, they are to be shunned accordingly): — *nye-ynás* disciple, *kyéd-kyi nye-ynás bgyio*, *nye-ynás-su mčio* I wish to become your disciple *Dzl.* — *nye-tsán*, *nye-rígs* relative, kinsman. — *nye-rin* 1. near and far, near and distant relations. 2. distance, *sgor nye-rin či-tsam yod* how far is it from here to the gate? 3. partial, *rgyál-po nye-rin čes* the king is very partial *Glr.*, *nye-rin-méd-pa* impartial *Glr.* — *nye-lám* near; now *Sch.*

ཅི་ལོ་ *nyé-zo* damage, mishap, accident (syn. to *bar-čad*), *nyé-zo-méd-par* without an accident, safely *Dzl.*

ཅི་རྒྱལ་པ་ *nye-rég-pa Lexx.* to wash.

ཅི་ཤིང་ *nyé-ñin*, or *nyé-bai ñin Med.*, a tree the fruits of which are used as a sweet medicine.

ཅིག་པ་, ཅིག་ཐག་ *nyég-ma*, *nyeg-tág*, v. *nyág-ma*.

ཅིན་པ་ *nyéd-pa* = *mnyéd-pa*.

ཅིན་ *nyen* 1. = *nye*, *nyen-kór*, or *nyen-skór* = *nye-kór* a relative, *Pth.*: *nyen-kór zig yin* he is a kinsman; also alone, like *nyen*. — 2. with a vb.: **danger, risk**, *myúr-du ñig-nyen yod* there is a danger of its being soon destroyed *Glr.*; *dmyál-bar gro-nyén yda* there is a danger of going to hell; *sróg-gi bar-čad-du gró-bai nyen yod Mil.* of risking one's life; **dun-nyen** *C.* he has the chance of receiving a good beating; occasionally also: to be near, to impend, in reference to happy events; in col. language it is simply used for danger, *nyén-čan* dangerous, e.g. *lam*, *las*, *sbrul* etc.

ཅིན་པ་ *nyén-pa*, pf. *nyén-to*, to be pained, pinched, pressed hard, e.g. by hunger, cold, enemies; to toil and moil, to labour hard, to drudge; v. *bañ*.

ཅིན་ *nyer* 1. = *nyé-bar*. — 2. v. *nyi-ñu*.

ཅིན་རྒྱལ་པ་ *nyer-snógs Thgy.*, theme, task *Sch.*

ཅིན་ཅིན་ *nyer-nyér*, *nyer-že*; *W.* dregs, sediment.

ཅིན་པ་ *nyér-ba* 1. *Sch.* to tan, curry, dress, make soft. — 2. *W.*, also **nyer-kád tán-čé**, to snarl, growl. — 3. *W.* to tarry, stay, linger (*snyér-ba* for *bsnár-ba*?).

ཅིན་མ་ *nyér-ma W.* for *ryér-ma*, red pepper.

ཅིན་ལེན་ *nyer-lén*, or *nyé-bar lén-pa*, is said to be = *rgyui rgyu*, original cause.

ཅིན་པ་ *nyél-ba* taken ill, sick *Sch.*

ཅིས་པ་ *nyés-pa* I. sbst. any thing wrong or noxious, or liable to become so, and the consequences of it; hence 1. evil, calamity, damage, *nyés-pa tams-čad dē his-la duo* all sorts of plagues are collecting upon his body *Dzl.*; *lo-nyés* a bad harvest, failure of crops, *lo-nyés byin-bai tse* when

the harvest had been bad; in a special sense in medicine: the three humours of the body, air (v. *rluñ*), bile, and phlegm, gen. called **ཇི་དོལ་** *ṅnod-byéd nyés-pa ṅsum* the three noxious matters (most diseases being ascribed to a derangement of one of them). — 2. **moral fault, offence, sin, crime**, *nyés-pai skyon*, being contaminated by a crime *Dzl.*; *lus dan ṅag-gi* (or *Kai*) *nyés-pa* sin in word and deed *Dzl.*; *nyés-pa byéd-pa* to commit a fault, a crime; to sin, frq.; also: *mi ṅig-la nyés-pa byuñ* a slip has occurred to a person *Dzl.*; *bdág-la nyés-pa ci ṅig yód-de ma ṅnañ* what crime have I committed, that you will not give me permission? *Dzl.* — 3. **punishment** *C.* **nyē-mig** id., resp. **ka-nyē*; *nye-pa póg-kan** he that has got a punishment.

II. vb. **to commit an offence**, *dis ci nyés-te bzun* what offence has he committed that he is taken prisoner? *Dzl.* (cf. above); *siñon-čad bdág-gis nyés-pa bden* it is true that formerly I committed a fault *Dzl.*; *snār ma sbrán-pa nyés-so* the not reporting sooner was a fault *Dzl.*; *ṅyógs-pa nyés-so* you have committed a fault by covering... *Dzl.*; *bdag nyés-na* if harm is done to me; hence *ci nyés* in a general sense: *kyod ci nyés-pa smros ṅig* tell me what has happened to you *Dzl.*; *btsón-na ci nyés* quid mali, si venderit? *Dzl.*; *mi drán-nam ci nyés* is she out of her senses, or, what is the matter with her? *Dzl.*; *ci nyés-na why*, *ci nyés-na kán-pai nán-na rdzin-bu bskyil* why is there a pond within the house? *Dzl.*; *ma nyés-pai gró-ba* innocent beings *Mil.*; *ma nyés-pa pyir byuñ* he came out again unhurt *Dzl.*; *nyés-byas* a wicked action, a sin *Cs.*; *nyés-ltuñ* sin, sinful deed, trespass, *nyés-ltuñ-gis póg* he has been overtaken by a sin *Mil.*

ཉྱ ནལ 1. num. fig.: 128. — 2. **carrot** *Cs.*

ཉྱ་རྩི ནལ་ཏི a pear *Ld.*

ཉྱ་བ་ ནལ་བ་, pf. and imp. *nyos*, 1. **to buy**, *dñul brgyas* for a hundred rupees; *nyó-(ba-)po* a buyer, purchaser, *nyo-(ba-)*

mo fem.; *nyó-mkan* a buyer, customer; *nyó-to* account, bill; *nyo-tson* commerce, traffic; *nyo-tson byéd-pa* to trade. — 2. **to take at rent, to take the lease** (of a field, by buying the crop).

ཉྱ་བ་ ནལ་བ་ ནལ་བ་ ནལ་བ་ *nyóg-pa soiled, dirtied*, made unclean, e.g. of victuals *Mil.*; *nyóg-ma Sch.*, *ču-nyóg Lex.* muddy, foul water; *nyog-nyóg-po* confused (story) *Tar.*

ཉྱ་བ་ ནལ་བ་ ནལ་བ་ *nyogs-byuñ Sch.*: too soft; *nyog-nyón Sch.* soft, tender, weak, inclined to weep; **śes-nyog-čan** (for *ṅśes-nyog-čan*) dandling, fondling *W.*

ཉྱ་བ་ ནལ་བ་ *nyód-pa food Lex.*

ཉྱ་བ་ ནལ་བ་ ནལ་བ་ *nyon-móns-pa* (seldom without -*pa*), *Ssk.* ཉྱ་བ་ 1. misery, trouble, pain, frq.; also used as a verb: *nyon-móns-šin*; *tsá-bas nyon-móns-te* molested by the heat *Dzl.*; *nyon-móns-par gyúr-ba* to get into trouble *Dzl.*; *nyon ma móns-sam* had you to experience any hardship? *Dzl.* — 2. in a restricted sense: **the misery of sin**, *nyon-móns-pa-las pan-pai don med* this does not avail for being delivered from such misery *Dzl.*; **sin**, *nyon-móns-pai nad, dri-ma Dzl.*; *śer-sna-la sógs-pai nyon-móns-pa* avarice and other sins *S.O.*; *nyon-móns-pa-méd-pa* free from sin, sinless *S.O.*; *nyon-móns-čan-gyis nyá-ša nyos Zam.* the offender buys the flesh of a fish.

ཉྱ་བ་ ནལ་བ་ *nyob-nyób* weak, feeble-minded *Sch.*

ཉྱ་བ་ ནལ་བ་ *nyor* 1. v. *nyó-ba*. 2. **a rectangle** *Cs.*

ཉྱ་བ་ ནལ་བ་ *nyol*, imp. of *nyál-ba*; *nyól-ba* prov. for *nyál-ba*.

ཉྱ་བ་ ནལ་བ་ *nyos*, imp. of *nyó-ba*; *nyos-mi* a slave *Cs.*

ཉྱ་བ་ ནལ་བ་ *ṅnyán-ba Sch.*, prob. = *ṅnyán-ba*.

ཉྱ་བ་ ནལ་བ་ 1. a pestilential disease, epidemic, or contagious disorder, **plague**, *mdze dan brum-bu ṅnyan Ma.*; *ṅnyan-nád* id.; *ṅnyan-dug* a poison against, or a remedy for the plague *Med.*; *dka-ṅnyán* a destructive plague *Sch.* — 2. a species of wild sheep, **argali** (*Ovis ammon*).

གནད་པ་ *nyán-pa* **cruel, fierce, severe, lha** *nyán-rnams* *Glr.* gods of vengeance, deities of terror; *klu-nyán* id.; *krim* *nyán-pa* a cruel commandment, frq.; *dam-tsig nyán-pa* prob. a rigid vow, a solemn oath *Mil.*; of mountains: **wild, rugged, precipitous**; *nyán-sa* a rugged country *Mil.*; in *nyán-pai ynad* (v. *ynad*) prob.: dangerous. — *nyán-po* sbst. *Mil.*?

གནད་(བ་) *nya(-ba)* 1. **neck, nape**, *nyá-ba* *brtuns* the neck is contracted or shortened *Med.* — *nyá-ko* hide, or leather of a beast's neck *Cs.* — *nya-kóbs* screen of the neck (attached to a helmet) *Sch.* — *nya-rgyáb* (?) *C.* breast-work, parapet. — *nya-rtsé* vertebra prominens, the cervical vertebra with its projecting process *Mil.* — *nya-tsig* cervical joint. — *nya-réns* stiff neck, *nya-réns-dan* 1. having a stiff neck; 2. stiffnecked, obstinate. — *nya-sin* a yoke (for oxen) *Glr.*, *Lex.* — 2. *skad-nyá* v. *skad*.

གནད་ནང་ *nya-nán*, or *nya-nán*, a village on the frontier of Nepal

གནད་བོ་ *nyá-bo* a **witness**, one that gives evidence *Cs.*, *Lex.* = *dpán-po*; *nyá-bo byéd-pa* to pledge for, to be surety for; *Dzl. W.* *bskyi-nyá byas*, *Sch.*: 'he made an attested loan'.

གནི་ག་ *nyi-ga* for *nyis-ka* *Stg.*; *nyi-zér* for *nyi-zér* *Lex.*

གནི་ག་ཏུ་ *nyig-tu* *Lex.* = *yèig-tu*.

གནིད་ *nyid*, resp. *mnal*, **sleep**, *nyid-du gró-ba* to fall asleep *Glr.*, *Mil.*; *W.* **nyid ma yon** sleep has not come, I am sleepless; **nyid ma kug, nyid kug ma nyan**, also **nyid sañ son** id.; *nyid mi tub* he cannot find sleep *Med.*; *nyid-túm-pa* one uninterrupted portion of sleep *Glr.*; *nyid mtug-pa* a sound sleep, *nyid-sráb* a light sleep, a slumber *Med.* — *nyid-log-pa* (prop. *nyid-kýs lóg-pa*) *Dzl.* to fall asleep, *Dzl. W.* 16; 22, 9 (thus correctly translated already by *Schr.*), prob. also to sleep; *nyid-la gró-ba*, *W.* **ča-čè**, to fall asleep; *nyid tóg-por son* he fell into a deep sleep *Mil.*; **da-rin nyid ma lóg-*

*mkan-dug** *W.* I am still awake; *nyid sád-pa* to awaken, to awake vb. n.; *nyid-yúr-ba* to be overcome by sleep *Sch.*, *Tar.* 31, 22, *Pth.*, — *nyid-rdól* *C.* somnambulism; **nyid-ma-mún-la* (*lül-čè** id., *Ld.*; **nyi-čól gyáb-pa** id. *C.* — *nyid-čan* sleepy *Cs.*; *nyid-méd* having no sleep, sleepless; *nyid-yér* morbid sleeplessness; *nyid-yár* *Med.*, *Pth.*, id.? *nyid-lam* *C.* = *rmi-lam* dream.

གཞིས་ *nyis* 1. also *nyis sig* (v. *çig*), **two**, *de nyis*, *nyis-po*, *nyis-ka* the two, both; *nyis(-su)-méd(-pa)*; *mi-nyis-pa* *Tar.*, not being two, i.e. not differing, identical, the same, *na dan rgyál-ba nyis-su med* I and Buddha, we are one, i.e. I am an incarnation of Buddha *Glr.*; *Cs.* also: indubitable, thus perh. used by *Mil.*; *nyis-su byün-ba* to be divided into two, to become two *Glr.* — 2. **a (married) couple**, *brám-ze nyis* Brahmin man and wife. — 3. **both** (v. above), in Tibetan often added, where two nouns have the same predicate, either disjunctively, and then usually followed by *re*: *jó-bo dan byams-mgón nyis mdzó-mo reñ stén-du bzugs* both the lord and the Maitreya were mounted on bastard-cows *Glr.*; *na-rán re nyis* either of us *Mil.*; *pyi nan nyis čos-lugs gañ bzañ* which is the better of the two religions, the esoteric, or the exoteric? *Glr.*; — or copulatively: *kýo-šug nyis-la rás-čug yèig-las mi bdóg-ste* as they both, husband and wife, had only one cloth together *Dzl.*; — and reciprocally: *čos dan bon nyis rtsód-pa* the contest between the religion of Buddha, and the religion of the Bons *Glr.*; *kýod dan na nyis bza-mi byao* we two shall marry each other *Glr.* In most cases mentioned sub 3, *nyis-po* (the two), *nyis-ka*, (*y*)*nyi-ga*, *W.* col. also **nyi-ko*, *nyi-kad*, *nyi-kod**, *Sp.* **nyi-mo**, may be used inst. of *nyis*; *nyis* may also refer to several nouns on one or on both sides: *kýed dan na nyis* both you (referring to several persons) and I; but it may also be quite omitted, as in other languages: *ga dan bai jug-tsúl* the way

of employing the (two) letters *g* and *b* Gram.

Comp. and deriv. *nyis* - *skyes* one that is **born twice** i.e. a bird Cs.; also one that has entered into a religious order Cs. — *nyis* - *čār* v. *čār*. — *nyis* - *nyis* **two a piece**. — *nyis*-*ldab* **twofold, double**, v. *ldab*. — *nyis*-*tün* (ཐྱུག) 'drinking twice', the elephant. — *nyis* - *pa* 1. **the second**. 2. **having two**, possessed of two, e.g. *ngo-nyis*-*pa* having two heads, two-headed; also double-tongued, deceitful W. 3. **having doubts, doubting(?)** Wdn. — *nyis*-*po* the two, both (v. above). — *nyis*-*méd* v. beginning of this article. — *nyis*-*dzin* prob. the state of being affected or influenced by contrary things: doubt, unsteadiness, wavering Glr.; *nyis*-*dzin* *ltā*-*ba* prob. to look upon two things as differing, to think them different Mil.

གཡུག་མ་ *nyüḡ-ma* Cs. **natural**, opp. to *bčos*-*ma* artificial, hence (Sch.) = *dños*-*ma*; Lexx. = **निज** innate, peculiar. It occurs in the expressions: *sems nyüḡ-ma*, and *nyüḡ-mai* *sems* Mil; *nyüḡ-mai* *ye*-*šes* Mil.; ; *nyüḡ-mai* *don* Mil. and Lexx.; *ma*-*bčos* *nyüḡ-mai* *nān*-*du* *dres*, perh.: is dissolved into the uncreated primordial existence Mil. Our Lama explained it differently in different passages, and was not certain of the true meaning of the word.

གཡུང་རྒྱུ་རྩ་ *nyün-dkār* **rape-seed** for pressing oil; but cf. *nyün*-*ma*.

གཡུལ་བ་ *nyül-ba* = *nyül*-*ba*.

གཡི་བ་ *nyé*-*ba*, Glr. also *nyeo*, *smyé*-*bo*, **a wooer, courter**.

གཡི་མ་ *nyé*-*ma* the twisted part of the colon or great gut, Med. and col. (Sch. errone.: rectum).

གཡི་ཞི་ *nyen*, resp. *sku*-*nyén* 1. **kinsman, relative**, *byāms*-*pai* *nyen* loving relations, frq.; *nyén*-*la* *byāms*-*pa* *byéd*-*pa* to love one's relatives; *nyén*-*gyi* *sgyüḡ-mo*, *sgyüḡ-mo* as a degree of relationship Lexx.; *nyen* *byéd*-*pa* to become related, or allied, by marriage Dzl. — 2. gen. *nyén*-*po* **helper, friend, assistant**, esp. spiritually: *rgyud nyén*-*po* *bzān*-*bar* *byin*-*gyis*

rlobs bless my soul, that it may become a good spiritual helper (to these people) Mil.; *nyén* - *po* - *la* *ma* *ltōs* - *par* without looking up to a spiritual adviser Mil.; frq. used of supernatural helpers: *bod* *dül*-*bai* *nyén*-*po* the promoter of the conversion of Tibet (the special Saviour of Tibet, as it were), *Awalokiteswara*, frq.; applied to things: **remedy, means, expedient, antidote**, *nād*-*la* *ysó*-*bar* *byéd*-*pai* *nyén*-*po* assistants in curing maladies (e.g. medicine, diet etc.) Med.; *dei* *nyén*-*por* as a remedy for *Thgy.*, frq.; *sgrüb*-*pai* *tab*s *mi* *šes*-*pai* *nyén*-*por* as a remedy for helplessness in acquiring a certain object, i.e. direction or instruction how to obtain it *Thgy.*; *nyén* - *po* *ḡsān*-*ba* mysterious helpers, or sources of good (relative to fetish-like objects frq.) — 3. Cs.: '*nyén*-*po* adversary, antagonist, enemy; contrary, opposite, adverse'; Sch.: '*nyén*-*por* *rtén*-*pa* to adhere to the counter party'; Lexx. have '*spān*-*byai* *nyén*-*po*' a *nyén*-*po* to be shunned, explaining *nyén*-*po* by **प्रतिबन्ध** (prob. to be corrected into **पक्ष**) opponent, adversary. Sure proofs of this signification of *nyén*-*po* I seldom met with in literature, but Lewin mentions some instances scarcely to be doubted. — 4. i. o. *mnyen* and *bsnyen*.

Comp. *dpun*-*nyén* **helper, assistant**, frq. — *pā* - *nyén*, *mā* - *nyen* a relation on the father's side, on the mother's side Cs. — *bšes*-*nyén* friend, esp. spiritual friend, v. *bšes*. — *nyen*-*grās* (Sch.?), *nyen*-*bröl*, **nyen* - *dün* - *po** W. relations, esp. of the same blood; *nyen*-*sdé*, *nyen*-*tsān*, *nyen*-*srīd* Mil. id., col. — *nyen*-*dün* 1. Sch.: '**concord, harmony, amongst kinsmen**', in which sense it seems to be used in *Stg.*: *nyen*-*dün* *zād*-*pa* *yin* this harmony ceases. 2. **relations**, *pā* *yañ* *ma* *yin*, *nyen*-*dün* *mīn* neither father nor relations *Thgy.* — *nyen*-*zlā* prob.: qualified, fit for matrimonial alliance (as to birth etc.), *kyéd*-*rnams* *kyān* *ned* *rgya*-*nāg*-*pai* *nyen*-*zlā* *yin*-*pas* as ye Tibetans may enter into connubial connexion with us Chinese Glr.; in a concrete sense: a good match, *nyen*-*zlā* *ma* *nyéd*-

kyis Dzl. 30, 14; *kyod dan nyen-zlá min* I am not allied with you by marriage, with you I am not on terms of affinity. — *nyen-sál* (?) reconciliation *C.* — *nyen-bšes* relatives and friends, also separately: *kyód-la nyen med bšes kyan med Mil.*

མཉེན་བ་ *nyér-ba* *c. accus.* to take pains with, to take care of, to provide for, to try to get; to procure, to acquire, *nyer byéd-pa* id.; as a *sbst.* *Tar.* 165, 22: the procurer, provider *Schf.*; *gen.* in conjunction with *don* in various ways, as: *bdag don zig nyér-te* as I have to look after a business *Dzl.* 20, 7; *don nyér-ba* to earn money; *dón-du nyér-ba* *c. accus.*, rarely* *c. dat.*: to provide for, to strive to procure, *nor dón-du nyér-ba* to endeavour to make money, *frq.*; *yo-byád dón-du nyér-ba-rnams* people who desired to have goods *Tar.* 169, hence *don-nyér exertion, effort, zeal, don-nyér čen-po dgos* great exertions are necessary *Mil.*; in this sense *prob.* also *Tar.* 4, 8: earnest exertion (in investigating); *don-nyér byéd-pa* *c. la* to study, investigate (a thing) *Glr.*; *don-nyér-čan* 1. zealous, painstaking. 2. *Sch.* also: liked, welcome, *nyron* a welcome guest. — *dkon-nyér* *Tar.* 183, 21, *Schf.*: administrator of valuable property; *acc.* to others: the first secular functionary of a *ytsug-lag-Kaṇ*, about the same as *bailiff* (steward) of a convent, = *lha-nyér* *Georgi Alph. Tib.* (in an edict); also the manager of the daily sacrifices (*dgon-nyér?*); *slob-nyér* a student, *čos-slob-nyér* a religious scholar (a student of theology) *Mil.*, *slob-nyér, gán-du bgyis* where did you study? *Mil.* — *ytad-nyér byéd-pa* to trust (a person with), to intrust (a thing to) *Glr.*; *čéd-du nyér-ba*, and *rjes-su nyér-ba* *v. čed.* — *nyér-ka* attention, care, *nyér-ka byéd-pa* *cog.* to pay attention to, attend to, take care of *Pth.*; *nyér-ka ytad-pa* to commit (a thing) to a person's charge, to put a person in trust of *Glr.* — *nyér-pa* farm-steward, in convents etc. — *nyér-byán* *prob.* = *nyér-ka.* — *nyer-tsañ* store-

room, store-house, (if under the charge of a special *nyér-pa*).

མཉེན་མ་ *nyér-ma* a fold of the skin, wrinkle *Med.*; *nyer-ma rēns-pa gyur* the wrinkles are made straight, are smoothed *Stg.*; *nyér-ma-čan* wrinkled; *kro-nyér* (भ्रुकृति) a frown, a severe or angry look *v. kro-ba*; *nyér-ba* to wrinkle, *sna-gón nyér-ba* to knit the brows, to frown *Pth.*

མཉེན་བ་ *nyél-ba* = *mnyél-ba* *Sch.*

མཉེན་པ་ *nyóg-pa* to desire, to wish earnestly *Cs. v. snyóg-pa.*

མཉེན་ *nyód* strength, durability, stoutness of cloth etc., *C.* and *W.*, *nyód-čan* strong; *nyod-čün*, *nyod-méd* weak; *Lex. lus nyod-čün* a weakly body or constitution.

མཉེན་པ་ *nyód-pa* to draw, stretch, strain *C., W.*

མཉམ་ *mnyan* *C.* boat, skiff, wherry; *mnyán-pa* boat-man, ferry-man.

མཉམ་པ་ *mnyán-pa* 1. = *nyán-pa* *Dzl.* etc. — 2. *v. mnyan.*

མཉམ་ཡོད་ *mnyan-yód*, ब्रावस्ती, a town in the northern part of Oudh.

མཉམ་ *mnyam* *v.* the following word.

མཉམ་པ་ *mnyám-pa* (सम) col. **nyám-po**, 1. like, alike, equal, same, *mnyám-po yód* they are alike, equal, not differing, *col.*; with *dan*, seldom with the termin., *lha dan mnyám-pa yod* they are like unto the gods *Pth., Glr.*; *zlim-por mnyám-pa* roundish *Sambh.*; *rigs mnyám-pa* of equal birth, rank *Dzl.*; *dus mnyám-pa* contemporary, simultaneous, *frq. mnyám-par gyür-ba* to become equal, to be equal *Dzl.* — 2. even, level, flat, *lag-míl ltar mnyám-pa* flat like the palm of the hand *Glr.* and *elsewh.*; *mnyám-pa* (or *-par*) *byéd-pa* to make even or level, to even, to equalize *Dzl.*; to divide equally; *sems mnyám-pa* imperturbation, evenness of mind, not to be affected by kindness or the reverse; *sems mnyám-par jóg-pa* to compose the

mind to perfect rest, for meditation, frq.; *mnyám-pa sbyór-ba* id. (?) — *mnyám-du* adv. (col. **nyám-po**) c. *dañ*: together with, in company of, *blá-ma dañ nyám-du* grogs *dus-su* Mil.; *ma dañ mnyám-du* *ñi-ba* Thgy.; col. **ña dañ nyám-po ñog** or merely **nyám-po ñog** come along with me! **nyam sôn-te** going along with; *nyí-ma ñar-ba dañ mnyám-du* with the rising sun Mil.; col. **ñul dañ nyám-po** in walking, *ambulando*; **ñen dañ nyám-po** in taking it away (it was broken); **kúr-pa nyám** (to send something) by (with) a cooly. — *mnyam-méd*, *mnyam-brál* unequalled, matchless; *mí mnyám-pa* 1. unequal, 2. uneven. — *pyag* (or *lag*) *nyis mnyám-bzag-tu yód-pa* both hands laid together on the stomach, *mnyám-bzag pyág-ryga-ñan* id. — *mnyam-pa-nyid*, **समता**, equality, parity; impartiality, justice.

མཉེན་པ་ *mnyéd-pa*, pf. and imp. *mnyes*, fut. *mnye*, W. col. **mnyo-ñe**, 1. to rub, between the hands or feet, e.g. ears of corn; one's body Tar.; esp. hides, hence to tan, **curry, dress**; *kó-ba mnyés-pa* a tanned hide, dressed leather; **ñed dañ nyé-ñe** W. to rub in or into with force. — 2. Cs. also: to coax.

མཉེན་པ་ *mnyén-pa*, W. **nyén-mo**, flexible, pliable, supple; soft, smooth, of the voice frq.; of the mind Dzl.; *mnyén-par byéd-pa* to make soft, smooth, flexible, *gyúr-ba* to become soft, of the skin etc. Med.; *mnyen-mnyél-ba* to make soft by tanning Sch. — *mnyen-mnyés yšin-pa* to caress, to fondle Sch.

མཉེན་པ་ *mnyél-ba* 1. also *nyél-ba*, to tan, to dress (hides) Sch. — 2. resp. for *ñál-ba* to get tired Pth.

མཉེན་པ་ *mnyés-pa*, resp. for *dgá-ba*, in more recent writings and col. for the *dgyés-pa* of ancient literature, to be glad, to take delight in, ccd.; to be willing, to wish, often with *tugs*; *mnyés-par byéd-pa* to make glad, to give pleasure; e.g. to the king by presents Glr., to Buddha by worshipping him Glr. — *mnyes-bñin-pa* Lexx., Sch.: to love much; to be rejoiced at.

རྩེན་རྩེན་ཅན་ *mnyó-mnyo-ñan* W. fondling, petting, *prü-gu-la* a child.

རྩེ་ལོ་, རྩེ་ལོ་ *nyá-lo, snyá-lo*, several wild-growing species of Polygonum Med.

རྩེན་པ་ *nyán-ba* Cs. = *bál-ba*, to rinse; W. to suffer diarrhoea, *nyán-nád* diarrhoea; *nyán-pa* diarrhetic stool; *nyán-ma*, *nyán-ma* id., ni f.

རྩེན་རྩེན་ *nyán-nyin*, worn-out clothes, rags Cs.

རྩེན་ *nyan* = *nyan* wild sheep, argali.

རྩེན་རྩེན་པ་ *nyab-nyáb-pa* to seize or snatch together Sch.

རྩེས་ *nyas*, sometimes used for *brnyas*.

རྩེ་, རྩེ་ *nyai, snyi*, W. **nyiu, nyin-iu** (cf. *nyon*) 1. snare, for catching wild animals, *nyai dzug-pa* to lay snares, also fig. — 2. trap, *prü-nyai* mouse-trap (consisting of a flat stone supported by a little stick (*prü-pa*)). — 3. net Sch. (?)

རྩེན་པ་ *nyin-pa* old, ancient, of things, e.g. clothes, *ñar-nyin* new and old; *ñár-gyi yi-ge nyin-pa-rnams* ancient records Glr.; *brda-nyin* the ancient orthography Zam.; *lo-nyin* = *na-nin* last year Wts.; *drañ-srón nyin-pa* the old rishi, i.e. the well-known, of long standing, opp. to a new-comer Dzl. — *nyin-ba* vb., pf. *brnyins*, to grow old, *gos brnyins* old clothes, *tham brnyins* old shoes Lex.; *nyin-bar gyúr-ba* id.; *nyin-bar byéd-pa* to wear out or away in a short time Dzl.

རྩེན་པ་ *nyin-ma*, n. of the most ancient sect of Lamas, clothed in red, v. Köpp.; Schl. 72; *nyin-ma-pa* one belonging to this sect.

རྩེན་པ་ *nyid-pa*, pf. *brnyid*, (*b*)*nyis*, fut. *nyid*, 1. to wither, to fade, also fig. — 2. to grieve, (vb. n.) Sch.

རྩེ་ལོ་, རྩེ་ལོ་ *nyil, snyil, so-nyil*, the gums.

རྩེ་ལོ་པ་ *nyil-ba* v. *snyil-ba*.

རྩེན་པ་ *nyéd-pa* I. vb., pf. *brnyed*, *brnyes*, fut. *brnyed*, (**ལམ**) to get, obtain, acquire; to meet with, find, B., C., frq.; *gán-*

nas rnyed where did you get that? *Dzl.*, also: whence shall I get it? *Dzl.*; *mi rnyéd-du mi rñi-no* it must be got or procured by all means *Dzl.*; *nas rnyed* I obtain; *rnyéd-par dká-ba དུལ་པ་* difficult to be obtained, found, or met with, *frq.*; *sdug-bsñal dan bsdós-te čos rnyéd-pa* to purchase the acquisition of religion by suffering tortures *Dzl.*; *zas dan skom ma rnyéd-de* having nothing to eat or to drink, *frq.*; *don rnyéd-pa v. don*; *da ni ré-ba rnyéd-do* now my hopes are realized *Dzl.*; *gri rnyéd-pas* as he found a knife *Dzl.*; *skabs rnyéd-pa* to find an opportunity *Dzl.*; *btsál-na yai ma rnyéd-de* not finding it in spite of every search *Dzl.*, (*W. *tob-čé**).

II. sbst. ལཱ་མཁན་ profit, gain, acquisition, property, goods, *rnyéd-pa mán-po rnyed-pa* (or **tob-čé**) to gain much profit; *bdag rnyéd-pa dan ldán-na mi dga* if I have got some earnings, he envies me for them; often in conjunction with *grágs-pa* and similar expressions: riches and honour. — *rnyed sdü-ba, rnyéd-pa próg-pa Sch.*: to make booty, to plunder. — *rnyed-bkür Lex.*, prob. riches and honour. — *rnyed-nor v. tob-nór.*

རྒྱལ་པ་ rnyóg-pa (cf. *nyóg-pa*) vb., pf. *brnyogs*, fut. *brnyog*, 1. to trouble, to stir up *Cs.*; also adj.: thick, turbid. *čü *nyóg-pa** *W.* — 2. to rub one's self, *ká-ba-la* against a pillar *Dzl.* (*snyóg-pa*). — **nyóg(-pa)-čan, nyóg-po** *C.*, troubled, turbid, dirty; *rnyóg-pa méd-pa* clear, limpid, *mtso Wñi.* — *rnyóg-ma* dirty, muddy water; mud, mire, *rnyóg-ma-čan* muddy, miry.

རྒྱལ་པ་ rnyogs *Lt.?* rnyogs - tsád a disease *Med.*

རྒྱུ་ rnyon seems to be the same as *rnyi Lex.*; *rnyón-ba*, pf. *brnyois*, fut. *brnyon* 1. *Cs.*: 'to ensnare, entrap'. — 2. *Sch.*: 'to stretch out'. I met with *rnyon* in the following expressions, not satisfactorily to be explained either by *Cs.* or by *Sch.*: *rkán-pa rnyon Lex.*; *dku ma rnyois Lex.*; *lus rnyón-ba S.g.*; *frq.*; *gyal-rnyois S.g.*; *ngul-rgyáb zug dan rnyon S.g.*; *rnyois - tsád Mg.*

སྒྲུབ་ snya-nán v. *nyia-nán.*

སྒྲུབ་ snyá-lo v. *rnyá-lo.*

སྒྲུབ་ snyág-pa, col. for *snyég-pa*; also in *Mil.*

སྒྲུབ་ snyags *Lex. w.e.*; *C. = dbyañs* music, harmony.

སྒྲུབ་ snyad malicious or false accusation or imputation, *snyad dzüg-pa (W. *tsug-čé*)* to bring in an action against, to prosecute; **nyad dñ-čé** *W.*, **nyé kó-wa** *C.* id., esp. to irritate, to provoke another, by accusations; *snyad dāgs-pa* id. *Gtr.*; *snyad dāg-pa, W. *dāg-čé** to clear one's self of an accusation, to refute it; *snyad byéd-pa c.dat.* to use as a pretence or pretext *Gtr.*; **nyé čö* (or *čé*) *tán-wa** *C.*, **nyad-sé tág-čé** *Ld.* to weary another by too great punctiliousness, *ni f.*; **nor-nyád čö-čé** *W.* to extort money by false accusations, *la* from; *snyad méd-par* without cause, pretence, or provocation *Thgy.*; **nyád-zer-čan** *W.* one that makes false accusations.

སྒྲུབ་ snyád-pa, pf. and fut. *bsnyad*, imp. *snyod*, to relate, to report, e.g. *lo-rgyis* a story *Pth.*, *rmi-lam* a dream *Dzl.*; *γtam snyád-pa* 1. to speak, state, inform, give notice (*W. *hun tán-čé**). 2. *Cs.*: 'to rehearse'(?).

སྒྲུབ་ snyan 1. resp. the ear, *rgyál-poi snyán-du* *fos* it came to the king's hearing *Gtr.*; *snyán-du žus* or *brjod* they told or informed him *Pth.*; *snyán-du zuñ* listen, pay attention, give ear to! *Pth.*; *snyán-du pul* they sang to him or before him (lit. they made him hear) *Mil.* (cf. sub *snyán-pa*); *snyán-(gyis) ysán-pa* to hear *Mil.*; *snyan - ysán bébs-pa* to give ear to one, to hear one *Cs.*; **nyen-žu bul-wa** *C.* to address a superior, to apply to him; *snyan - kin* the ear-hole; *snyan-dbán* the organ of hearing *Cs.*; *snyan-šál* the lap or tip of the ear *Cs.*; *snyan - prá žü - ba* to slander, *mi mi-la* to calumniate one person to another. — 2. = *nyan argali.*

སྒྲུབ་ snyán-pa (ཡག་མཚན་) 1. sbst. renown, glory, fame, praise, rumour, *kyód-kyi*

snyán-pa *pyogs* *bèur grags* every part of the world rings with thy praise; *dèi snyán-pa rgyán-nas* *fos Mil.* his praises are heard far and wide; *ès dèi snyán-pa brjód-çin* thus speaking praisingly of him *Mil.*; *ès-pai snyán-pa-la rtén-nas* owing to a rumour of this purport *Mil.*; *ès snyán-pa dan grágs-pa çén-po byuñ* so was said far and near *Mil.*; *dèi snyán-du* to his praise *Mil.* (cf. *snyan*). — 2. adj., *W. *nyán-po**, **well-sounding**, sweet to hear, of voice, words etc.; **tsor-nán-la nyán-po** *W.* pleasant to the ear; also: *dge-slón dbyaṅs rāb-tu snyán-pa* a monk having a well-sounding voice *Dzl.*; *tsig snyán-par* with pleasant words *Dzl.*; *snyán-par tsig-gis* id.; **low**, not loud; *snyan-skád* also *C.*: elegant, well-sounding, poetical language; *mi snyán-pa* 1. unharmonious; 2. offensive, insulting, *gañ zig bdāg-la rtsód-çin mi-snyán-brjod* he who in a dispute says to me insulting words; *mi-snyán-par zér-ba dán-du lén-pa* to put up with, to pocket offensive remarks. 3. lamentable, *skad mi snyán-pa zér-ba* to utter lamentable cries, plaintive tones, also of animals, *Dzl.*; *ytam-snyán(-pa)* 1. good, joyful news, glad tidings, *byéd-pa* to bring them *Dzl.*, *Mil.* 2. a pleasing talk, conversation *Cs.* (?) — *snyan-grágs* v. *grágs-pa*. — *snyan-rgyüd* oral instruction of the Lamas, = *bka-rgyüd*. — *snyan-(d)ñag(s)* v. *ñag*. — 3. vb. to praise, extol, glorify, *stód-çin snyán-par grágs-te* he extolled him in songs of praise *Dzl.* (?)

སྒྲུབ་པ་ *snyáb-pa* to smack with the lips *Sch.*

སྒྲུབ་པ་ *snyám-pa* 1. vb. to think, suppose, fancy, imagine, *bdāg-çag rin-po-çe btañ* (better: *ytañ*) *snyám-mo* we think we shall give jewels *Dzl.* མཁྱེན་, 16.; *ña lèb dgos snyám-nas* thinking, I must seek death (v. *lèb-pa*) *Pth.*; *yón-tan dan ldan-par snyám-ste* fancying to be possessed of excellent qualities *Dzl.* — 2. sbst. **thought, sense, mind, feeling**, *ços byās-na snyám-pa yón-gin yda* (cf. *na* III., 2) we have a mind to renounce the world *Mil.*; similarly: *jigs-so snyám-pa yod re-skán* I am

far from any thought of fear *Mil.*; most freq. *snyám-du bsams* he thought in his mind; *snyam-byéd*; *pañ snyam-byéd kyañ* though one may imagine that it will help *Med.*; *skyüg-pa, brdāns, dkris snyam-byéd* there arises a feeling like that of nausea, like that of being beaten, of being (tightly) wrapt up, *Med.*

སྒྲི་ *snyi* v. *nyji*.

སྒྲི་བ་ *snyi-ba* 1. adj., also *snyi-bo, snyi-mo, snyi-po* *Cs.*, **nyin-te** *W.*, **soft, smooth**, to the touch; **tender, delicate**, of the skin; **easily broken or injured**; **loose, crazy**, not durable, not strong or stout, of cloth, ropes etc.; not hard or tough, **tender**, of meat, rendered so by beating or boiling. — 2. sbst. **softness**. — 3. n. of a plant.

སྒྲི་ཕུལ་ *snyi-pul* corn of luxuriant growth *Sch.* (?)

སྒྲི་མ་ *snyi-ma* prov. for *snyé-ma*; also *Glr.*

སྒྲི་ཤར་ཀླུ་ *snyi-šan-ka-tya*, and *snyi-šan-gur-rta*, names of mountains in Nepal.

སྒྲི་གསལ་བ་ *snyigs-pa* degenerated, grown worse *Cs. snyigs-ma* (མཁའ་ལྷ་) 1. **impure sediment**, *mār-gyi* in butter; *danś snyigs byéd-pa* to separate the clear (fluid) from the sediment *Med.* — 2. the degenerated age (iron age), prop. *snyigs-(mār) dus*.

སྒྲིང་ *snyin* (བུམ་) the heart 1. physically, also *snyin-ka, snyin-ga*, resp. *tugs (-ka)*; also **the breast**; **nyin-ka pā-r-ra rag** *W.* I feel my heart palpitate; *snyin dār-zin gul* the heart trembles (with fear) *Domañ*; *bdāg-gi lūs-kyi snyin ltar yces* as dear to me as my own heart *Glr.* — 2. intellectually: **the mind**, *snyin dgā-ba, snyin bdé-ba* gladness, cheerfulness; *snyin dan mig jñróg-pa* to transport, to ravish *Sch.*; courage, *snyin ma çuñ çig* be not afraid! sentiment, feeling, will, **nyin sōg-po cō-te ma çag** *W.* I have not broken it wilfully; **ka dan nyin ma lé-te** *W.* hypocritical; **nyin-sēm dān-po** *W.* sincere, candid; in a more general sense: *snyin ydōn-gyis bsul* the heart is infatuated by

a demon *Gl.*; even madness may be attributed to the heart *Do.* — *snyin* - nas 1. heartily, zealously, earnestly, e.g. looking for or to a thing *Dzl.*; *snyin tóg-pa-nas* with all one's heart, most earnestly, devoutly, e.g. to say one's prayers *Thgy.* 2. actually, really, *kon snyin-nas mi byin-ba yin* really he does not sink! (the water actually bears him) *Mil.* 3. v. *snyin-po*.

Comp. and deriv. *snyin*-ku v. *nyin*-ku. — *snyin-káms* courage *Sch.* — **nyin-ťág kot** *W.* my heart's blood is boiling (with anger etc.) — *snyin* - dgá v. above. — *snyin-čan* courageous, spirited *Ld.* — **nyin-ču žug** *W.* afflicted with dropsy in the pericardium, hydrocardia. — *snyin* - rje, resp. *tugs-rje* (ཀུས་རྒྱལ་) kindness, mercy, compassion, *mi-la snyin-rje sgóm-pa* to commiserate, to pity a person *Mil.*; *snyin-rjes kyáb-pa* id. with respect to a great number of beings, to embrace with affection *Dzl.*; *snyin-rjes nóm-te* overpowered by compassion; **nyin-že tsór-čé** *W.* to have compassion; *snyin-rje-čan*, *snyin-rje dan ldán-pa* compassionate, merciful *Dzl.*; *snyin-rje-skad* lamentation, a cry of compassion *Dzl.*; *snyin-rje-mo*: 1. *kyod snyin-rje-mo ran žig dug* you are much to be pitied *Mil.* 2. col.: dearest, most beloved, amiable, charming; also *snyin-rje* for *snyin-rje-mo*, *snyin-rje mdzá-bo* my poor little friend. — *snyin* - nyé - ba, col. **nyin nyé - mo**, friendly, amicable, loving, affectionate; friend; friendship, *snyin-nye bú-mo* a woman connected by friendship with, a woman, the friend of (a sick person mentioned) *Lt.* — *snyin-ytam* a confidential speaking, for exhortation, consolation, or encouragement; *brtsé-bai snyin-ytam* affectionate exhortation *Gl.*; *pán-pai snyin-ytam* useful admonition etc. *Mil.* — *snyin-stobs* courage. — *snyin-dód-pa* to wish, to desire, to long for, *za-snyin-dód-pa* to wish to eat, to be craving for food *Thgy.*; *gro-snyin* - dód - pa to wish to go. — *snyin-rdün-ba* palpitation of heart *Sch.* — **nyin dan* (etymol. dubious) *čó-čé** *W.* ccd. to interest one's self for, to take an interest in. — *snyin-sdug* *W.* liked, beloved; darling,

favourite, e.g. a child; *nyin-dug žig dug** *W.* he is a general favourite; **na di nyin-dug čò dug** *W.* I am very fond of this, it is my favourite (pursuit etc.); but *snyin-ma-sdug* bad people *Mil.* — *snyin ná-ba* 1. = *snyin-nád*. 2. 'heart-sickness', grief, on account of injury suffered from others, curable only by indemnity paid or revenge taken. — *snyin* - nád disease of the heart. — *snin-po* (སྒྲ་, གཤམ་) the chief part, main substance, quintessence, e.g. the cream of the milk *Med.*; the soft part of a loaf, the wick of a lamp *Dzl.*; frq. fig.: the main substance of a doctrine, a book etc., *don-snyin byin-pa* to give a summary, the sum and substance (of a writing); *sems-čan tams-čád sañs-rgyás-kyi snyin-po-čan yin-na* if all beings have the pith and essence of the nature of Buddha in themselves *Thgy.* 5, 8; the Ommanipadmehūm is called the *snyin-po* of religion *Gl.*; *snyin-po-méd-pa* worthless, null, void, *snyin-pos dbén-pa* id. *Tar.* 185, 2; *de-bžin-γsēgs-pai snyin-po* the spirit of Tathāgata *Was.*; *snyin-po-byan-čub* - (or *byan-čub-snyin-po*) - la mčts - pa to become Buddha *Thgy.*; *srog(-gi) snyin(-po) bul-ba* *Mil.* frq. to offer one's heart's blood, to pledge one's own life. — *snyin* - rtsa (col.) the great veins connected with the heart, perh. = *snyin-lun*. — *snyin-rtse* the tip or apex of the heart, mentioned by *Mil.* as a particular dainty (perh. only by way of a jest). — *snyin-brtse-ba*, resp. *tugs-brtsé-ba*, vb., also sbst. and adj., not much differing from *snyin-rje*: love, pity etc. frq.; *Dzl.*: *bú-la snyin-brtse-nas*; *tams-čád-la snyin-brtse-ba yin-na*; *de-dag-la snyin-brtse-bai pyir*; *snyin-brtse-bai sems skyés-te* etc. — *snyin* - tsim contentment, satisfaction, sometimes also pleasure felt at the misfortune of others *Pth.*, *snyin-tsim debs-pa* to manifest such an enjoyment. — *snyin-tsil* the fat about the heart *Cs.* — *snyin-žó-ša* v. *žó-ša*. — *snyin* - rūs, resp. *tugs-rūs* (acc. to *Mil.*: *snyin-gi rūs-pa tón-par gyis* let energy and diligence arise in you); firmness of mind (heart) i.e. 1. diligence, zeal, perseverance

Mil. and *C.* 2. courage *W.* — *snyin-re-rjé* (*snyin-rjé*, with *re* placed between, v. *re*) **o the poor man! the poor people!** either standing absolute or as predicate to a preceding noun: *di-rnams snyin-re-rjé* these (people) are indeed much to be pitied *Mil.*; *kyod-rañ* . . . *dzin-pa snyin-re-rjé* you (would) comprehend that? poor wretches that you are! *Mil.*; even as an adjective: *séms-can snyin-re-rjé* the poor creatures! frq.; *snyin-re-rjé-bai sdig-can* the lamentable sinner! — *snyin-rhün* *Sch.*: 'low spirits, melancholy, mental derangement'; I met with it only in *Mil.*, as signifying heart-grief, deep sorrow, e.g. *snyin-rhün drág-po ldan* great affliction is caused. — *snyin-lam-na* *Sch.*: 'in one's mind'. — **snyin-lün** *W.* the heart, liver, and lights of a slaughtered animal, the **pluck**. — *snyin-šubs* **pericardium**.

སྒྲིབ་ *snyin-ba* *W.* **to swell** (in water), **tum nyin son** the soaked barley has swollen.

སྒྲིབ་ *snyid-pa* prob. = *rnyid-pa* *Pth.*

སྒྲིབ་མོ་ *snyid-mo* *Lex.* the sister of a woman's husband.

སྒྲིབ་ *snyin-pa, snyin-po, snyin-te*, v. *snyi-ba*.

སྒྲིབ་པ་(གང་) *snyim-pa(-gan)* a measure for liquids, as well as for flour, grain and the like, as much as may be taken up by both hands placed together.

སྒྲིལ་ *snyil* = *rnyil*.

སྒྲིལ་བ་ *snyil-ba*, or *rnyil-ba*, pf. and fut. *bsnyil* (cf. *nyil-ba*) 1. **to pull or throw down, to break down, to destroy**, houses, rocks etc.; *pyé-mar snyil-ba* to reduce to powder *Lex.*, *Sch.* — 2. *pyir* (*bskrad*) *snyil-ba* *Lex.*; *Sch.*: **to expel, banish, exile**.

སྒྲུབ་ *snyug-pa*, also *smyug-pa*, pf. *bsnyugs*, fut. *bsnyug*, **to dip in, to immerge**.

སྒྲུབ་ *snyug-ma*, more frq. *smyug-ma*, **reed, rush, bulrush**; *snyug-gu* reed-pen; *snyug-bzo* basket-work of reeds *Pth.*; *snyug-šin* bamboo.

སྒྲུག་ *snyugs* *C.* **duration, continuity, time** *Cs.*; **nyug-čen** *C* continual; *snyugs-sris* *Lex.* protracted, lengthened out.

སྒྲུག་སྒྲུབ་ *snyugs-sbrül* lizard *Sch.*

སྒྲུ་ *snyuñ*, resp. for *nad*, *W.* **nyuñ-züg**, **disease, illness, sickness**, *btsun-pai skü-la snyuñ mi mñä-am* is your Majesty well? *Glr.*; *snyuñ-du mdze byuñ* *Glr.* leprosy arose to him as a disease, he was attacked with the disease of leprosy; *snyuñ mdzes btab* id. *Tar.*; *snyuñ-yži* = *näd-yži*.

སྒྲུབ་ *snyuñ-ba* I. vb., pf. *bsnyuis*, fut. *bsnyuñ*, 1. **to make less, to reduce, to diminish**; *Sch.*: **to disparage**. — 2. resp. **to be ill, sick, indisposed**; *tugs snyuñ-bai mi* people that are disagreeable, annoying to others *Mil.*

II. sbst. 1. the state of being ill, **illness, indisposition**. — 2. *W.* awl, pricker, punch; also *snyuñ-bu*.

སྒྲུ་ *snyun* = *snyuñ*, *skü-la snyuñ-gyis bzun* he was taken ill *Dzl.*; *snyun dri-ba* *Mil.*, *rmé-ba* *Sch.*, *ysöl-ba* *Dzl.*, *snyuñ-dri žü-ba* *Mil.*, to inquire after a person's health; to wait on, to pay one's respects *Dzl.* 22, 16.

སྒྲུབ་ *snyuñ-pa*, pf. and fut. *bsnyun*, **to be ill, to labour under a disease**.

སྒྲུ་མང་ *snye-tan* a village and convent near Lhasa.

སྒྲུ་བ་ *snyé-ba*, pf. *bsnyes*, fut. *bsnye*, imp. *snye* **to lean against, to rest on**, *rtsig-pa-la* against a wall; **to lie down, recline, repose on**, *mäl-stan-la* on a bed, *snäs-la* on a cushion or pillow; **gyäb-nye** col. a support or cushion for leaning against with one's back. — *snye-kri* v. *kri*. — *snye-stän*, *snye-ból* **pillow or cushion** to rest on.

སྒྲིམ་ *snyé-ma*, also *snyi-ma*, 1. ear of corn. 2. corn forming ears (v. *ljän-pa*), *snyé-ma miğ-can* fruitbearing ears, **nye-lön** *W.* empty ears; **nye-ma ton** *W.* the corn blows, is in flower; **nye čäg-pa** *C.* to thrash, **nye-čäg-gi dhu'-do** an animal used for treading out the grain. — *snye-dkär* diseased ears. — *snye-mgó* = *snyé-ma* 1.

སྒྲིག(ས)་པ་ snyeg(s)-pa, pf. *bsnyegs*, fut. *bsnyeg*, imp. *snyog(s)*, W. *nyág-*če**, 1. c. accus. **to hasten or run after, to pursue**, frq.; also with *rjés-nas*, *rjés-su*, *rjés-bzin-du*, *pyi-bzin-du*; *rai-gró-sa snyogs* hasten towards your aim! *Mil*; *snyég-sar snyogs Lex.* id.; *bsnyég-tu*, or *snyégs-su doñ-ba* to walk hastily, to make haste or speed *Dzl.* — 2. **to overtake**, *snyégs ma nüs-pas* not being able to reach *Dzl.* — 3. c. dat. **to hasten to some place**, *ltád-mo-la* to the play *Mil.*; **to rise**, *ynám-la* rising up to heaven, as a flame, *Gl.*, a cedar *Wdn.*, frq.; **to strive or struggle for, to aspire to**, *nór-la* riches, *sde-čén-la* increase of territory, *žin-kams-bzán-la* the region of eternal bliss. — *snyég-ma* pursuer *Dzl.*

སྒྲིགས་ *snyegs* straight, stretched out *Sch.*

སྒྲིང་པ་ *snyén-ba* 1. inst. of *rmyén-ba*, to stretch *Mil.* — 2. also *snyéns-pa*, resp. for *žigs-pa*, vb. (pf. *bsnyeñs*, fut. *bsnyeñ*) and sbst., *rgyál-pos ma snyeñs žig* do not be afraid of the king! *Dzl.*

སྒྲིད་ *snyed* I. the **crupper** attached to a saddle *Sch.* II. = *tsam*: 1. *di-snyéd(-čig)*, *de-snyéd(-čig)* **so much, so many**, frq.; also for: **how many!** e.g. . . . *yón-tan di-snyéd miao* how many excellent qualities has . . .! *Dzl.*; *či-snyéd, ži-snyéd* how much? how many? also *snyed* alone (examples v. sub *byé-ma*). — 2. after round sums: **about, near**, *ston snyed*, also *ston ži-snyéd Mil.* about a thousand.

སྒྲིན་པ་ *snyén-pa Cs.*: 1. **to come or go near, to approach**, gen. *bsnyén-pa*. — 2. **to gain, to procure**, inst. of *rnyéd-pa(?)*.

སྒྲིམ(ས)་པ་ *snyém(s)-pa* 1. vb., pf. *bsnyems*, **to be proud or arrogant, to boast**, *na-rgyál snyéms-pas* to be swollen with pride *Dzl.*; *mtu-rtśál* (to be proud) of one's strength *Dzl.* — 2. sbst. **pride, haughtiness**, *snyém-pa-čan* prideful, proud, *snyems-čün* 1. prideless, humble, affable, kind, col. *nyom-čün*, and *nyam-šün*. 2. poor, indigent *C.*

སྒྲིམ་ *snyes* v. *snyé-ba*.

སྒྲིབ་ *snyó-ba* sometimes for *smyó-ba*.

སྒྲིག་པ་ *snyóg-pa*, or *bsnyóg-pa*, secondary form of *snyég-pa*, esp. when signifying **to wish earnestly, to crave for or lust after**, also *ka-snyóg-pa Cs.*

སྒྲིད་ *snyod*, = *go-snyód*, *caraway*.

སྒྲིད་པ་ *snyód-pa* I. pf. *bsnyad*, 1. **to draw out and twist**, as in spinning *Stg.*, *C.* — 2. *Cs.*: **to tell, to relate**, = *snyód-pa*.

II. pf. *bsnyod*, *bsnyos*, fut. *bsnyod*, **to feed, to give to eat and to drink**, *ccapir*.

སྒྲིན་པ་ *snyón-pa* I. 1. pf. and fut. *bsnyon*, **to deny, to disavow dishonestly**, *Dzl.*

ᳵ᳚, 2; ᳵ᳚, 8 to assert falsely, *snyon byéd-pa Gl.* — 2. *nyon *du-če** W. is said to signify the same as *nyad *du-če** v. *snyad*.

II. inst. of *smyón-pa*.

སྒྲིབ་པ་ *snyób-pa*, pf. *bsnyabs*, fut. *bsnyab* 1. **to stretch out**, e.g. the hand, *Lex.* — 2. W. **to reach**, by stretching one's self out, **to arrive at**, *nyob *mi tub**.

སྒྲིབས་ *snyobs* = *snyoms Lex.*

སྒྲིམ(ས)་ *snyom(s)*, *Lex.* = *तन्नि* I. 1. **weariness, lassitude; laziness, idleness**, *lus snyoms-łi-ba yin* one is exhausted and dull *Med.*; *snyóms-la nül-ba* to be tired and exhausted. — *snyóms-las* 1. **indolence, unconcern**, esp. religious indifference, *Gl.*; *snyóms-las byéd-pa*, or *drán-pa Gl.* to be lazy, indolent, indifferent; *snyóms-las-čan* adj. lazy etc. *Gl.* — 2. *Sch.*: an idle person(?).

II. col., also *Mil.*, inst. of *snyems*.

སྒྲིམ(ས)་པ་ *snyóm(s)-pa* I. vb., pf. *bsnyoms*, fut. *bsnyom*, **to make even** 1. **to level**, *ynas* a place, *Dzl.*; *sá-la snyóms-pa* to level with the ground, **to demolish** *Dzl.* — 2. *pán-tsun* **to equalize** different things, **to arrange uniformly**, *zas* one's meals, i.e. not cold and warm promiscuously *Thgy.*; **to level, to reduce** to an equality of condition, *ltogs-pýüg* rich and poor (according to the principles of the communists) *Gl.*; similarly *bú-lon Tar. 74; tams-čád-la snyóms-na bdag 'kyan snyóms-par mdzad*

fsal I wish to be treated fairly like any other people Dzl. ག་; *ká-to snyóms-pa* to regulate (a matter), to manage or direct (a business) justly, uniformly Glr. — *snyómdu med*, he has not his like Dzl.; **tag nyóm-la** C. always uniformly, without variation.

II. sbst., also *btan-snyóms*, evenness, or calmness of mind, equanimity, *snyóms-par jóg-pa* to assume it, = *sens mnyám-par bzág-pa*, v. *mnyám-pa*. — *snyóms-jóg byéd-pa* 1. id., 2. euphem. for *krig-pa spyód-pa*. — *mgo-snyóms* impartial Mil. — *snyóms-po* equal, even, uniform, e.g. in every part equally thick.

སྒྲིལ་བ་ snyól-ba, pf. and fut. *bsnyal* (cf. *nyál-ba*) 1. to lay down; to bed a person, to assign him his couch or bed Pth.; **tú-gu mál-du** C. (to lay) a child on its bed, to put to bed; **nyál-te zág-pa** C., *bór-če W.*, to lay or put down, opp. to *lan-te* etc., to set or place upright, to set on end, e.g. a book. — 2. fig.: **me nyál-wa** C. to put the fire to bed, i.e. to scrape it together and cover it with ashes; *spu snyól-ba* to smooth down the bristling hair, i.e. to abate one's anger; *čan, zo, snyól-ba* to allow the beer to ferment, the milk to curdle, in a state of rest (undisturbed).

བརྒྱལ་བ་ brnyá-ba, pf. *brnyas*, 1. to borrow Dzl. ག་, 12. 14; ག་, 6. 2. to seize by force, to usurp Sch.

བརྒྱུང་བ་ brnyañ Lex. prob. = *rnyán-pa*.

བརྒྱུད་བ་ brnyád-pa for *bsnyád-pa*.

བརྒྱུད་བ་ brnyán-pa Cs. to borrow; *brnyán-po* borrowed; also fig.: borrowed, reflected, *yzugs-brnyán* (Lex. *snañ-brnyán*) a reflected image प्रतिबिम्ब frq.; also image, picture in general; even a little statue Pth.; *rmi-lam-gyi yzugs-brnyán* vision, visionary image; *sgra-brnyán*, प्रतिश्रुत reflected sound, echo; *mgo-brnyán* a mask, a fearful apparition Thgr., *mgo-brnyán sér-po* Schl. 234. — *pyag-brnyán* servant

Cs. — *brnyán-poi gos* Cs.: 'a garment marked with the figures (sic) of the rain-bow' — *brnyán-poi brnyas* Lex. interest for a loan, rent for things borrowed Sch.

བརྒྱུལ་བ་ brnyábs-pa diligence, painstaking; to take pains Sch.

བརྒྱུས་བ་ brnyás-pa I. borrowed, v. *brnyá-ba*.

II. 1. to despise, condemn c. dat., frq.; *ma brnyás sig* do not despise! Dzl.; *brnyas smád-pa* id. Dzl. — contempt, *brnyás-pa byéd-pa*, W. **nya-še tág-če**, ccd. to despise, to treat contemptuously, frq.; *brnyas-bčos* (Thgy. *brnyas-čos*) contempt, scorn.

བརྒྱུས་བ་ brnyois convenient, suitable Sch.

བརྒྱུག་བ་ bsnyigs-pa 1. to return, restore, deliver up Cs. 2. sediment.

བརྒྱུག་བ་ bsnyug full Sch.; *skyu-gañ bsnyug* Lex. a full draught(?).

བརྒྱུལ་བ་ bsnyul-ba to wash Lex.

བརྒྱུད་བ་ bsnyén-pa 1. to approach, to come near, c. dat., also *drün-du, kó-boi drün-du bsnyen čig* come to me Dzl.; *góm-pa re-ré bór-žin čhi-ba-la bsnyén-pa ltar* as with every step we come nearer to our death Thgy.; to join, to stick to a person Dzl. — 2. to propitiate, soothe, satisfy, a deity Cs. — 3. to accept, receive, admit W.; *bsnyén-par rdzogs-pa* to be ordained, consecrated, frq.; c. las by Tar. — *dge-bsnyén* v. *dgé-ba*. — *bsnyen-bkür* reverence, veneration, respect, *byéd-pa* to pay one's duty or respect, esp. to the priesthood by various services, *ná-la bsnyén-pa byás-te* Dzl. and elsewh., frq., also *bsnyén-žin bkür-ba* Glr., and **nyen kür-če** W.; *bsnyén-bkür žu-ba* to ask permission for performing such services Mil. — *bsnyen-bsgrub* priestly function, religious office, esp. *snags q.v.* — *bsnyen-jnás* fasting, abstinence; *bsnyen-jnás srün-ba*, W. **žim-če**, to abstain from food, to fast.

བརྒྱུད་བ་ bsnyér-ba to make grimaces or gesticulations Cs.

བསྟེལ་བ་ *bsnyél-ba*, *Lexa.*: resp., to forget;
bsnyel-méd not forgetting or forgetful, mindful; *bsnyel-ysó-ba* to remind, to put one in mind of a thing *Mil. nt.*

བསྟོན་ *bsnyon* v. *snyon*.

བསྟོར་བ་ *bsnyór-ba*, *Lex. nas bsnyór-ba*,
 acc. to *Sch.*: to sift barley.

ཌ

ཌ་ *ta*, the letter *t*, cerebral *t*, *Ssk.* ཏ.

ཌ་ཀ་ *tá-kā*, *Hind.* टका in *W.* imaginary coin, money of account, = 2 paisa or 1 d. — Different from it is

ཌྲ་ཀ་, ཌང་ཀ་, ཌང་ཁ་, ཌང་ཀ་ *ṭān-ka*, *ṭān-ka*,
ṭān-kā, *ṭān-ka*,

Hind. तङ्का 1. in *C.* $\frac{2}{3}$ rupee = 9 d., v. also *ṛòd-tān* (v. *ṛòd-pa* comp.). — 2. a gold and silver coin *Tar.* 112, 6. — 3. *W.* money in general.

ཌི་ཀོང་, ཌི་ཀོང་ *ṭi-ked*, *tri-ked* card, ticket; postage-stamp.

ཌ

ཌ་ *da*, the letter *d*, cerebral *d*, *Ssk.* ཏ.

ཌ་ཀི་ *dá-ki* (डाकी *Hind.*: 'husband of a *Dākini*, *Shaksp.*) in *Mil.* prob. = *Dākini*, *mā́ā-gro-ma*.

ཌ་མ་རུ་, ཌ་རུ་ *dá-ma-ru*, *dá-ru*, (डमरु) a small tympan or drum, with

a handle and two balls fastened to it by a strap.

ཌ་ཀ་ *dak*, gen. **drag**, *Hind.*: डाक, the post, letter-post.

ཌཏྲི་ *ḍan-ḍi*, *Hind.* डण्डी, the beam of a pair of scales; a kind of litter.

ད

ད་ *ta*, 1. the letter *t*, tenuis, French *t*. — 2. num. fig.: 9. — 3. inst. of *btags*, v. *ya-btags*.

ད་ཀ་རི་ *tá-ka-ri* (*Hind.* तराकडी) common scales, *Ld.*

ད་ཀུ་ *tá-ku* *W.* stick with a hook, hooked cane, crutch; **ta-ku-ri-ku** *Ld.* crooked, contracted, crippled.

ད་གིར་ *tá-gir* *W.* bread, esp. the flat bread-cakes of India, commonly called 'chapátee'; **ču-ta-gir** *Ld.* boiled flour-dumplings; **ṭul-ta-gir** pancakes.

ད་བ་ *tá-ba* (Pers. تابه) gen. **tao** *W.* a flat iron pan without a handle.

ད་བག་ *tá-bag* *W.*, *tár-bag* *C.*, a plate, **tá-bag dal-dāl** *W.*, **ter-tér** *C.*, a

flat plate, **kor - kór** a deep plate, soup-plate.

ད་བེར་ *ta-bér* (spelling?) *W.* fence of boards or laths.

ད་ཟིག་ *ta-zig*, or *ta-zig-yül*, *Persia*, *ta-zig* (-*pa*) a Persian.

ད་ར་ཅེ་ *ta-ra - tsé* (*Pers.* تَرَاوْ) *W.* a small pair of scales, **goldweights**.

ད་རེ་ *ta-ré* v. *re*.

ད་ལ་ *tá - la* 1. **ताल** the palmyra tree, *Bo-rassus flabelliformis* (not the date-tree *Cs.*) *B.* — 2. In more recent times, and already in *Mil.*, *tá-la* seems to denote the plantain or banana tree, *Musa paradisiaca*.

ད་ལ་ལ་ *ta-la-la* *Lex.* lamp, lantern.

ད་ལ་འཇིག་མ་ *ta - lai - blá - ma* (*ta-lai* *Mong.* ocean, sea), the Dalai Lama, v. *Huc*. II., 155. *Köpp*. II., 120.

དག་དག་ *tag-tág* *W.* the imitative sound of knocking, **tag-tág zer** there is a knock, **tag-tág cò-çé** to knock at the door.

དང་ *tan* **through**, v. *ton* and *lten*.

དང་ཀུན་ *tan - kun* n. of a medicinal herb *Med.*

དང་ག་ *tan - ga* v. དྲི་ཀ་ *tan-ka*.

དད་ལ་ *tatkā - la* *Ssk.* the present moment *Wdk.*

དན་ཏུར་ *tan - dūr* *Ld.* a sort of hard cake or bread, resembling biscuit or rusk.

དབ་དབ་ *tab-táb* v. *tob-tób*.

དར་དར་ *tar - tár*, **tar - tár - cò - çé** *Ld.* to smooth (wrinkles or folds in cloth, paper etc.)

དཔ་པ་ *tál-pa*, or *tál-ma*, *Cs.*: 'a moment', *Sch.*: 'quick, decisive, penetrating'; *tál - par*, *Cs.* also *tál - mar*, 1. **instantly, immediately, quickly** *C.*, e.g. *son* go without delay! *Lex.* — 2. *Sch.*: **completely, quite through**, *ཤེད་པ་* to hew, to cut (quite through), *ཁྱེད་པ་* to bore through, to perforate; also *tál* *biggs-pa*.

དཔ་བ་ *tál-ba* a tool with holes in it, used by nailers *Sch.*

དི་ *ti* 1. num. fig.: 39. — 2. Not originally Tibetan, designating 'water'; this word has found its way into *Ld.*, where it however occurs only in **ká-ti** saliva (water of the mouth), and in **ná-ti** mucus (running from the nose). — 3. v. *spyi*.

དི་ཀ་ *ti-ka* (टीका) explanation, commentary.

དི་གུ་ *ti - tág*, (*Sch.* *yti - tág*) bad, mean, silly *Cs.*; obstinate, stubborn *Schr.*

དི་ནག་ *ti-nág* heath-cock *Sch.*

དི་པི་ *ti-pi*(?) *W.* cap, hat (from the *Hind.* तोपी?).

དི་ཤུ་ *ti-ñu*, *Sch.*: *ti-ñu njug-rin* pheasant.

དི་ཙ་ *ti-tsa* *Stg.*, *tü-tsa* *Sch.*, anvil.

དི་ཙ་ *ti-tsa* 1. *tig-tsa* zinc *Med.*; *ti-tsa sér-po* cadmia, calamine (?) *Med.* — 2. a musical instrument, constructed of metal *Sch.*

དི་ཤེ་, དེ་ཤེ་ *ti - se, té - se*, the snow-peaks around the lake Manasarowar in *Miaris*, which are considered to be the highest and holiest of mountains.

དེ་མ་ *tig* 1. also *tig-tig*, *Lex.* w.e.; *Sch.*: 'certainty, surety; certain'. In col. language **tig, díg, tíg, í íg**, is frq. used for: to be sure! well, well! very right! also as an adj.: *nór-dag tig-tig* the right, the lawful heir. Cf. **grig*; *tig ltá-çe*, *tig tсам**, *tig - tsád* v. sub *tig*. — 2. *Sik.* the great hornet.

དེ་མ་ཏ་ *tig-ta* (from ཁྲི་ཆུ་ the n. of several bitter herbs, e.g. of *Gentiana Chirayta*) several species of **gentian**.

དེ་མ་མེན་ *tig-mén* *Cs.*, *tig-tsé* *Ld.*, the ribands which are wound round the felt-gaiters that cover the lower part of the legs.

དེ་མ་ཙ་ *tig-tsa* = *ti-tsa*.

དེ་མ་འཇིག་ *tig-rig* *Sp.* inst. of *ta-gir*.

དིང་ *tin* 1. a small cup of brass used esp. in sacrificing. — 2. the sound of metal, **tin zér-ra rag** *W.* I hear a tinkling.

དྲིང་ངེ་འཛིན་ *tin-ñe-dzin* (समाधि *Trigl.*, *Was.* also समापत्ति) **contemplation**, profound meditation, perfect absorption of mind, cf. *bsam-ytán*, and *sgóm-pa*; *tin-ñe-dzin byéd-pa* *Sch.*, gen. *tin-ñe-dzin-du jüg-pa* to be absorbed in deep meditation; *tin-ñe-dzin krun* devout meditation takes place; also meton.: the faculty, the power of meditating e.g. *pel* *Mil.*

དྲིང་རྒྱིང་ *tin-rjin* *Sik.* **shrew**(-mouse).

དྲིང་དྲིང་ *tin-tin* **clean, well-swept** *Ld., Ts.*

དྲིང་དྲི་མིང་ *tin-ti-lin* **snipe** *Ld.*

དྲང་(དྲིང་)གཤམ་ *tin(-tin)-sags* little bells moved by the wind *Sch.*

དྲིང་རིལ་ *tib-ril*, resp. *ysol-tib*, **tea-pot**, *zais-tib* a copper tea-pot, *rdza-tib* an earthen tea-pot.

དྲིང་པི་ *tim-pi* *Mil.* goat's leather, kid-leather, from India, dyed green or blue.

དྲིམ་བུ་ *tim-bu* *Ts.* **funnel**.

དྲིལ་ *til* (तिल) **sesame**, *til-már* sesame-oil, seed-oil.

དྲ་ *tu* 1. num. fig.: 69. — 2. an affix, denoting the terminative case, or the direction to a place, joined to the final consonants *g* and *b*; cf. *du*, *ru*, *su*.

དྲ་པག་ *tü-pag* (*Turk.* توپچى) *W.* **gun, musket, fire-lock, fowling-piece**, **gyáb-čë** to discharge, fire off; **tü-pag-man** gun-powder.

དྲ་རུ་ཀ་ *tu-ru-ka* *Ma.* the Turks, Turkomans, تۇرڪ، تۇرك.

དྲ་ཙ་ *tü-tsa* v. *ti-tsa*.

དྲ་ལ་ *tü-lä* (*Ssk., Hind.*) a balance, pair of scales, *C.* **tü-lä tég-pa** to weigh.

དྲུག་གི་འདྲུག་ *tüg-gin dug* 'cannot' *Sch.* (?)

དྲུག་རིང་ *tug-rin*, or *tug-čim*, prob. also *tug-čëm*, *Cs.*: a wooden rattle's sound or noise; *Sch.* also: the trotting of horses heard in the distance; *tug-rin-dan* *Stg.* noisy (?).

དྲབ་ *tub*, *tub* *gyäg-tu rgyüd-do?*

དྲབ་དྲུག་ *tub-tüg* *Lex.* w.e.; *Sch.*: 'either — or, whether I be able (to do it) or not' (?).

དྲབ་བ་ *tür-ba* (?) *W.* to darn (stockings).

དྲར་རེ་ *tür-re* **clear, distinct**, syn. to *wäl-le*; *gyid tür-re dug* it is clear to my mind; *tür-re bzuñ* *Mil.* prob. watch it! have a sharp eye upon it! *žë-sdán lañs dogs tür-re gyis* *Mil.* take care lest an emotion of anger arise in your mind! *tür-gyis sad* *Mil.* prob.: he awakes, stirs, is evidently roused; *tür-re-ba* *Glr.*; adj. (or abstract noun), *nyed-yeñ-méd-par tür-re-ba* clear, firm with regard to perceptions, opinions etc., without omission or digression.

དྲ་ *te* 1. num. fig.: 99. — 2. an affix denoting the gerund, and used after the final letters *n, r, l, s* (*v. Grammar*), to be translated by the participle in *ing*, or sentences beginning with *when, after, as* etc.; also used as a finite tense (though seldom in *B.*), and in that case followed by *dug* or *yod*, or also without these words: **dád-de dug** I sit *W.*; *gró-ba yin-te* *Mil.* I go.

དྲེ་པོར་ *té-por* *Lex.* = *légs-par*; *Sch.*: very, really, actually.

དྲེ་པོར་ *té-bor* *Sch.* constantly, continually.

དྲེ་སེ་ *té-se* v. *ti-se*.

དྲེག་པ་ *tég-pa*, imp. *tog*, *C.*, *W.*, = *légs-pa*, to pack up, put up; to put in or into, **am-bág-la** into one's bosom; **tag-čul** or **čug** preparations for a journey, **tañ-čë** *W.* to make.

དྲེ་ཅུ་ *teu?* *Ld.-Gir.* (*Schl.* f. 25, b); *teu sér-po*; *Mil.* 59, 4 of my edition; *Lex.*: *teu šin-kri*, where *Sch.* translates: a square table.

དྲེལ་པ་ *tél-pa* *Cs.*: an instrument for burning *Med.*; *léags-tel* such an instrument of iron *Cs.*; *sprá-tel* *Lt.*?

དྲ་ *to* 1. num. for 129. — 2. affix added to certain verbs, when they terminate a sentence.

དྲོ་ཏི་མིང་མིང་ *to-to-lin-lin* *W.*, an adv. denoting a swinging motion;

hence *to-to-*lin-lin sed sé-čé** to play at swinging, to swing.

ནོ་ལ་ *tó-la* for *tù-là C.*

ནོ་ལ་ *tog* 1. (ཆེ་ལ་ *Cc.*: 'the top of any thing, a top ornament'; esp. the button on the cap of Chinese dignitaries, as a mark of distinction; *tog-dkár*, རྩེ་ཆེ་ལ་ *n.* of Buddha in paradise (*dga-ldán*) before his incarnation *Ld.-Glr.* 8, a.; *mdin-tog* point, thorn, nail. — 2. for *tog*, and thus prob. also used in *skabs-tog* now, at present *Ld.*

ནོ་ལ་སྒྲ་ *tóg-sgra, tóg-tog-sgra Lex.*, a rolling sound *Sch*, acc. to *Wdn.* also a cracking sound.

ནོ་ལ་རྩེ་ *tog - til* a bump, a swelling, by a knock against the head.

ནོ་ལ་ཅེ་ *tóg-tse W., tóg-rtse Lex.*, hoe, mattock, pickaxe *W.* (in *C.* ཇོ་ར་); *tog-lèags* the iron of the hoe, *tog-yu* the handle of it; *tog-leb* a spade (?) *Cs.*

རྩེ་ཆེ་ལ་ཐུང་བ་ *ton-tón byéd-pa Lex., Sch.:* to perforate; to produce a whirling noise.

ནོ་ལ་ཅེ་ *tob-čì W. button, *tób-čì brgyáb-čé** to button up; cf. *tób-čü*; (buttons are not in general use in Tibet).

ནོ་ལ་ཐོབ་སྒྲ་བ་ *tob-tób smrá-ba* to talk confusedly *Sch.*; *W.*: **tab-táb**, or **tab-tób ma čò** keep your temper! do not talk with such agitation!

ནོ་ལ་ལོ་ *tou-lo polecat Sch.*

ནོ་ལ་ *tol?* *Mig. bem-tól?* *Sch. tol-yèód-pa = tal-yèód-pa q.v.*

ནོ་ལ་བ་ *trám-pa* hard (of rare occurrence); *ša-trám, rus-tram, rtsa-tram, tram-dkár, tram-nág*, are different species of gout *Med.*

ནོ་ལ་ཀེ་ *tri-ked v. ti-ked.*

ནོ་ལ་ལྷ་(ལ་) *tri-šu(-la)*, from རྩེ་ལྷ་ *trident Wdk.*

ནོ་ལ་ཅེ་ *tre-tre-ho* (by the context) a dangerous disease of the stomach or a serious symptom of it *Pth.*

ནོ་ལ་ཅན་ *tré-ba-čan* coloured *Sch.*

གཏན་(པ་) *ytán(-pa)*

ནོ་ལ་མ་ *tré-sam* a medicine in the shape of a powder *Med.*

ནོ་ལ་ *tron* diligence, industry *Cs.*; *tron byéd-pa* to be diligent, to exert one's self.

གཏན་གཏོང་ *ytág-yton Lex. w.e.*; *ytág-yton-ba* to disperse *Sch.*

གཏན་རྒྱ་ *ytán-rág* thanks, thanksgiving, and prob. also thank-offering, esp. rendering thanks to a deity; *ytán-rág byéd-pa, bul-ba Mil., Lt., W.* **čò-čé, jül-čé** to render thanks.

གཏན་ *ytad (v. ytód-pa)*, in the direction of, towards, *gyón-gral-du ytad pýin-nas* going towards the left end of the row *Glr.*; **don-tád* *W.* directly opposite, just over against.

གཏན་པ་ *ytád-pa* 1. vb, v. *ytód-pa*, also *brtád-pa*. — 2. sbst. hold, steadiness, firmness, *ytád-pa-med* it has no hold, no firmness *Mil.*; *ytad-méd žal-ba Zam.* prob. to vacillate, to waver, to be unsteady.

གཏན་མོ་ *ytád - so* a refuge, resource, esp. store of provisions; **té-so žág-pa** *C.* to procure such a store.

གཏན་(པ་) *ytán(-pa) Cs.*: 'series, order, system; a bar for a door'; *Sch.* also 'anvil', and 'to lock up'. People from *C.* knew only one signification of *ytán-pa*, viz. mortar, = *ytun*; bar, door-bar occurs in *sgo-ytán C.* and *W.* But a different word seems to be *ytan*: 1. order, system, in the current phrase *ytán-la bebs-pa* to put in order, to arrange, to reduce to a system, *bre-srân* measure and weight *Glr.*, the Tibetan alphabet *Glr.*, the civil law and the canon law *Glr.*, laws, books, = to compose, draw up, write *Glr.*; *rañ - sém* *ytán-pa* in a mystic sense: to regulate, compose, and purify the mind *Glr.*; also to fashion, to train *C.*, to set right *Mil.* (Cf. *bsam-ytán.*) — 2. duration, perh. also entireness, completeness, hence *ytán - gyi* constant, continual, *ytan-drogs* consort, partner for life *Mil.*; *ytan-méd Sch.*: 'perishable, without duration or continuity'; *ytán-du* 1. always, continually, for ever, *ytán-du bzugs-pa* living there continually *Tar.* 2. entirely, completely (which is the usual

signification of *γtan-du*) e.g. to cut off, to deliver completely; *γtan - nas* id.; *γtan-kriqs* agreement, stipulation, convention, *γtan-kriqs byéd-pa* Mil.

Note. Owing to its second signification *γtan* is often confounded with *brtan(-po)*, or even with *bstan(-pa)*. Not only illiterate people, but well-educated Lamas from C. were occasionally doubtful as to the correct spelling of this word.

གནད་ཆོག་ཤས་ *γtan-tsiqs* (Ssk. हेतु. *Stg.*, Do, 344 *γtan-tsiqs-kyi de-ko-na-nyid bstan-pa* = हेतुतत्त्वउपदेश) 1. argument, syllogism *Cs.*; evidence before a court of justice *Dzl.* २२९, 6. — 2. *Sch.*: a standing proposition, indisputable point *Thgy.* (where in my *Ms.* *brtan-tsiqs* is erroneously written; v. the note to the preceding word). — 3. logic, dialectics *Cs.*; *γtan - tsiqs - mēd - par smrá-ba* is in *Stg.* the term applied to a kind of *kyál-ka*, evidently: illogical, irrational talk; *γtan-tsiqs-su bzéd-nas* *Glr.* 96. wishing to clear up, to render evident (?); *γtan-tsiqs-mikan* dialectician, logician.

གནད་ *γtam* (कथा) talk, discourse, speech, 1. in a general sense: **tam òig-pa** *C.*, **tam òig-òig** *W.*, that is one and the same talk, that means the same; *γtam bsdür-ba* to compare depositions, to examine, to try judicially, **tam-dür** *W.* trial, judicial examination. — 2. news, tidings, intelligence, *γtām bzán-po* good news; *pyis γtam mī dug* after which there are no further accounts *Mil.*; **tam sād-čē** to tell a tale, a story *W.*; report, rumour, fame, *de pñul zér-bai γtam rgyál-pos tós-nas* when the king heard the report that... had been delivered up *Pth.*; *tag-rin-gi γtam* fame of remote matters or events; *bdág-gis γtām-du tós-na* as I have learned, have been told *Dzl.* — 3. section, chapter *Tar.*, frq.

Phrases. *γtam glén-ba* *S.O.*, *Dzl.*, *γtām-du glén-ba* *Dzl.* to speak, to converse, to discourse; *γtam byéd-pa*, *smrá-ba*, *zér-ba* id.; *γtam byar groo* I shall go and speak to him *Dzl.*; the genit. preceding *γtam* always denotes the person or thing spoken

of, not the person speaking; *či-ltar gyir-pai γtam byas* he gave an account of the manner how it had happened *Dzl.*; *mtün-pai γtam byéd-pa* to negotiate about peace *Glr.*; *čos(-kyi) γtam byéd-pa* to begin a religious conversation *Mil.*; *na dé-ltar byéd-pai γtam mī - la ma lab* do not tell anybody that I am doing this *Mil.*; in a similar manner: *mī rün-bai γtam bsgrág-go* he shall declare it to be unbecoming *Thgr.*; *pa - māt γtam dris* he inquired about his parents *Dzl.*; *bü-moi γtam tos* he heard of the girl *Dzl.*

Comp. *γtam-rgyid* tradition, oral account; *deñ γtam-rgyid* the legend of him. — *γtam-nán* ill report, slander. — *γtam-snyán* joyful news, glad tidings, *sgróg - pa* to announce *Mil.* — *γtam-bsdür* v. above. — *γtām-dpe* a proverb, a saying *Cs.* — *γtam - rtsüb* rough speech, abusive language. Note. In *W.* **(s)pé-ra** is more in use than **tam**.

གནས་(ས་)་བ་ *γtām(s) - pa* 1. adj. full, *spü-gri γtām(s) - pa* quite full of razors *Thgy.*; also *Lxx.*; more frq. it is spelled (*b*)*ltām(s) - pa*. — 2. vb. to appoint, to commission, of rare occurrence. — 3. sbst. *Cs.*: a term for a thousand billion, yet v. the remark to *dkriqs-pa*.

གནད་(ས་)་ *γtá(-ma)* *Lxx.* (cf. *γté-pa*) pawn, pledge, *γtá-mar jüg-pa* to pawn, to give as a pledge, *γtá-ma blü-ba* to redeem a pledge *Cs.*; **nór-ta** *W.* jewels, precious stones, given as a pledge (*Cs.*: 'pecuniary security, bail'); *mī-γta* a hostage *Cs.*

གནད་བ་ *γtár - ba*, with *krag*, to bleed, to let blood *Med.*; *γtár(-bar) byéd-pa*, *rtsá-ba-la* from a vein, or also *γtár-ga dēbs-pa* id.

གནི་ཁྱེ་ *γti-ké* a kind of louse *Sch.*

གནི་ཐུག་ *γti-tug* insane, mad *Sch.*, = *ti-tug*.

གནི་ཐུག་ *γti - mug* (तमस) gloom, mental darkness, ignorance, stupidity, *glén-pa γti-mug-čan* infatuated fools *Dzl.*; *mtsán-mo γti-mug-γnyid-du soñ* at night I fell into a profound sleep *Mil.*; in a special

sense: the lowest of the three *guṇa* or psychological qualities of animated beings, **सत्त्व, रज, तमस्**, virtue, passion, stupidity, acc. to the Brahminical theory, for which however Buddhism has substituted the three moral categories: *ḍod-čags*, *že-sdān*, *yti-mug*, voluptuousness, anger, inconsiderateness (*Köpp.* I, 33); *yti-mug*, as for example, is the source of falsehoods told with a pretended good intention, *Stg.*; the symbol for it is the pig *Wdñ.* Note. The philosophical term *ma-rig-pa* is altogether different from *yti-mug*.

གཏིག་(ས་)་པ་ *ytig(s)-pa Lex.* to fall in drops, to drop, to drip.

གཏིང་ *ytiñ*, *Ld.* **ltiñ**, bottom, *rgyā-mtsoñ ytiñ-dkrugs* he turned up the bottom of the sea; *ytiñ-du nüb-pa* to sink to the bottom *Cs.*; **depth**, hence *ytiñ zāb-po Dzl.*, *ytiñ rin - ba* deep, *ytiñ nyé - ba* not deep, shallow; *rgyā-mtso-bas ytiñ-zāb-bo* it is deeper than the sea *Dzl.*; *gyāñ - sa ytiñ-rin - ba* a deep abyss *Thgr.*; *čü-bo ytiñ-zāb-po žig* a deep river *Dzl.* 223, 1. (in the third line however *zāb-bo* would be the correct reading for *zāb-po*); *ytiñ-zāb-kyād kru-brgyād-pa* eight cubits deep (lit. with regard to depth holding eight cubits) *Dzl.* 225, 5; fig. *ytiñ-nas* from the bottom of the heart, *nā-la dād-pa ytiñ-nas gyis* believe in me with all your heart *Mil.*; *kā-grōgs* and *ytiñ-grōgs* v. *grogs*; *kā-dkar-ytiñ-nāg* white without, and black within (fig.) *Mil.*; the following passage of *Mil.*: *rgyā-mtso čē-la dpe lōn-la kā-ytiñ-méd-pai sgom čig gyis*, is not perfectly clear, yet the real sense seems to be: resembling the ocean, be so lost in contemplation, that you do not know any longer a difference between surface and bottom; *ytiñ-rdō* a stone or piece of lead (*žā-nyei ytiñ-rdō Pth.*) fastened to a rope, and used as plummet, as anchor, as a clock-weight, as a means for drowning delinquents etc.; **čü nyōg - po - čē - la tiñ med** *W.* a very muddy water has no depth; *ytiñ-čan* deep, *ytiñ - méd* shallow *Cs.*; also fig. deep, reserved, covert, difficult to fathom, to form

an opinion of, and the contrary: shallow, superficial; *ytiñ - mi - lōn C.* of unknown depth; *ytiñ-drōns-pa* fathomed, penetrated, ascertained *C.*

བྱིན་(ས་)་པ་ *ytib(s)-pa* 1. to be gathering, of clouds, *sprin-pñiñ ytib-pa* thick clouds gathering *Wdñ.*; *baug-spōs sprin - bzin ytib* incense wafts along like clouds *Glr.*; *mün-pa ytib Lex.*, col. also **nam - ka tib - tib yod** cf. *tib - pa*. — 2. sometimes for *rdib-pa*.

གཏིས་པ་ *ytim-pa* v. *tim-pa*.

གཏུག་པ་ *ytüg-pa*, pf. *ytugs*, also *btüg-pa*, cognate to *tüg-pa*, 1. to reach, to touch, *yi-dam-gyi tugs-kar ytugs-nas* putting or pressing (his forehead) against the breast of the image *Glr.*; *mi žig-gi žābs-lu ngō-bos ytüg-pa*, or only *žābs-ytüg-pa* to touch as a supplicant a person's feet (or skirt) with the brow, to cast one's self at another's feet, frq.; *btüg tüg-pa dan* was explained: when it (the danger) draws quite near *Ma.*; to overtake, to reach, ni f., e.g. *mfa* the end *Lex.*; to meet with, to join *Tar.* 172, 14. — 2. to bring an action against a person, to sue *Sch.*, thus prob. *Dzl.* 226, 3, and *Pth.* — 3. = *zād-pa* to be exhausted, to be consumed(?) *Zam.* *zād-pai ytugs-pa*. —

Note. Not only *ytüg-pa*, but also many of the following words have b as well as g for their initial letter, and moreover a corresponding form beginning with *t*, of the same or nearly the same signification.

གཏུན་ *ytun*, *Sch.* also *rtun*, col. **gog-tiñ** (spelling dubious) 1. pestle; there are small ones, like ours and large ones, in shape of poles, as thick as a man's arm, and about 6 feet long, by means of which the pounding is effected in an excavation made in a rock, called *ytun-kün*; *ytun(-gyis) rdiñ-ba* to pound with a pestle *Dzl.*; *ytiñ-po* mortar *Cs.*; *ytun-bu*, *ytun-siñ* pestle *Cs.* — 2. mallet, knocker *Dzl.*

གཏུབ་པ་ *ytub-pa*, more frq. *btub-pa*, = *tüb-pa*, to be able, *pyir ḍon-du btüb-pa-am* shall you really be able to come

the door *Dzl.*, *nán-du γtón-ba* to permit to enter. — 2. to let go, i.e. to make go, to send, *mi* a man, a messenger, very frq.; *dzam-bui-glin kin-tu btán-nas* he made him go all over the country of Dzambuling *Dzl.*; *skyél-du γtón-ba* to dispatch for conveying (a message); *lén-du γtón-ba* to send (a person) for (a thing); *tsól-ba btán-ba-las* he sent out searchers (people in search) *Dzl.* ३, 18., unless this passage should be read *tsól-bar*. — 3. to let have, to give, so in *W.* almost exclusively; *smán γtón-ba* to give medicine, *γtón-tsul* the way of giving medicine, for 'a dose' *Med.*; *γtón-pód-can* liberal, bounteous *Mil.*; *γtón-sems-ldan* id. *S.g.*; *γtón-sems* liberality, bounty; **tón zer** he says, give me! he wants to have, he tries to get *W.*; *čós-la γtón-ba* to give a person up to religion, i.e. to destine him for the priesthood, to make him take orders. — 4. to make, to cause, e.g. a smoke by lighting a fire *Glr.*; with the termin. to turn into, *byé-tań néu-tań-du* sandy plains into meadows *Glr.*; *rims(-nad) γtón-ba* to cause, to send down, epidemics, plagues (of gods); to construct, fix, place, chains before a building *Glr.*; in *W.* *(s)kad tán-čé* to utter sounds, **kú-čò, bó-ra tán-čé** to raise, to set up a cry; **kug** or **kum tán-čé** to make crooked, to bend; in forming intensive verbs: **go čád tán-čé** to decapitate; **tón toń, pńs toń** take out! throw out! **tsa toń** put salt into it! **ču tán-čé** to water (the garden); **lud tán-čé** to manure (the fields). The participle **táns-pa** is used adverbially in *Ld.*; **ʼl-ne táns-pa á tsug-pa** from here to there, from this place to that place (= *bzunis-te*).

གནོད་ *γtod?* *γtód-la mnán-pa*, of the sun *Pth.*, of the galaxy *Mil.*, evidently denotes the disappearing of these celestial bodies by enchantment or only as a poetical figure; perh. = *γdos*, or to be explained by *γtód-pa* II.

གནོད་བ་ *γtód-pa* I. also *γtád-pa*, pf. *btad, γtađ*, fut. *γtađ*, imp. *btod* (*Mil.*; *Cs. tod?*) 1. to deliver up, *lág-tru* into the

hand, to hand over *Glr.*, to hand to a person the subject for a theme or problem *Glr.*, to commit the management of the household to another *Dzl.*, to commit a child to a teacher *Dzl.*, *dge-dün-la dbań* to confer important offices on the priesthood *Glr.*, *rig-pa* to teach; *γčig snyin γčig-la γtád-pa* to communicate one's feelings to one another *Glr.* — 2. to lean against or upon c. dat., e.g. to rest one's head on one's arm; to lay or put against, to, or on, one's mouth to a person's ear *Thgr.*, the tip of the tongue against the palate *Gram.* — 3. to direct, to turn, *mi-la mgó-bo*, one's face towards a person *Lt.*, *mi-la mdzúb-mo*, or *sđig-mdzúb* to point at a person (with the finger) *Glr.*; *sgo nub-pýogs bál-poi yul-du γtod Glr.*, the door points south, towards Nepal; *đém-la* to take aim, to aim at *Lex.*; *rná-bai dbáń-po γtód-pa* to listen to, to give a person a hearing *Mil.*; *sems*, resp. *tugs*, *γtód-pa Mil.* id.; *od-zér-la γtád-nas γzigs-pas* turning after a ray of light, following it with the eye (= *brtén-nas*) *Glr.*; also used absolutely: *dkar-Kün γtód-pa* the projecting windows *S.g.* (?) — *ka γtód-pa Glr.*?

II. inst. of *rtód-pa*, to fasten (cows etc.) to a stake (driven into the ground), to tether.

གནོད་བ་ *γtóm-pa* to talk, to speak *Sch.*, cf. *γtam* (?).

གནོད་བ་ *γtóms-pa* filled up, full, for *bltáms-pa, γtáms-pa*, *Sch.*

གནོད་བ་ *γtór-ba* (*Lex.* ॥ ॥) cf. *tór-ba*,

1. to strew, to scatter ccirdp., *métog-gis γtór-ro Dzl.* they strewed flowers, also *γtór-to Dzl.*; *ná-la sas γtór-ba* they that threw earth upon me *Dzl.*; *sá-la γtór-ba* to scatter over the ground *Glr.* — 2. to cast, to throw, ccar., books into the water *Glr.*, a ring into the air *Glr.*; to throw out, e.g. spittle into a person's ear, for healing purposes (= *đór-ba*); to cause to circulate the chyle through every part of the body *Med.*; to waste, to dissipate *Dzl.*, occasionally with the accus. of the vessel containing the substance thrown out: *nú-*

ma γtór-ba Glr. (a cow) emptying its udder by discharging the milk. — 3. *Sch.*: ‘*srub γtór-ba* to rend, to tear to pieces’.

གྲོ་མ་ *γtór-ma* **strewing-oblation**, an offering brought to malignant demons, either as a kind of exorcism or as an appeasing gift, in order to prevent their evil influences upon man; *mčód-pa dan γtór-ma sbyin-pa* to offer such an oblation, *γtór-mar snó-ba* to devote something for it. The ceremonies are similar to those used in *sbyin-srég Schl. Buddh.* 249; the offerings consisting of things eatable and not eatable, of blood, and even of animal and vegetable feces, scattered into the air (the benefit being shared by the *dri-za* q.v.). There are various sorts of Torma-offerings, according to the nature of the substances offered (*ču-* or *čab-γtor*, *pye-γtor*; *lhag-γtor*, an oblation of the fragments of a meal *Mil.*), or according to the time at which (*dgu-γtór* v. *dgu*), and the purpose for which they are offered (*mčsun-γtor* v. *mčsun*). Other names of Torma-offerings are: *blud-rgyá*, *mar - me - rgyá*, *tiñ - lo(?) - rgyá*, *ča-γsüm* etc. Tormas in general belong to the ceremonies most frequently performed; *γtor-čá* are the vessels and other implements used for that purpose; *γtor-sdéb Sch.*: ‘a bowl for these offerings’(?). — *γtor-zán Lex.* **बलि** oblation of the remnants of the daily meal to creatures of every description.

གྲོ་མ་ *γtol*, only in *γtol-méd*, = *ča-méd*, not known, dubious, *řó-am mó-am γtol-méd-do* one does not know yet, whether it will be a boy or a girl *Dzl.*; *či byá-bai γtol méd* not knowing what to do *Dzl.*; *gar tál-bai γtol méd* not knowing where she had gone to; *bdág-la γtol méd* I do not know any thing about it *Dzl.* — (*Sch.* has a verb *γtól - ba* to perforate, pierce; to discover, disclose; v. *rtól-ba*).

གྲོ་མ་ *γtos* size, width, quantity, *ri-boi γtos tsam* as high as a mountain *Lex.*; *rim-gro γtos-čé-ba*, like *rgya-čé-ba*, great marks of honour, extraordinary homage.

བཏོག་པ་ *btág-pa* v. *řág-pa*.

བཏོགས་པ་ *btágs-pa* v. *řógs-pa*, and *ka-btágs*.

བཏད་བ་ *btán-ba* v. *γtón-ba*.

བཏད་པ་ *btád-pa* v. *γtód-pa*.

བཏབ་པ་ *btáb-pa* v. *řébs-pa*.

བཏད་ལྷོ་མས་ *btan-snyóms* (cf. *snyoms*) **ཕེབ** complete indifference, perfect apathy (acc. to *Schr.* prop. ‘a liberality perfectly impartial?’).

བཏད་བཟུང་ *btan-bzün Lex.* **मुचिलिन्द** n. of a hill where Buddha was teaching.

བཏིག་པ་ *btig-pa*, pf. *btigs*, *Cs.* to drop, to let fall in drops, *rná - bar sman*, medicine into the ear, v. *řig-pa*.

བཏིང་བ་ *btin-ba* v. *řin-ba*.

བཏུ་བ་ *btú-ba* v. *řú-ba*.

བཏུང་བ་ *btün-ba* v. *řün-ba*.

བཏུག་པ་ *btüg-pa* v. *γtüg-pa*.

བཏུང་པ་ *btüd-pa* v. *řüd-pa*.

བཏུང་མར་ *btüd-mar Glr.* in rapid or close succession, **ti²-ti²-pa-la** *C.* id.

བཏུབ་ *btub*, *Lex.* = *ruñ*, fit, convenient, practicable, becoming, *btúb-bo* it is convenient etc.; *btúb-pa* v. *γtúb-pa*.

བཏུས་པ་ *btüm-pa, γtüm-pa*, 1. to wrap round, to envelop; hence 2. in *W.* to shut, a book, valuable books being wrapped up in a cloth before being laid by; *btüm-řóg* bunch or knot, produced by money and the like being tied up in the girdle.

བཏུས་བ་ *btül-ba* v. *řül-ba, γtül-ba*.

བཏོག་པ་ *btég-pa* v. *řégs-pa*.

བཏོད་པ་ *btód - pa* 1. = *rtód - pa*, to fasten (grazing horses or cattle) by a rope to a stake, to tether; *Mil.* declares relations to be the *btód-řág* (the tether) in the hands of the devil. — 2. to erect, raise up, produce, cause, occasion; *srol-btód-*

pa (*Lex.* w.e.) may accordingly imply: to introduce a custom.

བོན་པ་ btón-pa v. *dón-pa*.

བོན་པ་ btól-ba *Sch.* = *ytól-ba*.

རྩ་ rta (*rta-po* *Cs.*, *Mil.*), resp. *čibš*, 1. horse, *řo-rta* a gelding, *mó-rta*, or *rta-rgód-ma*, a mare; *rta-dúl-ba* to break in, train, a horse; *rta rgyüg-pa* to gallop; to run horses for a wager, to race *Glr.*; **sta šrul-čē* *Ld.* id.? — 2. the lower front part of a pair of breeches, *dór-rta*, *än-rta*.

Comp. *rta-rkyá(-pa)*, or *-skyá(-pa)* one skilled in horsemanship. — *rta-bskrágs* (**stab-rágs** *Ld.*) a clattering train of horsemen. — *rta-gál* *Ts.* pouch or bag of a horseman, saddle-bag. — *rta-grás* = *rta-rá*. — *rta-byád* a horse-laugh, *rta-byád-kyis* *děbs-pa* to set up a horse-laugh *Sch.* — *rta-mgó* a horse's head; *rta-mgó-ma* v. *go-tšēm*. — *rta-mgrin* (हयग्रीव) n. of a demon (*Schl.* 110), a terrifying deity. — *rtá-sga*, *W.* **té-ga**, saddle. — *rta-sgám* a large box or chest. — *rtá-sgo* v. *sgo*. — *rta-sgyél*, gen. connected with *mi-bsád*, the slaughtering of men and killing of horses. — *rta-nán* Tibetan horses, small, strong, unshod, v. *Hook.* II, 131, and so already in *Marco Polo's* travels. — *rta-ria* horse-tail, **te ná-ma yod** *W.* it is (made) of horse-hair. — *rta-lčág* horse-whip; whip in general. — *rta-čág* dry fodder or provender given to horses, corn, oats. — *rta-mčóg* the best horse, a splendid horse, state-horse; gen. a fabulous horse, a sort of Pegasus, thus e.g. *Glr.* chp. 6, where it partakes of divine properties (*rtai rgyól-po* *čan-šēs bá-la-ha*; acc. to *Schl.* p. 253 *rlüni-rta* is the same). — *rta-mčóg-ka-bab* = *gyas-ru-ytsán-po* = *miá-ris-ču* n. of the principal river of Tibet. — *rta-lján* he with the green horses, the sun, po. *Glr.* — *rta-rná* horse-ear, n. of one of the seven gold-mountains, surrounding the *Rirab*. — *rtá-pa* horseman, rider, **tá-pa ta-žón** *Ld.* a balancing-board, *see-saw*; *rtá-pai dpün* horse, cavalry *Cs.* — *rta-lpágs*

a horse's skin; n. of a medicinal herb *Med.* — *rta-bábs* 1. a large stone or raised place for alighting from a horse(?) *Cs.* 2. the superstructure of a large door or gate, the arch of a gate-way, *Lex.* *twa-ra-ŋa*, *दारण?* — *rta-dbyáns* अश्वघोष n. of a great scholar *Thgy.* — *rta-bél* a horse's front-hair *Cs.* — *rta-sbáns* horse-dung. — *rta-rmig* a horse's hoof; n. of a plant *Med.* — *rta-rmig-ma* a lump of silver bullion like a horse's hoof *Cs.* — *rta-rdzi* one that tends horses; a groom *Glr.* — *rta-žün* a good horse. — *rta-zám* 1. post-station, *rta-zám-gyi tsügs-pa* a post-house; *rta-zám gyi spyi-dpon* postmaster-general *Cs.* 2. in *Ld.* also for *rta-zám-pa*. — *rta-zám-pa* postillion, courier, express, estafet. An estafet rides day and night, mounting fresh horses at certain stations, and making the way from *Lé* to *Lhasa* (for ordinary travellers a journey of 4 months) in 18 days. — *rta(i)-žü-lag* a compulsory service consisting in the supply of horses. — *rta-rá*, *rta-grás* inclosure, stable, for horses. — *rta-šá* 1. horse-flesh. 2. the oblique abdominal muscles of the hips. — *rta-šád* curry-comb *Sch.* — *rta-ysár* a horse not yet broken in or dressed *Schr.* — *rta-bséb* stallion. — With regard to the colour of horses (*spü-kā*), the following distinctions are made: *rta-dkár* a gray or white horse; *rta-rkyan-nág*, or *Kam-nág* *Sch.* a dark-brown horse; *rta-kám-pa* *Ld.* a yellowish-brown horse (*Sch.* a dark-brown horse); *rta-kam-dmár* *Sch.* a light-bay horse, a sorrel horse; *rta-krá-bo* a piebald or a dappled horse *Ld.* - *Glr.*, *Schl.* fol. 26, a; *rta-gró* *Sch.* a gray horse, *rta gro-dkár* a light-gray horse, *rta gro-siön* *Sch.* a dapple-gray horse, *rta gro-dmár* a roan horse, a roan; *rta rgya-bo* *Sch.* a chestnut-bay horse (a bayard, a brown horse) with white breast and muzzle; *rta nán-pa* an isabel *Ld.* - *Glr.*; *rta rñog-dkár* a bright bay horse; *rta-siö-kra*, *rta-siö-tig-čan* *Sch.* a dapple-gray horse; *rta-siö-nag* *Sch.* a dark-gray horse; *rta-tig-kra* *Sch.* a spotted horse; *rta nag* a black horse; *rta-brau* = *rgya-*

bo Sch.; *rtā-mog-ro Ghr.* a yellowish-brown horse; *rtā zag-pa Sch.* a horse having gray and white spots; *rtā ḡl-ba Mil., Ld.-Ghr.*, a black horse; *rtā ra-rá Sch.* a yellow-dun horse; *rtā rág-pa Ld.* a tawny horse (*Sch.*: 'a white and red spotted horse'); *rtā rag-rág* an ash-gray horse; *rtā rag-sér*, or *rtā ser-sér Sch.* a yellowish-red horse; *rtā sram-srám Sch.* a gray horse with a black mane and tail.

རྟག་པ་ *rtág-pa* (རྟག) 1. **perpetual, constant, lasting, eternal.** 2. **perpetuity, duration** to all futurity, a quality which, acc. to Buddhist views, can be ascribed only to the vacuum, to absolute emptiness, the *ston-pa* - *nyid*; *mi rtág-pa* not durable, perishable; *de yañ mi-rtág tsul-du yda* this, too, is subject to the law of perishableness *Mil.*; *mi rtág-pai ḡos* the principle of transitoriness; *rtág-par ḡzin-pa* to look upon (transitory things, i.e. the world) as lasting, and hence: to be worldly-minded *Ghr.*; as partic. one that is earthly-minded, a worldling; *nyál-ba-la rtág-pa* steady in lying, i.e. disposed to lie down, to be continually at rest, *Stg.*; *rtág-ḡad* lasting and transitory, *frq.*; *rtág-par*, or more *frq.* *rtág-tu*, **always**, i.e. 1. continually, 2. at each time (*Dzl.* ३८, 5); *rtág-tu-ba* perpetuity, eternity *Cs.* — *rtág-po*, *Ld.* **stágs-po**, **lasting**, durable, reliable, *rtág-brtan* *id. C.*; *rtág-snyóm-la C.* adv. uniformly, equally. — *rtág-rés ḡkór-ba Sch.*: a constant change(?).

རྟགས་ *rtags* (cf. *rtógs-pa*) 1. resp. *pyag-rtágs*, **sign, token, mark, characteristic**, **tag-ḡi** *W.*, **tags-pa** *Ld.*, *id.*; *rtags byéd-pa*, *vulg.* **tag rgyáb-pa** to make a mark; *ráb-tu byün-bai rtags yód-pa* (partic.) one having the outward marks of an ecclesiastic *Ghr.*; *bkra-ḡis rtags v. bkra-ḡis*; **omen, prognostic**, = *ltas*, *bú-mo skyé-bai rtags* a prognostic of a girl being born *Med.*; **proof** of a thing, c. genit., *frq.*; *mñon-rtágs Dzl.* *id.*; **proof, argument, evidence**, **ḡi tágs-pa-ne zum** *Ld.* upon what evidence have they seized him? **tágs-pa ḡig gos** you must prove it, **tágs-pa-añ mi dug** there is no

trace, no evidence, left. — 2. **inference, deduction** *Was.* (320). — 3. **the black, the centre** of a target, *W.* **tág-la ḡug-ḡe** to take for a mark. — 4. **sexual organ**, organ of generation, *rtágs-sam bhá-ga* as two synonyms for the same thing *Wñ.*, *ḡó-rtágs*, *mó-rtágs* *frq.* — 5. **gift, present**, resp. *pyag-rtágs*. — 6. any mark for denoting grammatical distinctions, such as terminations etc., *ni f.*; *rtágs ḡug-pa* using such marks, making grammatical distinctions, seems to imply about the same thing as our etymology, the etymological part of grammar. — *rtags-yig* 1. **stamp, type(?)** *Cs.* 2. letter of recommendation, **credentials** *W.* — **tag-ril** *W.*, **lot**, **tag-ril tán-ḡe** to cast or draw lots (a half-religious proceeding) cf. *rgyan*.

རྟག་པ་ *rtáb-pa*, also *rtab-rtáb-pa*, and *stáb-pa*, **to be in a hurry, to be confused, frightened**, in a state of alarm, e.g. of fowl frightened by some cause (*Zam.* = *bréd-pa*); *rtáb-po* *adj.*; *stab-stáb-por sòn-nas* having become quite startled and confounded *Pth.*; *rtab-rtób* *subst.*, *rtab-rtób-tu nán-du pyin-te* she ran into the house in haste (full of joy) *Mil.*; *rtab-rtáb-la ra mi ḡdren* I cannot help you with such speed *Mil. nt.* It is also spelled *brtab-pa*.

རྟག་པ་ *rtás-pa* v. *brtá-ba*.

རྟག་གི་ *rtig-gi* *Ts.* for *rtéu*, **foal, colt**.

རྟོན་ *rtñ* (in more recent literature and col.) what is **behind** or **after**, with regard to space, and more particularly to time, *rtñ-du*, *rtñ-la*, *rtñ-na* *adv.* **afterwards**, *rtñ-du bḡos-so* they were made afterwards, were added later *Ghr.*; postp. c. genit., or less corr. c. accus., after; *byon rtñ-la* after their appearance *Pth.*, *byün-rtñ* after he has come *Mil.*; *de-rtñ-la* after that *Ghr.*; **tñ-ne ḡán-ḡe** *W.* to follow, to come after or later; *rtñ-ma* *adj.* and *subst.* the last *Tar.*; *ytám-gyi rtñ-ma yin* this is my last, my farewell-speech *Ghr.*; without *ma*: **dus tñ ḡig-na** *W.* some day hereafter, some future day; **tñ-ma ḡag*, *tñ-ma nyi-*

*ma** W. the following day; **tiñ-jüg** remaining part, the last remainder, **di-rin ja tiñ-jüg len soñ** W. to-day I have used the last of my tea. — *rtin-pa* 1. the end, extremity, lowest part, e.g. of a stick *Gl.*; gen.: 2. the heel of the foot, *rtin-lags* a spur, *rtin-lags rgyab-pa* to prick with the spurs, to spur; *rtin-ču* the Achilles-tendon.

རྟིབ་པ་ *rtib-pa*, pf. *brtib*s, fut. *brtib*, imp. *rtib(s)* to break or pull down (cf. *rdib-pa*).

རྟིའུ་ *rtiu*, sometimes for *rteu*, a foal.

རྟུག་པ་ *rtug-pa* 1. excrement, dirt *rtug-skām* or *-skēm* dry excrements *Med.*; *rgyal-srid rtug-pa bžin-du dór-ba* to throw off royalty like dirt *Pth.*; *rtug-pa pyis-pai rdo* a stone for wiping one's self *Mil.* — 2. C. wind, flatulence. — 3. (*b*)*rtug* v. sub *togs-pa*.

རྟུན་པ་ *rtün-pa*, pf. *brtuñs*, fut. *brtwn*, also *stün-ba*, to make shorter, to shorten, to contract, e.g. a rope, a dress; *ynyá-ba brtuñs* his neck is contracted *Mñg.*

རྟུན་པ་ *rtun* v. *ytun*; *rtun-ril* a trituration-bowl *Sch.*

རྟུན་པ་ *rtün-pa*, *brtün-pa*, diligence, *rtün-pa skyed-pa* to be diligent *Zam.* Cf. *din-pa*.

རྟུལ་པ་ *rtül-po*, or *rtül-ba*, blunt, dull, *mtson-rtül* a blunt weapon *Cs.*; gen. fig.: *dbān-po rtül-po* (opp. to *rnón-po* or *rnó-ba* sharp, and *brin-po* middling) dullness, stupidity, imbecility of mind; dull, stupid; *blo-rtül* weak intellect. — (*b*)*rtül-pód-pa* (वीर) boldness, courage; bold, brave *Dzl.*

རྟེན་པ་ *rteu* foal, colt, *rteu bran-ba* to bring forth a colt, to foal *Cs.*

རྟེན་པ་ *rten* (cf. the next article) that which contains, keeps, or supports a thing, 1. a hold, support, esp. in compounds: *kar-tén* the plinth or base of a pillar *Cs.*; *rkan-rten* (resp. *žabs-rten*) a foot-stool *Cs.*; *žu-rten* a present given to support a supplication, and never omitted by Orientals when making a petition; **sem-tén** W. token, keep-sake; — esp. a visible representation,

a statue or figure of Buddha or of other divine beings, which the pious may take hold of, and to which their devotions are more immediately directed (v. the explanation in *Gl.* chp. II, init.) — 2. receptacle, resp. *yduñ-rten*, for the bones or relics of a saint, *mčód-rten* for oblations, v. *mčód-pa*, compounds; *rig-pai rten* receptacle of the soul, i.e. the body *Schr.*; *rig-pa rtén-med-pa*, *rten dan brāl-ba* the houseless, bodiless soul *Thgr.*; *ñig-rten* v. *ñig*; *snjin ni tse srog sēms-kyi rten* the heart is the seat of life and of the soul *Mñg.*; seat, abode, residence, of a deity, sanctuary, temple (*Dzl.*), shrine, *rtén-gyi ytsó-bo* the deity residing in a shrine *Gl.*; visible representation, symbol, of divine objects or beings, esp. the *rten ysum*: *skū-rten* an image of Buddha, *yśūn-rten* symbol of the doctrine, gen. consisting in a volume of the holy writings, *tugs-rten* symbol of grace, a pyramid, *Köpp.* II, 294. Hence *rten* might very suitably be used for denoting the material element in the Christian sacraments, viz. the water, and the bread and wine. — 3. present, gift, prop. for *žu-rten* (v. sub no. 1), and then in a more general sense, resp. *pyag-rten*, W., for *pyag-rtāgs*; also offering, oblation. — 4. sex, specified as male, female, or hermaphrodite, independently of age *S.g.*; sometimes comprising age *S.g.*; or denoting age alone, as child, man, old man *Lt.*; calling, situation in life *Tar.* 163, 15 (where *gyi* ought to be changed into *ni*) 176, 15; 178, 18; some compounds follow still at the end of the next article.

རྟེན་པ་ *rten-pa* 1. vb., pf. and fut. *brten*, imp. *rtōn* (*brten?*), to keep, to hold, to adhere to, to lean on, *kār-ba-la* on a staff *Pth.*; *kā-ba-la* against a pillar; *lāg-pa grām-pa-la* to lean one's head on one's hand, in meditating *Dzl.*; fig. to depend or rely on, *brtén-pai blā-ma* the priest to whom one holds; *snūm-la rtén-pa* to keep to the fat, i.e. to eat much fat *Med.*; *kṛig-pai čōs-la* to be given, addicted, to sensuality; **ču tñn-wa māñ-po-la tñn-nē** C. if

one is intent on watering; *śśó-ba dka-śśub-la* v. *dká-ba* compounds; *kyéd-kyis yśśun-ba-la brtén-nas* following, obeying (your) orders *Glr.*; *ñai nis-pa-la rtén-nas* relying on my strength, i.e. by the help of my strength (you will be able to get to that place) *Mil.*; hence (b) *rtén-nas* is frq. used for: in consequence of, with respect to, concerning etc.: *rkyen dé-la rtén-nas* in consequence of this event (the doctrine spread) *Tar.* 8, 1; **gha-la tén-nas** why? wherefore? *C.*; *yul kyád-par-ñan-la rtén-nas* (to sin) with regard to a noble object *Thgy.*; to hang on, to depend on, to arise or issue from; *rtén-par brél-ba* v. *rien-brél*; to be near, to border on, **tén-te yod** *W.* (the two villages) are contiguous to each other; = *ytád-pa*, *stón-pa* to be directed, to be situated, to lie towards, *lho-pyogs-la* to be situated towards the south *Sambh.*; *ñod-zér-la rtén-nas yzigs-pa* to look after or pursue with one's eye a ray of light, like *ytód-pa* I. 3. Cf. *stén-pa*. — 2. sbst. that which holds, keeps up, *rgyál-poi rtén-pao* (these) are the supports of kings *Dzl.*; *brtén-pa rús-pai yñás-lugs bstán-pa* 'the doctrine of the hold-giving bones', osteology *Mng.* 3. adj. attached to, faithful *C.*

Comp. *rtén-grogs*, *tse hril-por grógs-pai rtén-grogs* perh. error. for *ytán-grogs*. — *rtén-ynas Gram.*: the case which denotes the place of a thing or person, the locative. — *rtén-brél*, or in full: *rtén-par brél-bar gyir-ba* or *byün-ba* 'the coming to pass in continuous connection' (the explanation of *Burn.* I, 623 is grammatically not quite correct) i.e.: 1. in a general sense: the connection between cause and effect; in a special sense, the Buddhist doctrine of the *rtén-brél ñcu-nyis*, *निदान*, the twelve causes of existence *Wdk.* 551 (with illustrations); *Schl.* 23, *Burn.* I. 485, *Köpp.* I., 609. 2. the auspices of an undertaking, in as much as the complete knowledge of the causal connection of things implies also a certain prescience of future events; *rtén-brél rtóg-pa* to investigate the auspices, *śśés-pa* to know them, (a physician e.g.,

when treating a patient, must try to find out the auspices) *Med.*; *rtén-brél bzññ* or *legs* good auspices, *ñan* bad auspices, frq.; so also frq. col. — *rtén-nia* prop, support, pillar *S.g.*, **tén-sin** *W.* a pole used as a prop; *rtén-sa Mil.*?

རྟོག་གེ་བ་ *rtóg-ge-ba* (तर्क) the act of arguing, reasoning; dialectics *Cs.*; *Sch.* distrust, suspicion(?); *ñā-bśśād rtóg-gei śślob-dpon* seems to describe a teacher who talks in a hypocritical manner with a mere appearance of wisdom. — *rtóg-ge-pa* an arguer, disputer, reasoner, dialectician *Cs.*

རྟོག་པ་ *rtóg-pa* I. vb., pf. *brtags* (*rtogs* q.v.), *brtag*, imp. *rtog(s)*, 1. to consider, examine, search into, look through, cca. (also dat.), *brtágs-na mi śśes* though one meditates (upon the soul), one cannot understand or fathom it *Mil.*; frq. with a single or double indirect question: to examine whether (or whether not); *brtag-dpyód* (or *rtóg-rzig*) *ytón-ba Pth.*, *Mil.* id.; *brtags-dpyód* examination, trial *Zam.*; c. termin. to discern, to recognize as, e.g. *mkris-par brtag* it is ascertained to be bile, to be caused by bile *Med.*; so - *sór rtóg-pa Stg.* prob. to recognize as being different. — 2. to muse, to ruminate, to trouble one's head about a thing, which is considered a fault much to be guarded against, and the more so, as religious faith as well as meditation require the mind to be strictly directed and entirely devoted to the one subject in question; hence *ma-rtóg tññ-dzin Mil.* contemplation without any disturbing reflections and by-thoughts; cf. no. II. — 3. v. *dog-pa*.

II. sbst. 1. consideration, deliberation, reflection, cf. I., 2; *rtóg-pa skyé-ba*, *rtóg-pa-la yjug-pa* to reflect on a thing, to indulge in musings *Dzl.* — 2. scruple, hesitation, *rtóg-pa skyés-te* to grow doubtful, hesitating *Mil.*; *rtog(-pa)-med(-pa)* simple, unsophisticated; simplicity; singleness of heart. — *dé-la rtog-yjug mi byed Glr.* he does not meddle with that.

རྟོགས་པ་ *rtógs-pa* (prop. the pf. of *rtóg-pa*, like *novi* of *nosco*) 1. vb. to per-

ceive, to know, to understand, *āpyād-na ma rtógs-so* they did not understand, though they inquired into it *Dzl.*; *rtógs-par gyír-ba* to obtain information, to convince one's self of a thing *Dzl.*; *rtógs-par byéd-pa* to teach, to demonstrate, to convince a person of *Dzl.*; *mā-rtógs-pa* stupid, ignorant; ignorance *Mil.* — 2. sbst. (but in Tibetan always construed as an infinitive with the accus. inst. of the genit., and with an adv. inst. of an adj.) **knowledge, perception, cognition**, frq.; *sems rtógs - pa* the knowledge of (one's own) soul *Mil.*; *miñon-par rtógs-pa* (འམིསམམམ) clear understanding or perception, in modern Buddhism the same as *ston-pa-nyid Trig.* 21. — *rtógs-pa-can*, *rtógs-lán* rich in knowledge *Mil.* — *rtógs-(pa) brjód(-pa)*, for **འབྲུག་པ་** cf. *Burn.* I. 64, a moral legend. — *rtógs-spyód* theory and practise, *rtógs-spyód byéd-pa* to know and to do, *rtógs-spyód la mkás-pa* theoretically and practically religious. — *rtógs-dod-can* desirous of knowing or learning, inquisitive *Mil.* — Sometimes for *togs-pa*.

རྫོང་པ་, བཞོང་པ་, བཞོང་པ་ *rtód-pa, ytód-pa, btód-pa* 1. sbst., also *rtod-púr*, **a stake**, in the ground, for tethering a horse, for securing a boat etc.; **a peg**, in a wall, for hanging up things; *rtod-tóg* a tedder (v. *btod-pa*); *rtód-pa brgyáb-pa* to drive in a stake or peg.

2. vb. **to tedder, fasten, secure** *Dzl.*

རྫོང་པ་, བཞོང་པ་, བཞོང་པ་ *rtón-pa, brtón-pa, brtán-pa*, with or without *yid*, ccd., **to place confidence in a person, to rely on**.

རྫོང་པ་ *rtol?* *čos-rtól Tar.* 164, 20, *Schf.* the pith or marrow of a doctrine; *rtól-skyes-kyi šes-pa Mil.?* — *brtól-šes-pa Tar.* 197, 8, *Schf.* to know thoroughly.

རྫོང་པ་ *rtol Cs., rtol-góg Lex.* w.e.; *Sch.*: **a bastard**, an animal of a mixed breed, *rtól-po* a male, *rtól-mo* a female bastard *Cs.*; acc. to Desgodins the cross-breed of a yak-bull and a *gar-mo*. Cf. *ltor*.

རྫོང་པ་ *rtól-ba*, pf. *brtol (Ld. *stól-čè*)* 1. **to bore, to pierce, to bore into**, cci. & t., *Stg.*; to bore through, **to perforate** cca.,

a board etc., *sgo-nia* the shell of an egg (of chickens creeping out) *Sch.*, **to open** (an abscess) by a puncture; **to make an incision**; **bi-ga** *W.* to bore a hole. — 2. **to come to, to get to, to arrive at**, *ynás-su* to (at) a place *Lex.* (cog. to *tál-ba, tál-ba*); *yoñs-dus-brtol Lex.* w.e.; *Tar.* 30, 22, *Schf.*: **པའི་རྫོང་པ་**, the coral-tree, *Erythrina indica*; also a tree of paradise. (In *Dzl.* ༡༩༢, 13 the manuscript of Kyelang has: *dé-dag-las rtól-ba* it out-passed them).

ལྷ་ *lta* 1. more correctly *blta*, v. sub *ltá-ba*, I. 1., **we will see**, *Mil.*, frq. — 2. in various phrases and expressions, in which its special signification is no longer clearly discernible: a. *lta čì smos Dzl.* and elsewh., the most frq. form, *lta smos čì dgos Thgy*, *lta smos čì tsal (eleg.) Stg.*, *W.* more distinctly: **lta dgos čì yod**, also **zer dgos čì yod**, **far from, not to mention, to say nothing of, how much less, how much more**; with a preceding infinitive or noun: *di-dag dul-ba lta čì smos* to say nothing of the conversion of these! how much easier is it to convert these! *Dzl.*; *ó-skol lta čì smos* how much more we! *Thgy.*; *lta žog* is much the same: *lo zlá-ba lta žog* to say nothing of years and months; **tar žog, tá-la žog** *C.* id. — b. the word is frq. used after participles or adjectives ending with *pa*, when, judging in each case from the connection in which it happens to stand, it may be deemed equivalent to: **evidently, indeed, thus then** etc., spoken either with emphasis, or ironically, or in a sorrowful tone. As it is next to impossible to learn from the Tibetans the exact import of those little words, which slightly modify the grammatical and logical relations of a sentence, European translators have generally passed them over. Cf. *Dzl.* ༡༠, 18, ༡༤, 2 (where a shad ought to be added), ༤, 7 (where *ste* means though), ༢༤, 18; *Tar.* 7, 17, 19. In *Dzl.* ༡༩, 7 *lta*, in accordance with the manuscript of Kyelang, is to be omitted. — c. **like, as**, (*ltá-ba* sbst. abstr., *ltá-bu* adj., *ltá-bur* or *ltar* adv.), *dú-ba ltá-bur yód-*

pa *zig* one having the nature or the colour of smoke *Glr.*; *rta* *bèus rgyug-pa* *ltá-bui sgra* a noise as if ten horses were galloping *Glr.*; ... *ltá-bu mkás-pa zig* a man as wise as ... *Dzl.*; *pá-má ltá-bur gyír-* to he was (to him) like a father *Dzl.*; *bai dzi-ma ltá-bu dan ldán-te* having eyelashes like those of a cow *Stg.*; *rán-la mīmko-ba bú-la byin-pa ltá-bu ma yin* not as if she (the mother) would give her child only what she does not want herself *Thgy.*; *žes-pa ltá-buo* is the usual expression for quoting a passage from an author, and always follows the quotation; *kyod ná-lta-bu min* you are not my equal, and also: you are not in my situation *Mil.*; *di-lta-bu, dé-lta-bu*, one like him, such a one as he; *či-lta-bu* what sort of? *sañs-rgyas šes byá-ba či-lta-bu yin* the so-called Buddha, what sort of being is he? what is meant by 'Buddha'? *Dzl.* *či-lta-bu-la bskal-pa žes bgyi* what sort of a thing is called 'Kalpa'? *ji-lta-ba* v. *ji*; *ji-lta-bu* of what kind, as a rel. pron. Sometimes *lta* alone is used for *lta-bu*: *kyód-lta* your equal *Mil.*; so prob. also in the passage *Dzl.* २२, 8, where *yód-pa lta či mton* would be = *yód-pa ltá-bu gañ mton* (better than taking *lta či mton* for *lta či smos Schf.*). In *Dzl.* २१, 13, and २१, 3 *ltá-zig* is prob. to be altered into *ltá-žog*, v. sub a, 2, above. — d. *lta* is sometimes a mere expletive, e.g. in *dá-lta* (v. *da*), and after the conditional *na* (*Dzl.* २२, 1; १२, b; १३, 16, २१, b.).

ལྷོ་བྱ་ *ltá-ba* I. vb., pf. *bltas*, fut. *blta*, imp. *ltos*, *blta*, resp. *yzigs-pa* (cf. *ltos-pa*)

1. **to look** (as an act of the will, cf. *mton-ba*), **to view**, often with *mig*, or *mig-gis* (v. below); *bltas-na mi mton* though you look (for it) you do not see it *Mil.*; **nán-tan žib-ča ltos** *Ld.* look at it accurately! **to žig** *C.* look (before you)! have your eyes open! **to žig nyon žig** *C.* attention! mind! be careful! *ltá-bas žog mi šes* I never can look enough at it; with *nas*: to look from or through, *sgo-sén-nas* (to peep) through the narrow opening of a door *Tar.*; *bltá-*

na sdig-pa pleasing when looked upon, charming to look at; also n. of the city of gods on the *Riráb Stg.*, and of one of the seven golden mountains around the *Riráb Glr.*; *ltá-ru son* go there and look (at it)! **lta-la ton** *W.* let me look (at it)! show it me! *pán-tsun-du ltá-ba* to look around *Dzl.*; **žog-žog-la**, or **ye-yón-la** col. id.; *pji mig*, or *pjiyir* (to look) back *Dzl.*; **ji mig log lta-čē**, or **jin-pa gyir-te ltá-čē** *W.* id.; **to inspect**, ccd., rarely c.a., frq. *Glr.*, *Dzl.*; *kyed mi-nus-pa-la bltas-na* if one views, considers, your inability *Dzl.*; *nas ma bltas-na* if I do not inspect it *Glr.*; **ghán-la te run** *C.* whatever one may fix his eyes upon = whatever it may be; **to look after or into**, **to revise**, **to examine**, **to try**, *rtsa ltá-ba* to feel a person's pulse *Med.*; *pán-nam blta* I will see, if I can help *Mil.*; also: I will see, whether it has done good; *su čē blta* let us see who is taller *Mil.*; *e' tsud ltos žig* see, if you can put it through *Glr.*; *rtin-sor blta* we shall see that afterwards *Mil.*; *yán-dag-par ltá-ba* to examine or search into minutely *Mil.*; **tsod ltá-ba** in col. language is the expression most in use for **to examine**, to put to the proof, **to test**, **to try**, **to sound** etc. Lastly, as a mere act of the mind: **to meditate**, **reflect**, **muse**, **ponder**, **investigate**, *du dug blta* let us see how many there are *Mil.*; *lta rtog byéd-pa*, or *ytón-ba Mil.* to investigate closely. Also in a mystic sense, v. *sgóm-pa* I, 2. — 2. ccd. (or accus.) and termin., to look upon a thing as, *šes-pa-la zóg-tu* to look upon knowledge as deceitful; *dkon-mčog ysum mi bdén-par ltá-ba* to think the three treasures to be untrue, not real, = not to believe in them. — 3. c. dat. (rarely termin.): **to have regard to**, **to pay attention to**, **to take notice of**, and with a negative: **to be indifferent to**, **not to care about**, *srog-la mi ltá-ba* not to care about one's life (from heroism or desperation). — 4. **to be situated or directed towards**, *mdo ni nub-tu lta* the lower part of the valley is situated towards the west. — 5. *nas bltas-pa* in my opinion;

ná-la bltás-na(s), or *rtén-nas*, with regard to me, as for me, for my sake *Glr.*; *yzán-ma-rnams-la bltás-pas* as far as the others are concerned, with regard to the others *Glr.* —

II. sbst. 1. the act of **looking, beholding**, v. I, 1. 2.; *ltá-ba yáns-sin* circumspect *Glr.* — 2. **contemplation** (mystical) v. *sgóm-pa* I, 2. — 3. (दर्शन) **opinion, doctrine, theory, philosophical system, school** (in Tibetan a verb, cf. *rtógs-pa* II), *rtág-par ltá-ba* the theory of perpetual duration (of earthly things); *nán-par ltá-ba* a false opinion, = *lta-lóg*.

Comp. *lta - nyül - pa* a spy, scout, *lta-nyül byéd-pa* to spy, to explore, v. *nyül-ba*. — *lta-stáns*, resp. *yzig-stáns* *Pth.* the **look**, or manner of looking, air, mien, *zi-bai lta-stáns* a mild look, or countenance, *Cs.*; *kró-bai lta-stáns* an angry or fierce look *Cs.*; esp. the magical and powerful look of a saint, *lta-stáns šig mdzad-pa* to cast such a magical look *Mil.*; *lta-stáns-la bzügs-pa*, *lta-stáns-kyi nán-nas čá-ba* *Mil.* to sit, or stride along, with such a look, i.e. with great solemnity of deportment, as of one in a trance; *lta-stáns-bži* the four magical looks, viz.: *gügs-pai lta-stáns* the attracting look, *skród-pai lta-stáns* the repulsive look, *lhün-bai lta-stáns* the precipitating look, *réns-pai lta-stáns* the paralyzing look *Cs.*; also *sén-geñ*, *glán-po-čei lta-stáns-kyis yzigs-pa* to look at a person with a lion's look, with an elephant's look. — *lta-lóg*, in later lit. and col. *lóg-lta*, **false sentiment**, not only false doctrine, heresy, but any irreligious impulses of the mind, perverse and sinful thoughts, e.g. *lóg-lta skyés-te* is used for conspiring against a person's life *Glr.*, giving way to doubt or weakness of faith *Glr.*, falling in love with a woman *Pth.*; *mi-la lóg-lta byéd-pa* to slander, to abuse a person *Glr.*

ལྷན་ལྷོན་ *ltag-lên* **puff-ball** *Sch.*

ལྷན་པ་ *ltág-pa* 1. the back part of the neck, **nape** *Med.* and elsewh., frq. — 2. the **upper part** or **place**, *grál-gyi* of the divan,

the seat of honour *Dzl.* — 3. **the back**, *gri - ltag* the back of a knife. — 4. *ltag -og sgyür - ba* to turn upside down *Dzl.*; *ltág-na(s)*, *ltag*, **above**, *sgó-ltag* above the door, *grón-ltag dgón-pa* *Mil.* the convent above and behind the village, the front-side of the houses being gen. turned towards the valley and the river; thus 'behind' is equivalent to 'higher up'; *ltág-na-med-pa* (of rare occurrence) for *blá-na-med-pa* the highest, འདུག་མཆོད་ *ltag skór-ba* to strangle, to suffocate *Glr.*; *ltag yèd-pa* 1. *Cs.* to cut off a man's neck, to behead. 2. *W.* to make a person change his mind, to alter his sentiments; **ñe kó-la gyóg - pa tag čad yin** I hope I shall talk him out of it, shall dissuade him from doing it; *ltag nyal-ba* to lie backward *Sch.*

Comp. *ltág - sgo* the back-door of a house, v. above. — *ltag-yèd* or -čód 1. **decapitation**, 2. *Sch.*: **changeable, fickle, inconstant**. *ltag-ču* *Med.*; *Sch.*: 'sinew of the neck, the covering of the neck'. — *ltag-mdud* *Sch.*, *ltag-sdud* *Lt.*, the hole in the occiput, the connexion of the brain with the spinal marrow. — *ltág-spu* neck-hair, **mane**, of the horse, of the lion *Ld.* - *Glr.* — *ltág-ma* what is uppermost, e.g. 'words written over other words.'

ལྷན་ལྷོན་ *ltañ* 1. **a bale** of goods, carried on one side of a beast of burden, half a load, *ltañ ynyis* two bales, or a whole load. — 2. also *ltañ*, *W.*: **through, quite through**, **pi-sta-ne nán - la ltañ fön dug** one sees from the outside into the interior; **ltañ bug ton** bore through! **ltañ tón-te ča dug** he is passing through, he does not make a stay here. — Cf. *ton*.

ལྷན་མོ་ *ltád-mo*, col. also **ltán-mo**, resp. *yzigs-mo*, the looking on, **a sight, scene, spectacle**, *ltád - mo - la* *fsogs* they came together in order to look on *Glr.*; *ltád-mo ltá-ba* to look at a scene, to be an eye-witness; *ltád-mo ltá-bai sa* a place where there is something to be seen; a theatre. — *ltád-mo-kan* a playhouse, exhibition, puppet-show etc. — *ltád-mo-pa* *Pth.*, **ltád-mo-lta-mi**, **ltád-mo-la yón-kán**

W., a spectator, a visitor; *ltád-mo-mkán*, *ltád-mo stón-pa* a showman, actor, mimic etc. — *grón-yul-gyi ltád-mo ma dran zng Mil.* forget the scenes of village life!

ལྷན་པ་ *ltáb-pa*, pf. *bltábs*, fut. *bltab*, imp. *ltob* (*W. *ltabs ton**), to fold or gather up, to lay or put together, **kyañ-tab*, *nyí-tab tab-čé** *W.* to fold single, to fold double; *ysum-ltab byéd-pa* to fold or bend together threefold, e.g. a corpse previous to cremation; *ltáb-ma Cs.* a fold, crease, plait; *ltab-gri* a clasp knife.

ལྷན་(ས་)་པ་ *ltám(s)-pa*, pf. *bltáms*, fut. *bltam*, 1. to be full, also *ytáms-pa*. — 2. resp. to be born, *skyéd-pai yab dañ bltáms-pai yum* the father by whom one is begotten, and the mother by whom one is born *Pth.*

ལྷན་ *ltar* 1. also *bltar*, supine of *ltá-ba*, in order to see; *bltár-run-ba* visible; *Sch.*: 'pleasing to the eye'; *gañ ltár-na yañ*, *či ltár-na yañ*, be that as it may *Gl.* — 2. postp. c. a., like, as, after the manner of, *ri-ltar* like a mountain; *pyag byéd-pa ltar byéd-pa* to make a saluting gesture *Gl.*; *no-šes ruñ mi šes-pa ltar byas* although they knew..., they affected not to know... *Mil.*; *bral mi pód-pa ltar yód-na yañ* being like one that cannot part with, = being scarcely able to part with, *Gl.*; *ltar snán-ba* to appear like, hence prob. *ltar-snán* appearance, similarity *Sch.*, (*Lex.* w.e.); *ltuñ-bstan-pa ltar* (to do a thing) in conformity with a prediction *Tar.*; also *ltár-na*, and *ltár-du*, *mí-lo ltár-na...* *yod* computed by human or terrestrial years it amounts to... *Thgy.*; *bód-rnams ltár-na* according to Tibetan (sources) *Tar.*; *či-ltar(-na)* how? in what manner or way? *či-ltar* also serves to paraphrase the English 'so that', e.g. 'he played so that all were enraptured' is thus expressed: he played — how did he play? — all were enraptured; *ji-ltar(-na)* as *ji-lta ji-ltar...* *dé-lta dé-ltar Sambh.* even as... so; *dí-ltar, dé-ltar(-na)* so, thus, in that manner; *dí-ltar mi rgan kyod* such an old fellow as you are; *frq.* also in referring

to the words of others, where we use 'that': *dé-ltar bdén-na* if that is true.

ལྷན་ལྷན་པ་ *ltár-ltar-po Lex.*, *Cs.*: of a liquid nature, as an embryo first in the womb.

ལྷན་ *ltas* prognostic, omen, more distinctive *siá-ltas*; miraculous sign, miracle, prodigy, more accurately: *no-mtsár-bai ltas*; *bkra-šis-pai ltas* a propitious omen; *rmí-ltas bzán-po* a good sign in a dream *Pth.*; *dgé-ltas* a favourable sign; *nán-ltás*, or *ltas-nán* a bad sign *Dzl.*; *ltás-mkán* a soothsayer, fortune-teller; *ltas stón-pa* to soothsay *Cs.*

ལྷན་ལྷི་ *lti-ri* pitcher *Sch.*

ལྷན་ལྷུ་ *ltig-tuñ C.* a person of small stature, perh. a corruption of *lte-tuñ*.

ལྷན་པ་ *ltib-pa* to fall through *Sch.*

ལྷན་པ་ *ltir-ba v. ldír-ba.*

ལྷན་པ་ *ltuñ-ba* 1. vb., pf. *lhuñ*, to fall, to fall off, down, into; fig.: *mtó-ba de yañ mtar lhuñ-no* what is high will finally fall down *Dzl.*; more esp. to fall into sin, to commit sin, hence *nyes-ltuñ* an actual sin, a sinful deed, *ltuñ-byed* a transgression, crime; also *nán-son-du* (*v. gró-ba I, 5*), or *dmyál-bar* to fall into damnation. — 2. sbst. the fall, esp. the moral fall, *ltuñ-bas gós-pa* polluted by sin; *ltuñ-ba bšágs-pa* confession of sin.

ལྷན་པ་ *lté-ba* 1. navel-string, umbilical cord, *yčód-pa* to cut it *Med.* — 2. navel, *lté-bai kün(bu)* *Lt.* id.; *glá-bai lté-ba* musk-bag. — 3. the middle of a thing, centre, *dkyil-kor-gyi* of a circle; *mu-kyud ysum-gyi lté-bar* in the middle of three (concentric) circles *Lt.*; *ran-tág-gi lté-ba* the axle-tree of a water-wheel *Gl.*; *sai lté-ba* the centre of the earth, in the opinion of the natives: *Tibet*; also cognomen of several fabulous kings of Tibet *Köpp. II., 52.* — *lté-ba yzuñ-rán* Lhasa, or, in a more special sense, the palace of the Dalai Lama — *lte-tüg W. = *tig-tuñ* C.*

ལྷན་ *lteñ* 1. *v. ltañ.* — 2. *lteñ-rgyás n.* of a Buddha.

ཐྱེང་ཀ་ *ltén-ka* pool, pond *Dzl.*

ཐྱེབ་པ་ *ltéb-pa* (cog. to *ltáb-pa*), to double down, to turn in, *mfa*, or *sné-mo* to hem, by turning in the edge, cf. *sné-mo*.

ཐྱེས་རྒྱུང་ *ltém-rgyáñ* humour, whim, caprice, *ltém-rgyáñ byéd-pa* to be whimsical or capricious *Cs.*

ཐྱེས་པ་ *ltém-pa* the state of being full, e.g. a vessel full of water; full, overflowing, *ltém-po* full; *ltém-ltém* so full that it runs over.

ཐྱོ་ *lto*, seldom *ltó-ba* (*C.*, *Mil.*) 1. food, victuals, *lto(b)za-ba* 1. to eat, *lto yañ ma zos* he did not eat anything *Glr.*; 2. to gain or get one's living *C.*; *ltó-la byin* give him to eat! *Lt.*; *lúg-la lto ster* feed the sheep; *lto gyó-ba* to prepare food *Mil.*; **to nyo šrog tson** *C.* he risks his life in order to procure food; *gla-ltó* wages and food; *lto-gós*, *lto-rgyáb*, food and clothes *Mil.*; *lto-rgyab-skyid Lex.* prob. food, clothes, and good health (comfort); **dha tó-čé za gyu yin** *C.* now I will go and eat (something). — *lto-čün*, *lto-rán Sch.*: a person temperate in eating. — *ltó-dun-čan* an epicure, parasite, sponger. — *lto-žin* provision ground which a person receives for his subsistence. — *žim-lto-čan* dainty-mouthed, lickerish. — 2. goat's beard, Tragopogon, used as a kitchen-vegetable.

ཐྱོབ་ *ltó-ba* belly, stomach; also the belly of a bottle; *ltó-ba sá-la* bébs-pa to prostrate one's self.

Comp. *lto-gán* a full belly, also: with a full belly or stomach. — *ltó-gro*, *ltós-gro* 1. moving or creeping on the belly, a worm, a snake. 2. symb. num.: 8. — *lto(-ba)-gróg(-pa)* (*Cs.*: 'belly-fretting, a nervous excitement of the belly'. — *lto-stón* with an empty stomach, jejune, empty. — *lto-ldir* belly of a vessel, *ltó-ldir-čan* swelling out, bellied, like vessels. — *ltó-na-ba*, *ltó-zug* stomach-ache. — *lto-žyé* crawling or creeping on the belly, a snake; *lto-žyé čén-po*, महोरग, a fabulous monster of the serpent kind, similar to the *klu*.

ཐྱོག་འདྲེ་ *ltog-odré* a demon *Sch.*; *dré-ltogs* prob. the same

ཐྱོག་སྤྲུལ་ *ltógs-pa* I. vb. 1. to be hungry, *ltógs-so* I am hungry *Cs.*, *ltógs-su bór-ba* to suffer a person to hunger, to starve *Dzl.* — 2. *Sch.*: to regret, *ltogs nyal ma byeb* do not always lie in grief and regret! *Sch.* (?); *ltógs-par bžugs-pa* resp. to be full of regret.

II. sbst. hunger.

III. adj. hungry, *séms-čan ltógs-pa-rnams Dzl.*; *ltógs-par gyár-ba* to grow hungry; *ltógs-gri Mil*, col. **ltóg-ri** *W.* hunger, **na(-la) ltóg-ri rag** I am hungry, **kyod (-la) ltóg-ri rag** you are hungry, **ko ltóg-pa yod** he is hungry. — *ltogs-pyug* hunger (i.e. poverty) and wealth *Glr.* — *ltog-tšór* the feeling of hunger, *ltogs-tšor čé* I am very hungry *Mil.*

ཐྱོང་ག་ *ltón-ga* notch, incision, indentation, *mdá-ltón* the notch in an arrow; a depression, *ri-tón* in a ridge of mountains, *la-tón* the indentation of a mountain-pass.

ཐྱོང་ས་ *ltonis* summit *Mil.*, frq.

ཐྱོབ་ *ltob* v. *ltáb-pa*.

ཐྱོར་ *ltor*, *sras-ltór* a bastard prince *Glr.*

ཐྱོས་ *ltos* 1. v. *lta-ba*. 2. *Sch.* = *ytos*.

ཐྱོས་པ་ *ltós-pa* 1. vb., = *ltá-ba*, to look at, on, or to, ced., *nyén-po-la ma ltós-par* without looking to a spiritual guide *Thgy.*; *kyod dé-la ltos mi dgos-pa žig yin* you need not care for that *Mil.*; *ré-žin ltós-pa Glr.* to look at (a thing) hopefully; *dé-la ltós-na* if I look at, consider, this *Mil.*, if one compares this with... *Thgy.*; *(s)*ná-ltos čí-čug (?) tsün-ma čó-kan** *W.* a person acting with great circumspection. — 2. sbst. the looking at or on, *ltós-pa méd-par* without looking at it (e.g. in playing at dice); relation, respect, regard *Cs.*

ཐྱོས་ཀྱི་ *sta-gón* preparation, arrangement, *sta-gón byéd-pa* to make preparations, to prepare, arrange, fit out; *tsó-*

bai sta-gón-la bžens he rose to make preparations for dinner *Mil.*

ལྷ་མོ་ *sta - zür* **hip, hip-bone**, e.g. as the seat of strength *Mil.*; *stá-zür yan-čád* from the hip upward *Dzl.*

ལྷ་མོ་ *sta-ri* *W.*, originally *sta-gri* *Mil.* and *C.*, *sta-ré* *B.*, **axe, hatchet**; *dgrá-sta* battle-axe *Lex.*; *star-ltág* *Cs.* the back of an axe or hatchet, *star-mig* the hole for putting the handle in, *star-yü* the handle, *star-só* the edge of an axe.

ལྷ་མོ་ *stag* 1. **tiger**, *rgya-stág* the Bengal tiger *Mil.*; *stag-prüg* a young tiger, *stág-mo* a tigress; *stag-tsán* a tiger's den; *stag-ris* the stripes of a tiger's skin. — 2. *Tar.* 166, 2?

ལྷ་མོ་ལྷ་མོ་ *stag-čás* *Mil.* utensils carried by men about them, such as a knife, smoking-implements, weapons etc.

ལྷ་མོ་ལྷ་མོ་ *stág-pa* **birch-tree**; *stág-ma* n. of another tree.

ལྷ་མོ་ལྷ་མོ་ *stag-yzig* a not unfrequent form (which prob. has been adapted to Tibetan etymology) for *ta-zig*, *Persia*, *Persian*.

ལྷ་མོ་ལྷ་མོ་ *stag-ša* a medicinal herb, *Glr.*, *Med.*; *stag-ša-dé-ba* *Glr.*

ལྷ་མོ་ལྷ་མོ་ *stag-šár* a youth, young man *C.*, *Mil.*

ལྷ་མོ་ལྷ་མོ་ *stán-zil* *Cs.*: n. of a black stone, acc. to *Zam.* a silver-ore.

ལྷ་མོ་ *stans*, *Sch.* also *stán-ka*, **manner, style, posture**, *góm-pai stans* manner of walking, gait; *brdég-stans byéd-pa* to assume a fighting posture *Mil.*; *ltá-stans* v. *ltá-ba* comp.; *stón-pai bžugs-stans* the sitting posture of Buddha; *C.*: **khó ghé-ghon-tan dé-mo** his style of dressing is fine, he is well dressed; **tám-zer-tan ké-pa** eloquent; even like a mere termination for forming verbal substantives: **zá-tan**, or **tún-tan lég-mo** good eating, drinking.

ལྷ་མོ་ *stád-pa*, pf. and fut. *bstad*, imp. *stod*, **to put on, to lay on**, *rtá-la sga* to put the saddle on a horse, to saddle; *rtá-la gró-čas* to load the baggage on a horse.

ལྷ་མོ་ *stan* **mat, carpet**, esp. a carpet for sitting on, also a cushion, resp. *bžugs-*

ydan; **saddle-cloth**; *stan dñi-ba* to spread a mat (on the ground), *gěbs-pa* to lay (a mat) on; **ču-stán** swaddling-cloth *W.*; **bol-tén** mattress, **ful-tén** (lit. *prul-stán*) a light travelling-mattress *C.*; sometimes substratum of any kind, also of hard materials, e.g. *ysub-stán*, *btsab-stán*.

ལྷ་མོ་ *stab* 1. v. *rtab*. — 2. *Sch.*: *stab stáns-pa* to suffer, to tolerate, to yield.

ལྷ་མོ་ *stabs* (cog. to *tabs*, also syn. of *stáns*), **mode, manner, way, measure**, *sén-gei stábs-kyis* (or *su*) *gró-ba* to walk in the manner of a lion; *gar-stábs* v. *gar*; **opportunity**, *byón-stabs* an opportunity for going; **tábs-si ká-na** (also **ká-ne*, or *ká-la**) *W.* when an opportunity offers; *rins-stabs-su* hastily, speedily *Mil.*; **kón-stabs** dearth, famine, want *Ld.*; **rin-stabs** a describing at full length, copiousness (*stabs*, in this instance, corresponds to the English termination 'ness', changing the adj. into an abstract noun).

ལྷ་མོ་ *star*, for *sta-ri* q.v.

ལྷ་མོ་ *stár-ka* *Sch.*, *stár-ga* *Lex.*, *stár-ka* *Glr.*, **walnut**, *star-(gai) šin*, *ljon-šin stár-ka* walnut-tree *Glr.*; *star-skógs* nut-shell; *star-sdón* trunk of a walnut-tree. *stár-ka byéd-pa* *Ld.-Glr. Schl.* f. 15, b (?).

ལྷ་མོ་ *stár-ba*, pf. and fut. *bstar*, imp. *stor*, 1. **to file on a string**, e.g. pearls; **to tie fast, to fasten to**, e.g. sheep to a rope, in a bivouac, *stár-la rgyüd-pa* id. — 2. **to clean, to polish** *Lex.* — 3. *Sch.*: **to ornament, decorate** (?).

ལྷ་མོ་ *stár-bu*, or *star-zün* *Med.*, frq., the berries of *Hippophaë rhamnoides*, a shrub or tree very frequent in Tibet; acc. to a *Lex.* also a kind of *Rumex* in India.

ལྷ་མོ་ *sti-ba*, pf. *bstis*, fut. *bsti*, imp. *stis*, 1. **to rest, to repose, to refresh** one's self, *sti-(bai) ynas* resting-place. — 2. **to honour** (?); (*b*) *sti-stán* **honour, respect, reverence**, *byéd-pa* ccd., to show a person honour, frq.; **kó-la ti-tán can med** *W.* he is not esteemed at all, he enjoys no credit whatever; *bkür-sti* id., v. *bkür-ba*.

ཐྱིང་བ་ *stün-ba*, pf. *bstüns*, fut. *bstün*, imp. *stüns*, to rebuke, scold, abuse *Lexx.*

ཐྱིབ་(ས)་བ་ *stib(s)-pa* to offer (sacrifice), rarely used.

ཐྱིབ་བ་ *stim-pa*, pf. *bstims*, fut. *bstim*, imp. *stims*, prop. vb. causative to *ṭim-pa*, gen. = *ṭim-pa*, to enter, penetrate, pervade, to be absorbed in, *ṭugs čos-nyid-kyi klön-du stim Pth.* the soul is absorbed in the expanse of the *čos-nyid*.

ཐྱི་ *stu cunnus*, orifice of the vagina, the vulg. and obscene expression for the pudendum muliebre.

ཐྱིག་(ས)་བ་ *stüg(s)-pa* 1. abstract noun and adj., thickness, density, thick; *stugs-po* adj., = *ṭüg-pa*, *ṭüg-po*, thick, dense, e.g. a forest, *Dzl.*; sound, heavy (sleep, clouds etc.); *dpal-stügs* right noble, most noble *Cs.*; *stugs-po-bkód-pa Pth.* one of the heavens of Buddha. — 2. a wind, flatulence *C.*

ཐྱིན་བ་ *stün-ba*, pf. *bstüns*, fut. *bstün*, imp. *stüns* = *rtün-ba*.

ཐྱིད་བ་ *stüd-pa*, pf. and fut. *bstüd*, to repeat, to reiterate, to give or offer repeatedly (medicine, food, beer etc.), *bstüd-na* if it is repeated *Mig.*; *sbrid-pa mán-po stüd-cin on* repeated sneezing ensues *Lt.*; *bstüd-nas ná-ba* to be always ill *Sch.*; cf. *btüd-mar*.

ཐྱིད་བ་ *stün-pa*, pf. and fut. *bstun*, prop. causative to *ṭün-pa*, gen. = *ṭün-pa*, to agree, *dgé-ba bcü-la bstün-pai rgyal-křims* a law agreeing with the ten virtues *Glr.*; *dod-yón lña dan stün-pai loñs-spyód* a life of pleasure in accordance with the five enjoyments *Glr.*; *dus-skabs dan stün-te* agreeably to the (proper) time, in due time *Glr.*; *nai žin rmó-ba di dan stün-pai mgür-ma* a song having reference to this my labour in the fields *Mil.*; *yžui dan stün-pa Lex.*, *Cs.*: 'to confer, to make agree with the original text'.

ཐྱིད་བ་ *stüb-pa*, or *sté-pa*, *Ld.*, for *btüb-pa*, *yté-pa*.

ཐྱི་ *ste* an affix for the gerund, inst. of *te*, after *g*, *n*, and vowels, v. *te*. — As *ste* contains the copula, it may be added

also to other words than verbs, e.g. *kyod rigs čé-žin mtó-ba-ste* as you are of high and noble extraction *Dzl.*; like *di-lta-ste* it is also used for namely, to wit, videlicet (viz.), that is to say, esp. before translations of foreign words and names: *ši-ra-ste ngó-bo žes-byá-ba Tar.* 11, 11; 4, 11; 189, 2 and elsewh. In the latter case it may also be rendered by *or* (Lat. *sive*). After an enumeration of several things, it serves to point back, or to comprise: *ža, za, a, ya, ša, sá-ste drug-ni* the six letters *ž, z* etc.; *ysum ná-ro kyi-gu grén-bu-ste* three signs, *o, i, and e Glr.*, *Tar.* 188, 16; *dá-ste žag bdün-na* as to the being now, in seven days, i.e. in seven days from to-day *Dzl.*; sometimes *ste* seems to stand in the place of a preceding verb, *Feer Introd.* 73, s.l.c.; at other times it is used, where its exact meaning is not obvious.

ཐྱི་པ་ *sté-po*, or *steu*, carpenter's axe, *adz*, an axe with its blade athwart the handle (*Cs.*: 'paring axe'), used by Indian and Tibetan carpenters, *Hind. basūla, stēltāg* its back, *ste-yü* its handle, *ste-ká Cs.* its edge, though in *S.g.* 32 *sté-ka so-yñyis-pa* it must be the name of the tool itself. — *ste bžog yton-ba* to pare, to smooth, to hew with the axe. — **pág-sté** *W.* a plane.

ཐྱིགས་ *stegs*, also *stégs-bu*, any contrivance for putting things on, a stand, board, table, stool etc.; *ká-stegs* the pedestal or base of a pillar *Cs.*; *rkāñ-stegs* foot-stool, jack, horse (wooden frame with legs); **kyón-stag** *W.* candlestick; **čós-stag*; *čót-tag** *W.*, book-stand; *duḡ-stegs* a board, stool, bench, to sit on *Cs.*; **do-tég** *C.* a stone-seat, whether artificial or natural; *snód-stegs Cs.* 'a board to put vessels on'; *yór-stegs* a cupboard *Cs.*; **pó-stag** *W.* a bench; *žabs-stegs* resp. for *rkāñ-stegs*; **žin-teḡ** *C.* candlestick; *yžag-stegs* a board to place things on *Cs.*; *žá-stegs* dining-table *Schr.*; *yšól-stegs* id resp., and table in general, col. **sol-tāḡ**; *lām-stegs* seat, resting-place by the road-side *Glr.*; **on-teḡ** *C.* candlestick.

མེན་ *sten* that which is above, the upper part, top, surface, *sai sten tams-èd* the whole face of the earth *Glr.*; *sén-moi stén-gi sa* the earth here upon my finger nail *Dzl.*; *stén-gi nám-mka* the heavens above *Dzl.*; *stén-gi pyogs* the zenith; *sten-óg* above and below, *sten-óg-gi ydon* demons of the upper and lower regions; *stén-na* adv. and postp.: above, overhead, on high, up-stairs, on the surface, answering to the question where or in what place; *stén-du* adv. and postp. 1. id., answering to the question whither, to what place, but also where or in what place, e.g. to sit on a lotos, to throw down to the ground, to send a thing or a messenger to a person *Dzl.*, frq. 2. above, over, moreover, besides, in addition to, *rgás-pai stén-du* in addition to my old age *Dzl.*; *byás-pai stén-du* he made it and besides... *Dzl.*; *bdag čós-la mi mós-pa méd-pai stén-du bôn rán-la mos* I am not only no despiser of religion, but a regular Bon-worshipper *Mil.*; *stén-nas* down from. — *stén-ka* (*W. *tán-ka**), also *stén-tse* a terrace. — *stén-kan* upper story of a house, garret. — **sten-dün**(?) *W.* pestle, pounder.

མེན་པ་ *stén-pa*, pf. and fut. *bsten*, imp. *sten*, to keep, to hold; to adhere to, to stick to, to rely or depend on, almost like *rtén-pa*, but c. accus., *blá-ma mkás-pa stén-pa* to adhere to a learned Lama; to stick or keep to certain victuals, medicines etc., using them regularly, frq.; even *sdug-bsñd* to have to taste misfortunes *Thgy.*; to addict one's self (to virtues or vices), *sér-sna* to avarice *Stg.*; *mi stén-pa = spán-ba* to avoid, shun, abstain from *Glr.*; *Cs.* also: *yyog stén-pa* to keep a servant in pay.

མེན་པ་ *stém-pa*, pf. and fut. *stems* (= *stén-pa*?), to hold, to support *Mil. nt.*; to shut or fasten a door, to secure it by a beam or bar. *C.*

མེན་པ་ *stems* curse(?) *Tar.* 181, 20. Cf. *byad.*

མེན་ *steu* v. *sté-pa*.

མེན་པ་ *stér-ba*, pf. and fut. *bster*, ccdp. 1. to give *B., C.*, frq.; to bestow,

present, grant, concede, allow; with the supine or root of a verb: to let, permit, *nán-du gro(r)*, *nán-du ón-du* to let enter to grant admission *Dzl.* — 2. *W.* in a special sense: to give to eat or to drink, to feed (infants, animals). — 3. to add (in arithmetic) *Wdk.* — **tér-go** aid, contribution *C.*

མེན་པ་ *stes-dban* *Lex.*, where *stans-legs* is added for explanation; in *Tar.* 134, 7 *stes-dban-gis* is translated by *Schf.*: power of fate.

མེན་པ་ *sto-tag* rope *Sch.*

མེན་པ་ *stó-ba*, most frq. in the col. phrase *čan mi sto* it does not matter, it makes no difference, it is all the same (also *čan mi rtog*); *Mil.*: *ši ruñ mi stó-ba dug* it does not matter if they die; *ši yañ či stó-ste* what does it matter if they die?

མེན་པ་(?) *stó-ra* *W.*, a circle of dancers.

མེན་ *stón* 1. thousand, *stón-prág* id., *stón-prág-bryá-pa* (the work) containing ten thousand (viz. Sloka) Köpp. II, 272; *Burn.* I, 462. — *stón-dpon* a commander over a thousand; *stón-kór-lo* a wheel with a thousand spokes; *las stón byed* *Med.* that is a remedy producing a thousand good effects. — 2. a fine for manslaughter, to be paid in money or goods to the relatives of the person killed; *če-čün-gi stón byéd-pa* *Glr.*, to proportion this fine to the rank of the man killed. — 3. v. *stón-pa*.

མེན་པ་ *stón-grógs* v. *stóns-pa*.

མེན་པ་ *stón-pa* (ཡུན་) empty, clear, *káb-kyi rtsé-mo tsam yzugs-pai sa stón-pa* about so much clear space, as to allow the point of a needle to be stuck in *Dzl.*; hollow, not charged or loaded (of a gun); not written upon, blank; indifferent, having no distinct or definite quality, e.g. as to taste or smell; *rlün-gi rañ-bžin ni stón mód-kyi* though wind (or air) in itself is without smell *Dzl.*; waste, deserted, *brag-stón* a rocky desert, *luñ-stón* a desolate

Dzl. བཤ, 3. — 2. = *γtód-pa*, to face, to front, to look towards, *sgo* *lhó-pýogs-su ston* the door faces the south *Glr.* — 3. to point out, to indicate, describe, explain, *čé-ba* the greatness or superiority of a thing *Mil.*; *bú-mo skyé bar gyúr-bar stón-pa yin* it indicates that a girl will be born *Wdñ.*; *či-dra žig (yod) ston dgos* give me a description of her person *Glr.*; *bstán-par byao* now I will explain that, frq.; *ji-ltar byón-pa bstán-pai leu* the chapter describing the arrival; hence to teach, *čós* religion; *luñ* v. *luñ*. — 4. *W.* to make one undergo or suffer, to inflict (just as **tón-čé** to suffer), **mi-la nag stón-pa** to torture a person, **dug-nálstón-pa** to plague, torment, grieve. — 5. *W.* as a vb. nt., to show one's self, to appear, **i-ru tán-te yod** this appears here, this turns up or occurs here.

II. sbst. a teacher, frq., *luñ-ston-pa* a prophet, v. *luñ*; the *stón-pa* par excellence is Buddha, frq.; — *ston-mín*, and *tse-mín* two false doctrines *Glr.* 92, 3. (the translation given by *Sch.* is but an arbitrary one).

མྱོན་མོ་ stón-mo feast, banquet (v. also *yá-tra*), stón-mo bzán-po, čén-po, a grand, splendid feast *Dzl.*; *šóm-pa* to prepare, arrange (a feast), *byéd-pa* to give, hold, celebrate it, also c. dat. in honour of; *stón-mo drén-pa* to serve it up *Mil.*, *gyéd-pa* to distribute the dishes, *dmáns-kyi stón-mo gyéd-pa* to distribute of the viands of the table to the common people *Mil.*, *zá-ba* to eat, or partake, of such a festive entertainment *Dzl.*; *stón-mo-γnai-sbyin* a present of meat, of provisions *Glr.*; *dgá-ston* festive entertainment, frq.; *rná-bai dgá-ston* a feast or treat to one's ears *Glr.*; *čós-ston* a religious feast *Glr.* (might be used for *agapē*, love-feast, feast of charity); *dūs-ston* a periodical festival, one connected with certain times or periods *Tar.*; *bág-ston* wedding-feast, frq.; *mín-ston* feast given at the solemnity, when a name is given to a child; *ráb-ston* a feast after settling some important business *Cs.*; *btsás-ston* a feast given after the birth of a child;

tsógs-ston sacrificial feast; *γšid-ston* funeral feast.

མྱོན་བ་ stób-pa, pf. *bstab* (*Cs.* *bstob*), fut. *bstob* *Cs.*, imp. *stob*, (causative to *tob-pa?*), to put into another's mouth, esp. food, to feed; also applied to a mare that shoves the grass to her foal *Dzl.*; *nán-tan-gyis stób-pa* to press a person to accept of a dish etc. *Dzl.*; in a more general sense: *lán-ste stan stób-par byéd-pa* rising to offer one's own seat *Stg.*; to make a donation *Dzl.*; also capir.: *yo-byád tams-čád-kyis stób-pa* to provide a person with every thing within one's power *Tar.*

མྱོན་མ་ (པོ་) stóbs(-po) strength, vigour, force, frq.; *lus-stobs* bodily, *snyin-stobs* mental strength; *ju-stobs* digestive power *Med.*; *stóbs-po* *če* of great physical strength *Dzl.*; *stóbs-kyis* by virtue, by means of; *stobs-žel-nyams-brtás byéd-pa* strengthening, nourishing, of food *Med.*; *stóbs-čan*, *stobs-ldán*, strong, robust; *stobs-čün*, *stobs-méd*, powerless, weak; the five powers of a Buddha v. *Burn.* II, 430; *Köpp.* I, 436; the ten powers v. *dbañ bñu.* — *stobs-čén* 1. n. of a Lu-king, *S.O.* — 2. rammer, pile-driver, (or *rdob-čén?*) *C.*

མྱོན་བ་ stór-ba to be lost, to perish, to go astray, *bu stór-ro* a child has been lost *Dzl.*; *lus dan srog* (to lose) one's life *Dzl.*, *sems* one's senses, *lam* one's way (also fig. to err from true religion *Pth.*); **tör ma čug** *W.* do not lose it, do not drop it, carry it carefully; *stór-sa med* it cannot be lost or antiquated *Mil.* — *stór-kuñ* for *γtór-kuñ* drain, gutter *Lex.*

བདེ་བ་ brt... v. chiefly sub *rt.*

བདེ་བ་ brtá-ba, pf. *brtas*, *Lex.*: *lus sems brtas*, explained by *rgyás-pa*, to grow wide, to extend; gen. to grow stout, esp. with *nyams* *Dzl.*; cf. also the expression for strengthening sub *stóbs(-po)*; also *rtas byéd-pa* *Med.*; fig. strong or great: *gyód-pa rtas* the greatest, the sincerest repentance *Pth.*; *bág-čags rtás-pa* high passion *Thgy.*

བརྟག(ས)་པ་ *brtág(s)-pa*, v. *rtóg-pa*; as sbst., preceded by a genit., **inquiry, examination**, *Stg.*, frq.; gen. c. accus. *rmi-lam brtág(s)-pa* examination of dreams *Stg.*; *rin-po-če brtág(s)-pa-la mkás-pa* connoisseur of precious stones *Dzl.*; *brtágs-pa bgyad Tar.* 21, 2?

བརྟ་ *brtad* a kind of imprecation, which consists in hiding the image and name of an enemy in the ground underneath an idol, and imploring the deity to kill him; *brtad júg-pa* to perform that ceremony *Mil.*

བརྟ་པ་ *brtád-pa* 1. *Lex.* = *bló-bur new, recent*. — 2. *Sch.* **haste, speed**, for *rtáb-pa* (?) (*Tar.* 180, 2 it should prob. be *γtád-na.*)

བརྟ་པ་ *brtán-pa* adj. and abstract noun; *brtán-po* adj., **firm, steadfast, safe; firmness** etc.; *brtán-par γnás-pa*, **tán-po dád-če** *W.*, to last, hold out, abide, continue, frq.; *brtán-pa tób-pa* to become firm or durable (lit. to acquire firmness or durability) *Mil.*; *brtán-par gyür-ba*, **tán-po čá-če** *W.* id.; *brtán-gyi skyid* a continued or abiding happiness *Mil.*; *dbañ brtan* their strength is holding out *Med.*; *brtán-du júg-pa Glr.*, **tán-po cò-če** *W.*, to watch, keep, preserve carefully; **tán-po kur** *W.* carry it carefully or safely! *dám-bças-pa brtán-par šes* he knew his word to be inviolable *Dzl.*; *yi-dam-la brtán-pas* because he firmly kept his word *Dzl.*; *dus brtán-gyi bdé-ba* eternal welfare, everlasting happiness *Mil.* (perh. this ought to be *γtan*).

བརྟ་མ་ *brtán-ma*, or *bstán-ma*, and *bstán-pa-mo*, n. of the goddess of the earth, (also *skón-ma*, *yá-ma*), used in practising magic.

བརྟུ་པ་ *brtül-pa* 1. **deportment, behaviour** *Cs.* — 2. *Sch.* also diligence, pains-taking(?). — *brtul-žugs*, བློ་འཇུག་ 1. *Cs.* manner, way of acting. 2. *Sch.* and gen.: exercise

of penance, *brtul-žugs byéd-pa* or *spyód-pa*, to perform such exercises, to do penance. 3. penitent. — *brtul-žugs-dan* penitent (adj. and sbst.) — *brtul-pód-pa* v. *rtul-pód-pa*.

བསྟན་པ་ *bstán-pa* v. *stóns-pa*.

བསྟན་པ་ *bstán-pa* 1. v. *stón-pa*. — 2. sbst. **doctrine**, a single doctrine, or a whole system of doctrines; *sañs-rgyás-kyi bstán-pa* the doctrine or religion of Buddha, *tub-bstán*, for *tub-pai bstán-pa*, id.; *γnás-lugs bstán-pa* the doctrine of the position of... *Med.*; *bstán-pa ynyis* with Urgyan Padma etc., the same as *mdoi* and *snágs-kyi lam*, v. *mdo* extr. — *bstán-gyur* the second great literary production of Buddhism, containing comments on *Kan-gyur*, and scientific treatises (v. *bka-gyur* in *bka*) *Köpp.* II, 280. — *bstan-bčos* (शास्त्र) a scientific work. — *bstan-rtsis* a chronological work relative to the year of Buddha's death. — *bstan-dzin* follower, adherent of a doctrine, *sañs-rgyás-kyi bstan-dzin Mil.*, Buddhist; also frq. used as a noun personal. — *bstan-(b)šig* col. a destroyer of the doctrine, in general a good-for-nothing fellow, a mischief-maker, an obnoxious person or thing. — *bstan-srññ* 1. a keeper, guardian of the doctrine; perh. also = *bstan-dzin*. 2. keeper, warden, guardian in general, *lha-kán-gi bstan-srññ*; *lha-sai bstan-srññ* the tutelary goddess of Lhasa, acc. to *Glr.* = *dpal-lhá-mo*. 3. in general the contrary to *bstan-bšig*.

བསྟོད་ *bstir* supine of *sti-ba*; *bstir-méd* 'restlessness', one of the infernal regions.

བསྟུགས་པ་ *bstügs-pa* to make lower, to lower *Sch.* (?)

བསྟོན་པ་ *bstén-pa* 1. vb. v. *stén-pa*. 2. sbst. **confidence**, = *brtón-pa* *Bhar.*

བསྟོད་པ་ *bstód-pa* v. *stód-pa*.

ཐ

ཐ་ *ta*, the letter *t* aspirated, like the English *t* in 'tea'.

ཐ་ *ta* 1. num. fig.: ten. — 2. every thing, all, total *Sch.* (?).

ཐ་སྐར་ *ta-skár* a certain star, *ta-skár-zla-ba* a month, prob. = *वैशाख* (April-May); *ta-skár-gyi bu* *अश्विनी* twin half-gods.

ཐ་ཁབ་ *ta-káb* *Lh.* a large needle.

ཐ་ག་པ་ *tá-ga-pa* a weaver *Dzl.*

ཐ་ག་ *tá-gu*, vulg. *tí-gu*, 1. a short cord or rope. — 2. string, twine, for making garlands *Stg.*; a bell-rope *Dzl.*

ཐ་གུ་ *ta-grú*, originally *tag-grú* *Pth.*, extension, width, breadth, *dzam-bu-glin-gi ta-grú kün-la* *Glr.* in the whole extent of Dzambuling; *ta-grú čé-ba* *Pth.* extensive.

ཐ་རྫོང་ *ta-rgód* 1. obtuse, rounded off *Sch.* — 2. *Mil.*?

ཐ་ཅད་ *ta-čád* very bad, mean *Cs.*

ཐ་ཅུང་ *ta-čün* the last month of a season (v. *dus*), e.g. *dpyid-zla ta-čün* the last month of spring, opp. to *rá-ba*, (and *brin-po*); the youngest of three or more sons, opp. to *rab* (and *brin-po* the middle one).

ཐ་སྙམ་ *ta-snyád* 1. appellation, *žes ta-snyád-du grags* so it is called *Wdñ.*; *Tar.* 96, 13; 178, 3; *Was.* (296): supposition; condition, *ta-snyád-pai bdén-pa* conditional truth. — 3. *Schr.*: etymology, *Cs.* only: part of grammar; so frq. used by grammarians, e.g. *tsig dan ta-snyád slób-pa* to learn spelling and etymology. — 4. In col. language I heard it used only for talking or disputing in a conceited, foolish manner, so also in *Mil.* — *Lex.* in conformity with each of* these significations = *अवहार*, from *अवहृ* to distinguish, to

name; to dispute. — *ta-snyád-yčig-pa* n. of a school, of a system or doctrine *Tar.*; *ta-snyád-grúb-pa* n. of a literary work.

ཐ་དཔ་པ་ *ta-dád-pa* different, various, sundry, gen. opp. to *yčig* or *yčig-pa*; *dgó-s-pa ta-dád-pa* the various wants of a man *Dzl.*; *ta-mi-dád-pa* alike, equal.

ཐ་ན་ *tá-na* even, so much as, up to, *tá-na-srog-čágs gróg-sbur yan-čád* even the smallest insect *Stg.*; *tá-na yig-bru re-ré yan-čád* even every single letter *Thgy.*; at the close of an enumeration: finally also *Ld.-Glr. Schl.* 20, 6.

ཐ་མི་ཐ་མི་ *ta-pi-tu-pi* confusion, disorder *Sch.*

ཐ་པག་ *tá-pag* v. *tár-dpag*.

ཐ་བ་ *tá-ba* (= *tú-ba*) bad *Mil.*

ཐ་མ་ *tá-ma* the last of several things, with respect to number, time, rank, the lowest, meanest, most inferior, often opp. to *rab* and *brin*, and also to *Kyád-par-čan*; it appears somewhat singular, that *yčan-zán-gyi tá-ma* signifies a cat, and *dab-čágs-kyi tá-ma* a hen *Glr.*; *düs-kyi tá-ma-la* in the last times *Glr.*, prob. also alluding to the general decline taking place towards the end of the Kalpa; sometimes it is to be translated: in the last place, finally, at last *Glr.*, like *tá-mar* *Dzl.* 28, 11; last = parting (parting-cup, parting-kiss); for the last time: *ynyén-gyi tá-mas bskor* he sees his relations for the last time around him, *zäs-kyi tá-ma za* he eats for the last time *Thgy.*; *tá-ma-la* c. genit. at the end of, after. — *ñrád-pai tá-ma ni bral*, *ysón-pai tá-ma ni čé-ba yin* the end of every meeting is parting, the end of every living is dying.

ཐ་མ་ཀ་ *ta-ma-ka* *Cs.*, vulg. *W.* **tá-mag**, tobacco, *tün-ba*, *W.* resp. **dón-čé** to smoke (tobacco).

ཁ་མཐལ་པ་ *ta-mäl-pa* (*ta-mäl* abbreviated from *tä-ma-la*) 1. mean, vulgar, plebeian, *ta-mäl-par* *dag-pa* to live like the vulgar *Dzl.* — 2. ordinary, usual, *ta-mäl-pa ma yin* that is no usual thing *Dzl.*; *ta-mäl* adv. = *päl-čér.*

ཁ་ཚིག་ *ta-tsig* *Sch.* 'oath'; but in two passages of *Dzl.* *ñi ta-tsig* can only mean: 'what signifies?'

ཁ་ར་ཁ་ར་ *ta-ra-to-ré* *W.* wide asunder, wide, **ta-ra-to-ré* *žäg-pa** *C.* to scatter, to throw loosely about.

ཁ་ར་མ་ *ta-rám* 1. *Sch.*: 'the breadth of a plain'. — 2. a medicinal herb *Med.*, in *Lh.* *Plantago major.*

ཁ་རུ་ *ta-rü* *Tar.* 20, 17, *Schf.*: 'the utmost limits', or it may be a p. n.

ཁ་ལི་ *ta-li* *W.*, **te-li** *C.*, *Hind.* यलिया, a tin plate.

ཁ་ལོང་ *ta-lön* *W.* a sort of red cloth.

ཁ་ཤར་ *ta-šäl* *Sch.*: 'the end, the consequence; bad'; *Bhar.*: *skyés-bu ta-šäl nyid* *Schf.*: homo nequam, a good-for-naught.

ཐག་ *tag* 1. sometimes for *dag*, *Glr.* — 2. distance a. relatively (prob. from *täg-pa* measuring-cord, surveyor's chain) only in: *tag-rin-ba* adj. and abstract noun, *tag-rin(-po)* adj., *W.* **tag-rin(-mo)** distant, a great distance, *sa tag-rin(s)* a far country *Glr.*; with *dan* or *las* far from; *tag-mi-rin-ba* not far *Pth.*; *tag-rin(-po)-nas* from afar, from a distance *Thgy.*; *tag-nyé-ba* near; proximity; *W.* adj. **tag-nyé-mo**; *tag-ñi-tsam* how far? *Cs.*; *tag-grü* v. *ta-gru.* b. absolutely, only with respect to time, in: *ma-täg* but just, just now, gen. with a verbal root, *sleb ma-täg yin-pa* he that has arrived just now *Glr.*; *ñnar bšad ma-täg-pa* (the passages) that have been explained just now *Gram.*; as an adv. gen. *ma-täg-tu*, or only *ma-täg*, frq., e.g. *tos ma-täg-tu* as soon as he had heard; *de ma-täg-tu* directly, immediately, in *W.* **ma-tög-tse**. — 3. *tag-tög* v. *tog-täg.* — 4. *tag-ğöd-pa* v. *täg-pa* I.

ཐག་ཐག་ *tag-täg*, with **jhé-pa** *C.*, **čö-čé** to knock, *sgo* at the door.

ཐག་པ་ *täg-pa* I. rope, cord (in *Lh.* *hempen* ropes, as a foreign manufacture, are often distinguished from other ropes, by being called ར་སྐྱི་, *bal-täg* rope made of wool, *ral-täg* rope of goat's hair, *rtsid-täg* rope of the long hair of the yak, *rtsa-täg*, or *pon-täg* *Glr.* rope of grass; *lčags-(kyi) täg-pa* chain, wire-rope, used as fetters or otherwise; **ras-täg** *W.* bandage; *tag-mig* mesh of a net *Sch.*; *tag-zó* rope-maker's work *Pth.* — *täg-ğöd-pa* vb. a. (*tag-čöd-pa*, or *čäd-pa* vb. n. or pass.) 1. to cut a cord, *bšag nyé-du dan brél-täg bčad-pas bde* I am glad of having cut the cord (tie) which united me with my family *Mil.*; gen. with *re*, the cord of hope, e.g. *ğrö-bai ré-täg čad* the cord of the hope of going on a journey is cut off, i.e. the journey has been given up *Glr.*; *Schr.*: *ğö-täg-ğöd-pa* to wean (a child); *bló-täg-čöd* deliberation is cut off, the matter is decided or resolved upon; hence frq. without *blo*: 2. to decide, resolve, determine, *rgyal-po bkrón-bar tag-bčad* it was determined to murder the king *Glr.*; *kyod ynyis ná-la čän-ma mi len täg-čöd-pa-na* if you positively refuse to give me a wife *Pth.*; **tag-čad mi kyud** *W.* I have no right to decide on that point; *tag-čöd-pa byéd-pa* to decide, pass sentence, give judgment *Mil.*; to be sure, decided, certain, . . . *ğróns-par tag-bčad-de* (cf. above) as it is quite certain that he has died *Mil.*; . . . *yod tag-čöd* there are certainly . . . *Glr.*; *čos dar-čön tag-čöd* it is quite certain that religion will spread *Mil.*; *ltá-bas tag-bčad-nas* being immovable in contemplation; with termin.: to know for a certainty, to understand or see clearly, *rán-sems čos-skur tag-čöd-čän* knowing one's own mind to be vain and frail (v. *čos-sku* sub *sku* 2) *Mil.*; *snän-ba sems-su* the visible world as a thought, as imaginary, i.e. as nothing *Mil.*; *tag-čöd* certainty, surety, evidence, *čön-kyan tag-čöd byed dgos* but one should know it for certain, one must be sure of it *Mil.*; *ltá-ba tag-čöd-kyi rnál-byor-pa* you, the ascetic, firm in meditation! *Mil.* — **tag-čö-ğb'čö** *C.* resolute.

II. prob. = *dág-pa*, in *snyin* (or *že*, or *bsám-pa*) *tág-pa-nas* with a faithful heart, with all my heart, **heartily**, *že tág-pai zú-ba Mil.* a sincere prayer or entreaty.

Note. In *tag-pa* and other words beginning with *t*, (e.g. *tan*, *tó*), *d* sometimes takes the place of *t*, and this uncertainty in the use of the initial letter dates perh. from a time, when the aspirated pronunciation of the media first began to be adopted in *C.*, and was not yet generally introduced.

ཐགས་ *tags texture, web, tags tág-pa* to weave *Dzl.*, *tágs-tag-mkan* col. for *tá-ga-pa*, also *tágs-mkan Pth.* a weaver; **tser-tág** *W.* thorn-hedge, fence consisting of thorn; *tags-kri* (weaver's) loom *Ld.-Glr.*; *tágs-gra-bu Cs.*, **tágs-kan-bu** *W.*, spider; *tágs-ča* weaver's implements; *tágs-ynas, tágs-ra*, a weaver's place or shop *Cs.*; *tags-brán byéd-pa Mil.*, **tag rán-čé** *W.*, to begin the warp.

ཐགས་ཐྱོན་ཐགས་ *tags-tógs impediment Cs.*

ཐང་ *tan* 1. also *tán-ma Mil.*, *tán-bu Dzl.*

Ms., **tán-ka** *W.*, flat country, a plain, steppe; also fig. like *zin*, *bde-čen-gyi tan* land of bliss *Mil.*; *tán-la* (from the house) into the plain or steppe, = into the open air *Dzl.*; *tán-la ltün-ba* to fall to the ground; **ma-tán** *W.* the unfloored bottom of a room; *gram-tán* a fenny or swampy plain *Cs.*; *span-tán* a green grassy plain or steppe, meadow, prairie; *byan-tán* the northern steppes or plains of Tibet (used as a noun proper); *bye-tán* a sandy desert or plain; *ol-tán* ground covered with (snail-) clover, **pasture ground**, grassy plain; *šag-tán* a gravelly plain; *tán-du byéd-pa Cs.* to lay waste, to make a desert of, *tán-du gyúr-ba* to become a desert. — 2. *Cs.* price, value, perh. also amount; *rin-tán* id. *Dzl.*; *rin-tán-čan* dear, precious, *Mil.*; *yon-tán* 1. *W.* income, profit, 2. *C.* = *yón-tan* talent, natural gift, faculty; *lo-tán* yearly tribute, *yòd-pa* to fix, to order it *Tar.*; *za-tán* (a person's) capability of eating *Thgy.* — 3. *W.* for *dwan*s clear, serene,

nam tan a cloudless sky, fine weather; **dan pí-ro tán-te yod** (the sky) was cloudless last night. — 4. **potion** *Med.* — 5. = *bka-tán*. order, command, (*bka*) *tan-yig* decree; *pad-ma-tan-yig* is the abridged title of a collection of legends about Padma Sambhava. — 6. (resin?) *tan-ču resin, gum*, e.g. of fruit-trees. — 7. a very short space of time (the statements as to its length vary from five seconds to one minute and a half), a moment, a little while, gen. *tan yèg*, not seldom joined with *skad òg* and *yud tsam*; *tan tsam* id. *Pth.*; *čig-tan*, *bzi-tan* one moment, four moments; *Lt.*, *tan-ré S.g.*, one after the other *Sch.* — 8. v. *tan-ka*. — In a few instances the meaning of *tan* is not quite evident.

Comp. *tan-kriñ* bastard *Sch.* — *tan-ču* v. *tan C.* — *tan-stón* uninhabited, desolate; wilderness. — *tan-brü Sch.* 'cedar-nuts', perh. = *ko-nyon-tsé* q.v. — *tan-már* tar *Cs.* — **tan-ma-la-la-tse** a small lizard *Ld.* — *tan-yzi* market-price, **tan-zi čag** *C.* the market-price abates. — **tan-zi** *W.* fata morgana — *tan-rág* cedar (?) *Sch.* — *tan-sin* fir, pine.

ཐང་ཀྱ, ཐང་གྱ *tán-ka, tán-ga*, resp. *žal-tán, W.* **sku-tán**, *Tar. tán-sku*, image, prop. of human beings, at present = picture, painting, in a gen. sense, also of landscapes etc.

ཐང་དཀར་ *tan-dkár* the white-tailed eagle *Sch.*

ཐང་ཐང་ *tan-tán* v. the following word.

ཐང་ཐོ་ *tán-po*, tense, tight, firm (= *tán-po?*); *tan-lhód* tight and loose; also tenseness fig. *Mil.*; *tán-ša yòd-pa* to strain, to stretch, *čòd-pa* vb. n. or pass. *Stg.*, *Mil.*, *C.*; **zúg-po tan-nam** *C.* are you well? — *rkan-tán-du* or *la on foot*, v. *rkan-pa* comp.; *tan yòd-pa* to tire, to fatigue *Mil.*, *tan čòd-pa* or *čad-pa* to be tired, wearied *Pth.*; **gom-tán lab-če (fú-gu-la)** *W.* to lead a child in walking, to teach a child to walk; *ša-tán-tán* to the utmost of one's power *Sch.*

ཐང་ཐྱོན་ *tan-próm* a medicinal herb *Med.*, *Wdn.* = *dha-tu-ra* thorn-apple (?).

ཐང་ག་ *tán-ga* v. sub *tan-po*; *tan-sin* v. *tan* comp.

ཐང་(ཀ་) *tád(-ka)* 1. the direction straight forward, *steñ dan ŋog dan tád-ka tams-cád-du* upward and downward, and in every other direction *Stg.*; *steñ-ŋog-tád-ka* straight upward and downward *S.g.*; *po-brán-gi tád-ka* *pyin* they came straight towards the castle; *tád-ka-na* directly before *Thgy.*; *dei nub-tád-kyi* that which is situated to the west of it *Tar.*; most frq. *tád-du* c.genit. **towards**, in straight direction; **over against**; in presence of e.g. to assemble, to propound, to lay before one, to study under a professor *Dzl.*; **exactly in the place** of a thing *Tar.* 17, 1; *sai tád-nas čod Tar.* 159, 4 prob.: cut off only from the flesh; **té'-kya, té'-kañ-la** *Ts.* **straight on**; *tad-drañ-na* directly before *Wdn.*; **tad-nyá** *W.* **over against, opposite, facing**; *tád-so-na* = *tád-ka-na Mil.* — 2. *tad-ka* **each** for himself *Glr.* — 3. **entire, whole, untouched, safe** (integer) *C.* and perh. *Thgy.*

ཐིང་ frq. abbreviation for ཐམས་ཅད་ *tams-čad*, **whole, all**.

ཐན་ *tan*, *Hind.* **यान्**, = *yug*, a piece of cloth.

ཐན་ཀོར་ *tan-kór, tan-skór Lex.*, surrounding country *Sch.*

ཐན་ཐུན་ *tan-tún (Schr. tad-tún)* a little *Sch.*

ཐན་པ་ *tán-pa* dry weather, heat, drought *Glr.*

ཐབ་ *tab* 1. resp. *ysol-táb, fire-place, hearth, me-táb, id.*; also for *stove, lèags-táb* iron stove; *tab šor* 'the hearth is running over', i.e. the food placed on it runs over in boiling, a mis-hap the more serious, as the household god is offended by the evil smell caused thereby. — 2. v. sub *čañ*.

Comp.: **táb-ka** *W.* fire-place, **táb-ka tsam yod** how many fire-places, i.e. households, are there? — *tab-Kün* opening or mouth of a stove, furnace, or fire-place; v. also *Schl.* 249. — *tab-ynás* fire-place, furnace, oven *Cs.* — **tab-tšan** *W.* kitchen. — *tab-pýis, W.* **tab-pis** clout, dish-clout, wiper. — *tab-γžób* burnt smell. — **tab-*

*lās čò-kan** *W.* cook. — *tab-yyóg* kitchen-boy, scullion *Pth.* — *tab-sin* fire-wood, fuel. — *tab-lhá* deity of the hearth.

ཐབ་ཐོབ་ *tab-tób W.* = *tom-tóm*.

ཐབས་ *tabs* (cog. to *stabs*), **opportunity, chance, possibility**, **tón-or dül-táb ma jun** *W.* I had no opportunity of seeing or going; **tab šig nyi-rán-ne mi jun-na** *W.* if you offer no chance, if on your part it is not made possible; *tabs mi tub Dzl.* and col. I am not able, I cannot; *γdan-dráns-pai tabs med* I then shall lose the opportunity of meeting (the princess) *Glr.*; *brós-pai tabs med* there is not any chance of escape *Glr.*; *lám-la γžól-tabs med* there is no occasion for stopping or tarrying on the road *Mil.*; **way, manner, mode, klog-tabs** way of reading, e.g. Sanskrit; *rkün-tabs-su* in a thievish manner, by theft *Stg.*; *rgyál-poi tabs γtón-ba* to give up the way (of life) of a king, to resign the crown *Dzl.*, *tabs γčig-tu* together, in company, jointly, e.g. to sit down with one another, to go together to a place, frq.; **means, measures, tabs byéd-pa, W. **čò-čè, kyon-čè** to use means, to take measures; *blo tabs tsól-ba* to contrive means *Ma.*; *tabs stón-pa* to show means or ways, to give directions, to instruct *Glr.*; *tsó-tabs* **livelihood, subsistence**; *tabs zad* there is nothing else to be done *Glr.*; *zi-bai tabs-kyis* in a fair way, amicably, not by constraint or compulsion *Glr.*; *tabs-kyis* by various means, by artifice, cunningly, craftily; *tabs(-la)-mkás-pa, tabs-šes-pa, W.* also **táb-čan**, **skilful, dexterous, clever, full of devices**; *da bód-du gró-tabs gyis šig* now take steps, make preparations, for a journey to Tibet *Glr.*; *de ysón-poi tabs yódam* is there a means of recalling those men to life? *tabs-čag Mil.*, **tab-šag** or **teb-šag** vulgo, a shift, make-shift, surrogate; *tabs (dan) šes (-rab)* the mystical union of art and science, or (*Sch.* less correctly) of matter and spirit, cf. *Was.* (144).**

ཐམ་ག་, ཐམ་ཀ་ *tám-ga, tám-ka* a seal, sign *Cs.*, v. *dám-ka*.

ཐམ་ཐམ་ tam-tám Sch. 1. also *tám-me-ba*, unconnected, scattered, dispersed. —

2. *tám-tám* (byed) -pa = *tám-pa*.

ཐམ་བ་ tám - pa (sometimes *tém - pa*) complete, full, almost exclusively used as a pleon. addition to the tens up to hundred.

ཐམས་ཅད་ tams - cād whole, all; added to the singular number: *rgyal-kāms tams-cād* the whole empire *Glr.*; *lus tams-cād na* the whole body aches (opp. to one part of it); *bód-kyi zañs tams-cād* all the copper of Tibet *Glr.*; more frq. added to a plural (though usually in the form of the singular number): all (the persons or things), *de tams-cād*, rarely *dé-dag tams-cād*, all those; *tams-cād-kyis so-só-nas* all of them one by one, each.

ཐམས་པ་ tams-pa (= *tám-pa*?), *sa*, or *bye-tāms-su jug-pa* to suffer (a person or beast) to stick fast in the mud, in the sand (?) *Glr.* 84.

ཐུ་ tau Wdn. capsule (?), *Wts.* peach (?).

ཐར་ tar v. *tar-tór*.

ཐར་ཐར་(ལ་) tar-tór(-la) = *ta-ra-to-ré* (cf. *tór-ba*); **tar dós-se dug** *Ld.* sit wide asunder, not too close together! *tar byed - pa Mil.* to break to pieces, to smash, to crush.

ཐར་ཏུ་ tár-nu a purgative *Med.*

ཐར་དཔག་ tar-dpág, *C.* **tar-bág**, *W.* **tá-bag** a large plate, dish, platter.

ཐར་བ་ tár-ba to become free, to be saved, **tar gos*, or *goi** *W.* he must become free, *las* from; to be not hindered or prevented, to get through, to get on, to be able to pass, *ču-la* through the water *Mil.*; *zas mi tar* the food cannot pass through *Med.*; to be released, acquitted, discharged, **fim-na** *C.* by a court of justice; *tár-du jug-pa* to set at liberty, to acquit, with *tse* (col. **tse - tár - la tán - wa**) to pardon (a malefactor), to grant him his life, frq., to let live (animals) *Mil.*; often in a religious sense (with or without *rnám - par*) to be saved, freed, released, viz. from the trans-

migration of souls; more frq. the pf. *tár-pa* 1. to be free etc., *lam tar* the road is free, passable. 2. sbst. freedom, liberty, happiness, eternal bliss, མོ་ཐ་, *tár - pai rgyur gyur* it will be serviceable for (my) liberty; *tár - (pai) lam* the road to happiness (a common expression); *tar-méd-kyi dmyál-ba* hell without release. 3. adj. free, *tár-par gyur-ba* to become free, *byéd-pa* to make free, to liberate, to save; *tár-sa* place of refuge, asylum *Thgy.*

ཐམ་ tál, sometimes for *ta-li*; *tál-gyis v. tál-ba* II. 3.

ཐམ་བ་ tál - ba I. sbst. 1. dust (cf. *rdul*), ashes, and similar substances; *gog-tál* ashes; **tug-tál** ('soup-dust') roasted barley-flour *C.* — *tal-kár* a kind of elephant, *Cs.*, perh. the ash-coloured. — *tál-ču* lye. — *tal-čén* ashes of the dead; also a sort of light gray earth, representing the former, and used for bedaubing the face in masquerades *Mil.* — *tal-tág* *Ld.* unleavened bread. — *tal-mdóg* ash-coloured, cinereous. — *tal-pyágs* broom *Sch.* — *tal-byi* the gray or cat-squirrel. — *tal-tsá* a sort of salt *Med.* — 2. *bya - tal* dung of birds *Glr.*

II. vb. (*Cs.* also *tál-ba*) 1. to pass, to pass by, **tal ča dug** *W.* he goes past, he does not come in; **zám - pa tal ča dug**, he goes past the bridge, does not pass over it; to miss the mark, of an arrow or ball; *rba tal - tál on* the waves flow past *Mil.* — 2. to go, step, pass beyond, *lo lná-bcu tál-nas* when the age of fifty has been passed *Wdn.*; **ču-tsód yèig tsá-big tal** *W.* a little past one o'clock; *ño-ba-las tal-nas dmar-žen* *Thgy.*, prob. inclining from blue to red; to be in the advance *C.*; to project, to be prominent, hence *tal-tün* different lengths, one object projecting beyond another; to play a prominent part, to take the lead *W.*; *tál-čes-pa* to exceed the due measure *Sch.*; **ka tal-wa** to be forward in speaking, bold. — 3. to go or pass through, *brág-la yar tal mar tal*, and *jár tal tsur tál-du gró-ba* to soar up and down before a rock, and

to pass actually through it (the saints not being subject to the physical laws of matter) *Mil.*, *Thgr.*; to shine, to light through; *tál-byün-du* *gró-ba* to go straightforward, to act without ceremony or disguise *Dzl.* ༢༩, 3; *tál-ma* *Sch.*, *tál-le* *C.*, through and through; *tál-gyis* directly, straightway, unhesitatingly *Mil.* — 4. to come or get to, to arrive at (*W.* **tél-čē**), *tál-nas* lo ysum lon three years have elapsed since they arrived; *pa-má gar tál-bai ytol-méd*; *bzan-tál* safe arrival *Thgr.*; *yár-gyi bzan-tal čén-por* *gró-ba* to arrive at, attain to (a blessed state) in a pleasant and speedy manner *Thgr.* — 5. to be over, past, finished, done, *tál-lo* of a song: it is over, finished *Mil.*; *drug-ču tál-lo* the number of sixty is full; *yál-nas tál-ba* *Mil.* having disappeared, vanished; *stór-te* (or *stór-nas*) *tal* he is undone, it is all over with him *Mil.* frq.; *rim-gyis je nyün je nyün tal* by degrees it vanishes, dies away *Mil.*; *snar čad-tsig tal* the former agreement is no longer valid; *tal soñ col = tsar soñ*. — *Tar.* 46, 5. 12? 172, 5: *tál-gyar-pa* *Schf.* follower, adherent, or the name of a certain sect.

ཐལ་མོ *tál-mo* the palm of the hand, *tál-mo* *shyár-ba* to hold together the palms of the hands, as a gesture of devotion; *tál-mo snün-pa* *Dzl.*, more frq. *tal-läg rgyab-pa* to give a slap on the face, a box on the ear; *tal-brdáb-pa* to clap with the hands *Sch.*

ཐི *ti* num. fig.: 40.

ཐི་གུ *ti-gu* v. *tá-gu*; *ti-gu-kró-bo* (?) *C.* = **an-gón** *W.*

ཐི་བ *ti-ba* 1. wood-pigeon, stock-dove *Sch.*; *ti-bo* plover, peewit, lapwing *Sch.* — 2. *C.* = *té-ba*.

ཐིག་ *tig*, prob. from *ti-gu*, 1. carpenter's cord or string to mark lines with, marking-string, *tig(-gis)* *debs-pa* to use such a string, to draw lines. — 2. any instrument used in drawing lines; *skor-tig* a pair of compasses, *rya-tig* slate - pencil, lead-pencil; also a line drawn with a lead-pencil; **tig-ta tan-čē** *W.* c. genit. to

examine, try, test. — 3. a line, *tig-debs-pa*, *rgyag-pa*; *rgyab-pa*, to draw lines; *gun-tig* the meridian line *Cs.*; *nag-tig* or *snag-tig* a black line, *tsal-tig* a red line; *tsaṅs-tig* diameter; equator *Cs.* — 4. symb. numeral for zero. — 5. v. *tig*.

Comp. *tig-skód* string to mark lines with. — **tig-nyá** *W.* over against. — *tig-nág* *Stg.*, *Sch.*: that part of hell, where the damned are sawn to pieces, lines being drawn upon them. — *tig-tsam* a little. — *tig-tsad* *Cs.* proportion, symmetry, *Ld.-Gtr.* f. 27, 6, *tig-tsad byéd-pa* to proportion; **tig-tsad züm-čē** *W.*, to determine the relation or proportion of things. — *tig-šhñ* a ruler, to rule lines with.

ཐིག་ལེ *tig-le* 1. a spot like that of a leopard's skin, *tig-le-čan* spotted, speckled; *tig-ma** *W.* id., of variegated woolen fabrics; *čos tig-le nyag čig* *Mil.*, the centre of all religion, in which finally all the different sects must unite. — 2. zero, naught *Wdk.* — 3. semen virile. — 4. contemplation. The two latter significations are mystically connected with each other, as will be seen from a passage of *Mil.*, which is also a fair specimen of the physiological and mystical reveries of the more recent Buddhism: *yoṅs lus-la ytim-mo* *bár-bas* bde; *rluñ ro rkyañ dhü-tir čud-pas* bde; *stod byañ-čub-séms-kyi rgyün-bab* bde; *smad dāns-mai tig-le kyáb-pas* bde; *bar dkar dmar tug prad brtsé-bas* bde; *lus zag-med-bdé-bas tsim-pas* bde; *de rnál-byor nyāms-kyi* bde *drug lags*, he (the Yogi) feels well in general, when the warmth of meditation is kindled (cf. *ytim-mo*) in his body; he feels well, when the air enters through *ró-ma* and *kyān-ma* into the *dhüti*; he feels well in the upper part of his body by the flowing down of the *bódhi*; he feels well in the lower parts by the spreading of the chyle (chylous fluid, semen); he feels well in the middle, by being affected with tender compassion, when the red (the blood in the *kyān-ma*) and the white (the semen in the *ró-ma*) unite; the whole body is well, being per-

vaded by the grateful feeling of sinlessness; this is the sixfold mental happiness of the Yogi.

ཐིག་པ་ *tigs-pa* a drop, *tigs-pa re-ré-nas* in drops, by drops *Gl.*; *čar-tigs* a drop of rain; *jsér-tig-po* (sic) *Mil.* seems to denote a drop or globule of molten gold, which in this form is offered for sale by gold-washers.

ཐིང་ *tin* v. *đin-ba*.

ཐིབ་པ་ *tib-pa* v. *tib-pa* and *ytib-pa*; *tib-tib* very dark *Sch.*; *byin-rlabs tibs-tibs* *Pth.* seems to imply the descending of a blessing upon a person; *tib(s)-po*, *mo* dense, *Cs.* or perh. nothing but **obscure, dark**, *nags Stg.*

ཐིམ་པ་ *tim-pa*, also *tim-pa*, *rtim-pa* and *stim-pa*, gen. with *la* or *nán-du*, to disappear by being imbibed, absorbed; to evaporate, of fluids; of a snake: to creep away, to disappear in a hole; frq. of the vanishing of rays of lights, of gods etc.; to be melted, dissolved (salt or sugar in water); to sink, *dran-méd-du* into unconsciousness *Mil.*

ཐུ་ *tu* 1. num. fig.: 70. — 2. **tu gyáb-čé** *W.* to spit, with *la*, to spit at or on. — 3. often erron. for *mtu*.

ཐུ་བ་ *tú-ba* 1. also *tú-pa*, skirt, coat-flap *Gl.* — 2. rarely *tú-ba*, bad, e.g. wood *Mil.*; **gyal-tú** *W.* good and bad promiscuously; *sdug-bsnál tú-ba* a bad accident *Thgy.*; malicious, wicked, vicious *Gl.* — 3. vb., v. *tú-ba*.

ཐུ་བོ་ *tú-bo* རྒྱུ་མཚན་ a chief; an elder brother, *Dzl.*, *Tar.*; *tú-mo* *Cs.*: mistress, lady (?).

ཐུ་མི་ *tú-mi* p. n., v. *ton-mi*.

ཐུ་རེ་ *tú-ré* uninterrupted *Sch.*

ཐུ་ལྷ་མ་ *tu-lim* a lump of metal *B.*; *W.* cannon-ball:

ཐུ་ག་ *tug*, *C.* also **tug-pa**, c. accus. until, to, in reference to time and space; **žag zib-ču tug** for forty days; only col.

ཐུ་ག་རྩ་མ་ *tug-čóm* *Sch.*: 'dreadful noise'; *Thgr.* *tug-tsóm*; *Mil.* *tug-sgrá* id.

བྱ་པ་ *tug-pa* I. sbst. soup, broth, *bras-tug* rice-soup, *bag-tug* meal-soup, gruel, *rgya-tug* Chinese soup, a sort of vermicelli-soup *C.*; *tug-tál* v. *tál-ba*.

II. vb. 1. to reach, arrive at, come to, c. dat. or termin., *tseñ mtar tug-pa* to reach the natural term of life *Dzl.*; to come or go as far as *Dzl.*; *rüs-pa-la tug-pa* to pierce to the quick *Dzl.*; *ši-la tug tse* *Mil.*, *či-bar tug-pa-la* *Lt.* when one is near death; ... *la tug-gi bär-du* till, until *Dzl.*, *Tar.*, *Pth.*; *bzün-la tug* he was just on the point of seizing her *Dzl.*; **sád-da tug** *W.* going to kill; *ši-la* (or *bsád-pa-la*) *tug-pa* often means deserving death (of culprits) *Dzl.*; *tse pó-ba-la tug kyan* though life is at stake *Dzl.*; in like manner *W.*: **lus šrog dan tug-te ča dug** he goes at the peril of his life; *tug-yas* not to be reached, endless *Cs.* — 2. to meet, to light upon, c. *la* or *dan*, = *prád-pa*, esp. col. **nyi-rán-la tug-ga-la yons** *W.* he has come to see you; **tug yin** *W.* we shall meet again, = till we meet again! à revoir! *jág-pa dan tug-pa* *Mil.* to fall in with robbers; *ydon tug-pa* = *tug-pa*; *či-la tug ruñ* *Mil.*, **ghá-la tug kyan** *C.* whatever may happen to me; *tug-čád* agreement to meet *Sch.* — 3. col. to touch, to hit or strike against, *W.*: *ř-ru tug-kan** here it touches, or strikes against; here is the rub; **lag-pa mi tug yin** I shall not touch it, I shall not come near with my hand; **dé-la tug kyan ma tug** *W.* do not even touch it!

བྱ་པ་ *tugs*, resp. for *snyin*, *yid*, *sems*, *bsám-pa*, *blo* etc., and whenever mental qualities or actions are spoken of in respectful language, v. below. 1. heart, breast, in a physical sense, gen. *tugs-ka*; *tugs-kyi sprül-pa* the incarnation of a deity, -originating in a ray of light which proceeds from the breast of that deity *Gl.* — 2. heart, in a spiritual sense, mind, soul, spirit, will, v. below; design, purpose, intention, *sbyin-pai tug zlog-tu řsol* we beg to desist from the intention of giving *Dzl.*; understanding, intellect *Gl.* (v. *sgám-pa*); *tugs-*

su čud-pa = *kón-du čud-pa*; *tugs-su byón-pa* to be kept in mind, in memory *Mil.*; also = *yid-du ǎn-ba* n f.; cf. *gró-ba*. — 3. *tugs-la btágs-so* v. *ǎdógs-pa*. — 4. for *tugs-rje* or *bka-drin*, *tugs mdzád-pa* to grant or show a favour *Dzl.* — 5 in the phrase *tugs mi túb-pa*, with the genit. of the inf., it is used without ceremonial distinctions for to venture, to risk, to dare *Dzl.*

Comp. *tugs-ka* v. above — *tugs-mkyén* resp. for *mñon-šes* *Mil.* — *tugs-krügs* resp. for *kön-krügs* *Ma.* — *tugs-dgóns* = *dgóns-pa* II.; *tugs-dgóns ytón-ba* = *bsam-bló ytón-ba* to muse, meditate, reflect *Mil.* — *tugs(-su)* *gró-ba* resp. for *yid-du ǎn-ba* to be agreeable; agreeable, pleasant, delightful; pleasure, delight, ... *la* in (a thing) *Mil.* — *tugs-rgyál* resp. anger, wrath, indignation *Mil.*, *tugs-rgyál bžens* anger arises, is roused. — *tugs-nán* grief, sorrow, affliction *Dzl.* — *tugs-čes-pa* resp. for *yid-čes-pa* to believe. — *tugs-rje* prop. respectful word for *snyin-rje* pity, commiseration, compassion; gen. grace, mercy, generosity, *na-la tugs-rje(s)* *yzigs* pray, look graciously upon me! *Mil.*; even thus: *sá-bon žig tugs-rje yzigs dgos*, pray, be so kind as to send me some seeds! *W.* — *tugs-rjes ǎzin-pa*, *tugs-rje mdzád-pa* id. — *tugs-rje-čan* gracious, merciful, generous. — (*lha*) *tugs-rje čén-po* the All-merciful, Awalokiteswara. — *tugs-dám*, prop. resp. for *yi-dam*, 1. oath, vow, solemn promise, e.g. *bčá-ba* to take (an oath), to make (a vow). 2. a prayer, a wish in the form of a prayer, = *smón-lam*. 3. contemplation, the act of contemplating a deity (cf. *sgóm-pa* and *sgrub-pa*); meditation in general, *Mil.* frq., *tugs-dám ǎpel* meditation increases, proceeds successfully; devotion. 4. a deity, a tutelar god or saint, a patron *Glr.* — *tugs-nyid* v. *sems-nyid*, sub *sems*. — *tugs-müg* resp. for *yi(d)-müg* despair. — *tugs bdé-ba*, *mi bdé-ba*, v. *bdé-ba*. — *tugs-ysigs-pa* to be cautious *Sch.*; v. however *ysigs-pa*. — *tugs-brtsé-ba* love, affection of the heart, compassion, resp. for *snyin-brtsé-*

ba, frq., *tugs-brtse-bar dgóns-pa*, *yzigs-pa*, with *la*, to look upon compassionately, to remember in mercy. — *tugs-ráb* *Sch.* = *šes-ráb*. — *tugs-rüs* *Mil.* = *snyin-rüs*. — *tugs(-kyi)* *srás* *Mil.*, *Tar.*, spiritual son, an appellation given to the most distinguished scholars of saints.

ཐུང་ *tun-na* three years old, of animals *Sch.*

ཐུང་ *tün-ba*, col. *tün-nu*, *Ld.* **tün-se**, short, relative to space, time, quantity of vowels etc.; *tün-nu gro-ba* to become shorter; but the word is not so much used as 'short' is in English; *yid tün-ba* *Dzl.*, *spro tün-ba* *Wdn.* passionate, hot-tempered, hasty.

ཐུད་ *tud* cheese made of buttermilk, or of *čur-pé*, butter and milk *Ld.*, *Glr.*, *Pth.*; *ǎ-tud* milk-cheese, made of curd, or of milk coagulated with runnet.

ཐུན་ *tun* I. a regular amount, a fixed quantity 1. of time, a certain length of time, as long as a man is able to work without resting, a shift, six, four, or three hours; *Schf.* translates *Tar.* 67, 17 even by one hour; a night-watch, *mel-tse tun* *Kor* the night-watch is over *Dzl.*; *tun bži rnal-byor* the meditation of a whole day *Mil.*; **tun čád-čé** *W.* (the cock) announces the watch (by crowing); *tun bzuñ-ba* *Pth.* prob. to have the watch; *nam-gyi guñ-tun-la* at or about midnight; *sród-kyi guñ-tun-la* *Mil.* prob. id. — 2. a dose of medicine *Med.* frq. — *tun-log?*

II. in sorcery: bodies or substances which are supposed to be possessed of magic virtues, such as sand, barley, certain seeds etc., *tun-dón* a hole in which such substances are concealed; *tun-rá* a horn to carry them; *tun ysó-ba* to revive a charm *Mil. nt.*

III. one who collects, a gatherer (from *tú-ba*), *šin-tün* one who picks up or gathers sticks *Mil.*; *rta-tun* a gatherer of grass, *snye-tün* a gatherer of ears of corn *Cs.*; *tun-zór* reaping-hook, sickle *Sch.*

IV. *tun*, or more frq. *tun-món(s)*, usual,

daily, what is done or is happening every day; **common, general**, *dños-grub tun-moñs* earthly goods, as well as intellectual endowments, considered as common property, but not spiritual gifts; *tun-min, tun-moñs ma yin-pa* **unusual, uncommon**, not for every body; **ñig-la ñig tun-moñ do** take good care to live together in harmony *W.*; *tun-moñ-du* or *su* in **common, in company, jointly**; *tun-moñ* by itself is also used as adv., = *tun-spyir*, in general.

ཐུབ་པ་ *tub-pa* (ཐུབ་) I. vb., c. accuss., sometimes c. dat., 1. to get the better of, to be able to cope with, to be a match for (an enemy), to be able to stand or bear (the cold etc.), to be able to do one harm, to get at one, *dug-gis ma tub-ñin* as the poison could not do him any harm *Dzl.*; to be able to quench, extinguish, keep off e.g. fire, hail *Glr.*; *rñan-gyis mi tub-pa* invincible, not to be overcome; *ñan dgu tub-pa* to be able to subdue every thing that is bad *Lt.*; to have under one's command or control, to keep under, e.g. one's own body; to be able to bear, e.g. *mis tub-par dka* (water from a glacier) is not easily borne by man, i.e. does not agree with him *Med.*; *ras rkyan tub-pa* to be able to bear a simple cotton dress *Mil.*; *lo brgya tub-pa* to live to (the age of) a hundred years, frq. — 2. with a supine or verbal root, to be able, col. the usual word, in B. gen. *nis-pa*; cf. *ytub-pa*.

II. sbst. 1. རྒྱལ་པོ་ a mighty one, one having power and authority, *ñā-kya-tub-pa* Buddha; a wise man, a sage, a saint in general, མཉན་པོ་. — 2. symb. num. for 7.

ཐུས་པ་ *tum(s)*, also *tum-pa* *Cs.*, *tum-po* *Sch.*, 1. cover, covering, wrapper, of a book or a parcel; *rgyab-pa* *Sch.* to put (a cover round a thing), to wrap up; **sig-pa** *C.*, *W.*, **sān-pa** *C.* to take off (a covering); *tum-ñan* having a cover. — 2. a parcel wrapped up (in paper etc.); *bru-tañ-tum beas* together with a small parcel of tea.

ཐུས་པ་ *tum-pa* 1. v. *tum*. 2. v. *ynyid*.

ཐུས་བྱ་, ཐོས་བྱ་ *tum-bu, tōm-bu* a large spoon, a ladle; *rag-tum* a brass ladle, *zais-tum* a copper ladle.

ཐུར་ *tur* 1. *Cs.* a declivity (?), prob. only adverbially: down; *tur-lām* a downhill road; *tur-la, tur-du* down, downward, *grō-ba* to go down, *nub-pa* to sink down; *mgo tur-du bstān-te* head down, head over heels *Stg.*; **ti-pi tur-la sub-ñe** *W.* to uncock one's cap. — 2. v. *tur-mgo*, and *tur-ma*.

ཐུར་མགོ་ *tur-mgo* 1. the tip of a spoon, *tur-mgo tsam* as a measure *Mil.* — 2. also *tōr-mgo* halter, **tur-go ñug-ñe** *W.* to bridle, to bit (a horse); **tur-la tñen-ñe** *W.* to strive, to struggle against; to rear. — *tur-tāg* the rein, *tur-mta* the end of the rein.

ཐུར་བྱ་, ཐུར་བྱ་ *tur-bu, tur-ru* foal, colt, filly.

ཐུར་མ་ *tur-ma*, *W.* **tur-man**, 1. spoon. — 2. Chinese chopsticks. — 3. a pole *Dzl. WZ*, 4. — 4. a whole class of surgical instruments *Sg.*

ཐུལ་ *tul* 1. egg (acc. to Cunningham a Cashmiri word), *tul-ta-gir* pancake. — 2. v. *dul-ba*, also substantively: *tul de min* besides this way of converting (people) *Pth.*; *tul ñog-tu ñug-pa* *Tar.* 25, 16 to keep a tight hand over a person, to discipline one; *ñin-gi tul ñebs-pa* *Ld.-Glr.* to clear land for tillage, *ni f.*

ཐུལ་པ་ *tul-pa*, *Cs.* also *tul-po*, dress made of the skins of animals, a furred coat or cloak *Mil.*; *lug-tul* dress of sheep-skin, *rā-tul* dress of goat-skin, *tul-lu* the common sheep-skin dress; **tul-ñan** *W.* wide, not fitting close or tight.

ཐུལ་བ་ *tul-ba* 1. pf. to *dul-ba*, to tame, curb, check, restrain, *Mil.*: *ñās dré-rñams tul-nas* the goblins having been subdued by me; *las nyon-moñs tul-ba dka* it is difficult to check a sinful deed *Mil.*; participle: tamed, civilized; converted. — 2. to roll or wind up *Lh.*

ཐུལ་ལེ་ *tul-le* *Ld.* impressive, nearly the same as *tur-re*.

ཐུས་པ་ *tus-pa* 1. bad = *tū-ba*, prov.; 2. v. *tū-ba*.

ཐེ *te*

ཐ

ཐོན་པ་ *tén-pa*

ཐེ *te* 1. for *té-mo*; 2. num.: 100.

ཐེ་རྫོག་ *te - rtóg* scruple, doubt, uncertainty, hesitation, occasionally used for *te-tsóm*.

ཐེ་བ་ *té - ba*, *C.* also **ti - ba**, pf. *tes* Sch., the col. syn. of *γtóg-s-pa*, seldom in *B.*, 1. to belong, appertain to, *c. la.* — 2. to occupy one's self with a thing, to meddle with, to interfere, *c. dan* (= *dri - ba*); *té-mkan* belonging together, *c. la.* belonging to a thing; **ma-té-a** *W.* for *ma-té-bar*, = *ma - γtóg-s-par*; *te - rég* the connexion or relation of ownership, *dí - la yáb-kyi te-rég med* to this my father has no claims *Mil. nt.*

ཐེ་བ་, ཐེ་བོང་ *té - bo*, *te - bôn* *W.* thumb, v. *téb-mo*.

ཐེ་མོ་ *té-mo*, col. *té-tse*, diminutive *teu*, resp. *pyag - té* seal, signet, stamp, **té - tse gyáb-de*, or *nán-čé** to seal, to stamp; *sa-té* *Tar.* 79, 12(?); **té-tse lag-kór tün-wa** to engage, to bind one's self by a seal in some common concern.

ཐེ་ཚོམ་ *te-tsóm* doubt, scruple, uncertainty, perplexity, *te-tsóm* skyes, *byed* (*W.* **čö**), *za, te-tsóm-du gyur* I am doubtful; *te-tsóm za-ba-rnams* scrupulous, irresolute persons *Pth.*; **te-tsóm mañ-po rag** *W.* I am in great perplexity, I am quite at a loss; *te-tsóm žig dri-ba* to utter a doubt *Dzl.*

ཐེ་རེ་ *te-rañ* v. *teu-rañ*.

ཐེ་རེ་ *te-ré* col. straight, upright, firm; smooth, without folds or wrinkles; *te-ré tün* *C.* draw (the carpet) smooth.

ཐེ་རེ་ལ་ *te-rél* *W.* incomplete, defective, unfinished, *te-rél-la lus son* (the loaf) is not whole, there has already been cut from it.

ཐེ་ལི་ *te-li* v. *ta-li*.

ཐེ་ག་པ་ *tég-pa* 1. sbst. ཡན, 1. vehicle, carriage, riding-beast, *rtai tég-pa-la žon* he mounted on horseback *Dzl.*; *tég-pa lia-brgyá bñams* he procured five hundred conveyances (horses, elephants, carriages) *Dzl.*

2. for attaining to salvation, *tég-pa ysum* three conveyances are generally mentioned, but in most cases only two are specified, viz. *tég-(pa) dman(-pa)*, རྒྱལ་ཡོད་པ་, and *tég(-pa) čen-po*, རྒྱལ་ཡོད་པ་, gen. called 'the little and the great conveyance or vehicle', by means of which the distant shore of salvation may be reached. Yet mention is also made of a *śñágs-kyi tég-pa*, མཎྟལ་ཡན་པ་ *mantrayāna*, e.g. *Tar.* 180, 13. For more particulars about these vehicles, and other more or less confused and contradictory notions, the works of Köppen and esp. *Wasiljew* may be consulted.

II. vb. 1. to lift, raise, hold up, support *Mil.*, *Glr.*; hence *kri-tégs* leg of a table *Sch.*; *tég-küg* *C.* knapsack, travelling-bag. — 2. to raise, set up fig. *bñad-gád* to raise a loud laugh *Mil.* — 3. most. frq. to be able to carry, *ji tég - pa* as much as you are able to carry *Dzl.*; *mis tég-tsád yčig* as much as one man is able to carry *Tar.*; esp. with a negative: *ma tég* he was not able to hold him up *Dzl.*; *mi-tég kur* to carry what is too heavy to be carried (by ordinary muscular strength), to strain one's self by lifting, *Med.*; to endure, tolerate, stand, *kön-rnams-kyi nan ma tég-par* not being able to stand their urgent demands *Mil.*; to bear, to undergo without detriment, *skynid tég sdug tég* to be able to bear good fortune and ill fortune. Cf. *tégs-pa*, *dégs-pa*. —

ཐེ་ *ten* 1 *ten-ró* *Mil.*, **ša-tén** *Ld.*, the dead body of an animal killed by beasts of prey. — 2. **tén-la** *C.* down, downward, e.g. **kyür-wa, yüg-pa, bór-wa**, to fling down.

ཐེ་པ་ *tén-po* *Pth.*, *tén-bu* *Sch.*, **tén-kan** *W.*, lame, hobbling, limping.

ཐེ་ས་ *téns* time, times, *téns lña* five times *Pth.*; *dbuys - tens čig - la* in one breathing, at a stretch; without intermission *Pth.*

ཐེན་ *ten* 1. a little while, a moment. — 2. v. *tén-pa*.

ཐེན་པ་ *tén-pa* tax, duty, impost *Sch.*

ཐེབ་ *teb* 1. for *tem*, full *Glr.* — 2. for *tabs* *Glr.*, *C.* — 3. *téb - mo*, *téb - chén* the thumb, *téb-čün* the little finger; *v. mte-bon*.

ཐེབས་ *tebs* series, order, succession *Schr.*, *tebs-re byed-pa* to do successively; *tébs-pa* *v. tébs-pa*.

ཐེས་པ་ *tém-pa* I. 1. threshold, *rgál - ba* to cross it *Glr.*; *sgo - tém* door-sill, threshold; *yá - tém* head-piece of a door-frame, lintel, *ma - tém* sill, threshold *Glr.*

— 2. staircase, stairs, flight of steps, *tem-skás* id.; **tém-só** *W.* step, stair; *tem-rim* *Cs.* 1. the several steps of a staircase.

2. rank, dignity. — *rdo-tém* stone staircase; *kör-tém* winding stairs *Cs.* — II. 1. to be full, complete, *zla-dus tém-pa dan* when the time of the months was fulfilled *Glr.* frq.; *žag yčig ma tém-pa-la* one day being still wanting *Glr.*; *brgya tém-pa* *v. tam-pa* *Glr.* — 2. *W.*: to be sufficient, enough. — 3. to receive(?) *Sch.*

III. *Sch.* = *tén-pa*, tax, impost, tribute.

ཐེས་བྱ་ *tém-bu*, *tem-tsañs* stopping, closing, shutting up; a stoppage *Sch.*

ཐེས་མཁའ་ཡིག་ *tems-yig* *Sch.* memorial.

ཐེའུ་རང་ *teu-rán* *Glr.*, *te-brán* *Lt.*, *te-rán* *Ma.*, a sort of demons.

ཐེར་ *ter* 1. bald, bare, *spyi-ter* *Thgy.* a bald head; a bald-headed person; *ter-ter* *C.* flat. — 2. = *te-ré*(?) *pyi ter nan* gog strong and hale outside, decayed within *Mil.*; *ter-züg-pa* = *rtág-pa* *Thgr.*

ཐེར་འབྲུག་ *ter-bum* *Sch.* 1000000000; *ter-bum-čén-po* 10 000 000 000.

ཐེར་མ་ *tér-ma* a kind of thin woollen cloth, a flannel-like fabric, *le-ter* made of shawl-wool, *bal-ter* of common wool.

ཐེལ་ *tel* for *te-li*, *rag-tél* *C.* a plate made of latten brass.

ཐེལ་བ་ *tél-ba* *W.* frq. = *sléb - pa* to arrive, cf. *tál-ba* II., 4.

ཐེལ་མེ་ *tél-se* *Sch.* and *Wts.* a seal, stamp, = *te-tse*.

ཐེས་པ་ *tés-pa* *Sch.* pf. to *té-ba*; = *tes-bsün* *Lt.*?

ཐོ་ *to* 1. num. for 130. — 2. register, list, catalogue, index; *to bri-ba* to register,

to make out a list or catalogue *Schr.*; *sléb-to*, *byün-to* to account of receipts, *són-to*, *büd-to*, *skyág-to* to account of expenditures; *btán-to* to account of money or goods lent out; *nyó-to* to account of goods bought, bill; *lo-to* calendar, almanac; *dei lág-tu prin-bor-to* list of orders or directions given to him (lit. laid down in his hands); *dei rgyüd-la tób-to* to a list of things which his relations shall receive.

ཐོག་ར་ *to-gár* *Pth.*; acc. to *Sch.* the Turkomans; *Tar.* 18, *Schf.*: Tukhara, name of a people in the northwest of India; prob. the Togarmah of the Bible.

ཐོ་ཅ་ *to-èò* *Mil.*, a foolish joke, unbecoming a sensible man.

ཐོ་ཕྱི་ *to-pyi* *Schr.* love(?), in *Pth.* it seems to signify the sky.

ཐོ་བ་, མཐོ་བ་ *tó-ba*, *mtó-ba*, a large hammer, *tó-bas rdün - ba* to hammer, to forge; *rdó-to* a stone hammer, *šin-to* a wooden hammer, mallet; **to-čün** 1. an ordinary hammer. — 2. the cock of a gun. — 3. a soldering-stick. *Lh.*

ཐོ་འཆས་པ་ *to-čsám-pa* to scorn, scoff, jeer, sneer at, vex, insult, mock, *c. la*, by words *Dzl.*, also by actions *Dzl.*; *šan-čud to-čsám-pa bzód-par ysol* pardon our having sneered at you before! *Mil.*; also *mtó-mtsám-pa*, *-btsám-pa*, *-brtsám-pa*.

ཐོ་ཡར་ *to-yór* stone pyramid, heap of stones (cairn).

ཐོ་རངས་ *to-ráñs* 1. dawn, break of day, early morning, *to-ráñs(-kyi) dús-su* early in the morning; 2. the following, the next morning, *c. genit.*; both also adverbially: *de dan mjal-bai to - ráñs* on the morning after having met him.

ཐོ་རེ་ *tó-re* *W.* to-morrow (*B.*, *C. sañ*).

ཐོ་རེ་བ་ *tó-re-ba*, *tor-tsál* *Cs.*: a few; *Mil.*, *tog-re-tsal* a little while.

ཐོ་ལུ་ *to-lüm* *v. tu-lüm*.

ཐོ་ལེ་ *to-lé* 1. *to-lé déb-s-pa* to spit, *c. la*, at or on *Pth.* (cf. *tu*). — 2. button *C.* — 3. *to-lé dkár-po* *C.* chalk. — 4. *to-le-rgyal* *Mil.*?

ཐོ་ལོག་ to-lóg C. mule, hinny.

ཐོག་ tóg I. what is uppermost 1. roof, *tóg bābs-pa* to cover with a roof, to roof (a house) frq.; *tóg gél-ba* id.; also fig. to complete, to crown a thing *Mil.*; **tóg-sa nán-čé** W. to roof, to finish a roof by beating and stamping down the earth or sods, of which the covering consists; *tóg-rdzis ytón-ba Mil.* id.; also fig. to impress, c. genit., *Mil.* — **tóg-kār** W., the opening for the smoke in a roof. — *tóg-can* having a roof, **tóg-yog** W. under cover. — 2. ceiling; *yá-tóg* ceiling, *má-tóg* floor of a room. — 3. story, *dgu-tóg* having nine stories or floors, frq. — 4. in a general sense: *tóg drén-pa Mil.* to be at the head, to lead, direct, govern; *tóg-kar*, W. **kā-tóg-la**, on, upon, *kýág-tóg-kar* on the ice *Glr.*; *tóg-tu*, and *tóg-tóg* adv. up, up to; above; *yán-tóg-tu* in the uppermost place, quite at the top, *Glr.*; postp. c. genit. (or accus.) 1. on, upon, e.g. to lay on, to place upon *Pth.*; *sems tóg-tu lji-bar byün-nas* lying heavy, weighing heavily, upon one's mind *Glr.*; *nai tóg-tu byün* my heart was smitten (by that); that has touched, has grieved my heart *Mil.*; *tóg-tu kel-ba Mil.*, vb. act. to it. 2. above *Glr.* 3. towards, in the direction of, e.g. running towards, *mai tóg-tu Dzl.*; *yá-tóg*, *má-tóg* ad. above, below, or up to, up stairs, and down, down stairs *Mil.* 4. to, e.g. to send to *Dzl.* 5. *dmag-tóg* at the head of the army, or only with the army. 6. during, as long as, throughout; whilst (*tóg* gen. without -*tu*), *dgun-tóg* throughout the whole winter; **dir á-ku sem tser tóg** whilst her husband is here in great anxiety *Ld.*; *bgros-tóg* during the walk. Cf. also *na-og*, *pi-tóg* as subst.: morning, evening, forenoon, afternoon *W.* 7. directly after, *bžos-tóg ó-ma* fresh milk, *S.g.* (s.l.c.). — *tóg-nas* 1. above, more than, **lo nab-čy tóg-ne ma lus** *Ld.* they remained, i.e. lived not more than fifty years. 2. on the part of, *Thgy.*, analogous to *pyógs-nas*.

II. thunderbolt, lightning; *tóg dan sér-ba*

lightning and hail, *tóg-sér-gyi ynod-pa* damage done by the elements; *tóg bāb-pa* lightning descending, *rgyab-pa* striking, *tóg-bābs-su byón-pa* to arrive, to approach quick or suddenly like lightning *Tar.*, resp.; *tóg-gis ysód-pa S.g.*, *tóg bāb-ste čí-ba Do.* to be killed by lightning.

III. 1. fruit, produce, *dkār-tóg v. dkār-po*; *žin-tóg* produce of the fields *Dzl.*; *lo-tóg* a year's produce; *šin-tóg* produce of a tree or other plant, fruit; *ysar-tóg* this year's crop *S.g.*; *tóg-pūd* first-fruits, as an offering; *tóg-žās* id.(?). — 2. W. fortune, wealth, property, **nul-li tóg** property in money, cash in hand; (*s*)*pi-tóg* common property, property belonging to a community.

IV. in *ma-tóg(-tse)* for *ma tag*, col. and *Thgy.*, s.l.c., v. *tag*. Cf. also *tóg-tág*, *tóg-ma*, *tógs-pa*.

ཐོག་ཐོག་ *tóg-tág*, prob. augmentative of *tóg*, v. *tóg-tu* 6, also *tag-tóg*, during, as long as, throughout; quite, *mśan tóg-tág-tu* all night long; *nyi-ma-yčig-gi bār-du tóg-tág* during a whole day; *lam tóg-tág gán-no* the roads were quite fall (of snow) *Dzl.*

ཐོག་མ་ *tóg-ma* what is uppermost, 1. the upper end, the uppermost place, *grāl-gyi tóg-ma-la dūg-go* they sat down in the first, or uppermost, place *Dzl.*; gen. 2. origin, beginning; *tóg-mai sañs-rgyās kun-tu-bžán-po* Adibuddha Samantabhadra, so a deity is called, by which a prayer has been appointed that is supposed to be particularly efficacious; *tóg-ma čo-rigs mtó-ba* of noble birth, as regards his origin *Dzl.*; *tóg-ma btsūs-pai tsé-na*, *tóg-ma btsūs-nas*, *tóg-ma skyés-nas* already at his birth, from his very birth *Dzl.*; *tóg-ma méd-pa-nas*, *dus tóg-méd-nas* time out of mind, from eternity; *tóg-ma-nas* from the very beginning; of itself; as a matter of course *Dzl.*; *bsūs-pai tóg-tág-la* as soon as they began to fill up *Glr.*; *tóg-mta-bar-du* at first, later, in conclusion (lit. in the beginning, end, and middle) *Lt.*; most frq. *tóg-mar* 1. at first, first, the Lat. primum,

primò, and primus. — 2. postp. c. genit. **before**, with respect to time *Mil.* — *tog-draṅs-pa* *Pth.*, *Glr.*, *Sch.*: 'at first, begun'; our Lama explained it by 'to lead, to guide', v. *tog* I, 4.

ཐོག་ཚུང་ *tog-tsád* *W.* story (of a house); *tóg-so* *Mil. nt. id.*

ཐོགས་ *togs* v. *dógs-pa*, and *fógs-pa*.

ཐོགས་པ་ *tógs-pa*, c. *la*, to strike, stumble, run against (like *túg-pa* v. 3); to be hindered, impeded, delayed, frq.; *mi kyi gán-laṅ tógs-pa méd-du* without being hindered by men, dogs, or anything else *Mil.*; *togs-pa-méd-pa*, *togs-méd*, *togs-brdügs-* (or (b) *rtug-*) *méd-pa*, མཚན་མེད་ not hindered, unimpeded, unchecked; all-searching, all-penetrating.

ཐོང་ *ton*, *ton-sól* a plough.

ཐོང་ཁ་ *tón-ka* *Mil.*, *ton-ga* *Mñg.*?

ཐོང་པ་ *tón-pa* 1. *Cs.* a ploughman. — 2. *Cs.*: 'a ram that is castrated, wether; *ra-ton* a castrated he-goat'; according to my authorities, however, *tón-pa*, and *ra-tón* signify a ram and he-goat one year old, *ton-tsér* and *ra-tsér* being the feminine forms (?) — 3. *tón-pai lo* *Mil.* the years between childhood and manhood, juvenile years, *Sch.* *tón-po*, cf. *kýóg-ton*.

ཐོང་ཕྱ་ *tón-spu* mane of the camel *Sch.*

ཐོངས་པ་ *tóns-pa* *Mil.*?

ཐོད་ *tod* 1. *Cs.* a head-ornament, crown; gen. the usual covering for the head in the East, turban, *la-tód* *Glr.* id.; *dbu-tód* resp.; *sá-yig tód-du* *béṅs-pai ka* the letter k having for a crown the letter s: ཐོད་ *Zam.* — 2. = *tog* I.: **go-tó** *C.* over or above the door; *ka-tód-la*, *ka-tóg-la*, *ka-tód-la*, up, upon *Ld.* — 3. threshold, *yá-tód*, *má-tód* = *yá-re*, *má-re*. — 4. v. *tód-pa*. — 5. *tod-rgál* *čé-ba* (*ton*?) *Mil.*, acc. to the context: angry, wrathful. — 6. *tod-tód* v. *su*.

ཐོད་པ་ *tód-pa* 1. skull, cranium; skull of a dead person, death's head; *tod-skám* a dry skull, *tod-rlón* a fresh skull *Thgr.*;

tod-krág a skull filled with blood *Thgr.*; *tod-pór* a drinking-cup made of a skull. — 2. col. forehead, brow; *tod-rtsá* vena frontalis *Lt.*; *tod-čins*, *tod-kébs*, *tod-brgyán*, turban.

ཐོད་ལེ་ཀོར་ *tod-le-kór* *Lex.* alabaster; *Tar.* 67, 18 *Schf.* = ཐུཌི་ཀ་, chalk.

ཐོན་ *ton* v. *tón-pa* and *dón-pa*; *tón-pa* *C.* also: good, fair, beautiful; *smrá-bar tón-pa* eloquent.

ཐོན་མི་ *tón-mi*, or *tú-mi sam-bhó-ta* n. of the minister that was sent to India by king Sroṅbtsangsgampo, in order to procure an alphabet for writing.

ཐོབ་ *tob* 1. v. *tób-pa*. — 2. v. *debs-pa*.

ཐོབ་རུ་ *tob-ču* *Schr.*, **tob-če*, *tob-či*, *teb-ču** *C.*, button (v. *tob-či*).

ཐོབ་པ་ *tob-pa* I. vb. (synon. to *nyed-pa*, and exclusively in use in *W.*) 1. to find, frq. — 2. to get, obtain, *nas tob* *B.*, *ná-la tob* col., I find, I get; *tob-par gyúr-ba* id.; to partake of, to come to, *dád-pa* faith (to come to the faith) *Mil.*; to obtain, to get possession of, to subject to one's power *Dzl.*; *da-drág tob-mtár* *Gram.*: after (words) that have got a *da-drág*; *saṅs-rgyás*, *rgyál-po*, *bdág-po*, *tób-pa* (lit. to get the Buddha etc.) to become a Buddha, a king, a lord; **čag-dzód tob-če** *W.* to become frq. (cf. *rgyál-po*). —

II. sbst. that which has been got or obtained: the sum, result, of a calculation etc. *Wdi.*

III. **tób-če(s)** *W.* adj. that which is to be got or received, e.g. **būlon tób-čes-si būn-yig** a list of demands to be called in, of money owing.

Comp. *tob-rgyál byéd-pa* to rob, pillage, plunder (?) *Sch.*; *tob-čá* the share which one gets *C.* — *tob-tán* *Cs.* 'income, revenue'; more accurately: that which falls to one's share, as a reward or pay, for work, services etc., e.g. bits of cloth or silk, which a tailor may keep for himself. — *tob-nór* 1. share, quota. 2. quotient. — *tob-bló* *C.* desire, *bkür-sti tób-pa* ambition *Schr.* — *tob-tsir* (lit. the turn of getting,

receiving) **claim, right; duty, due**, *tób - tsír ná - la yod* I have a claim, a right to it *W.*; **tób-tsír tán-čé** *W.* to give each his share in his turn (prop. acc. to the due turn). — *tób-rim* *Glr.* id. — *tób-yig* **reptory, index**. — *tób-sról* prob. = *tób-tsír*, **right of succession** *C.* — *tób-sá* *C.* **contest, quarrel, strife; scramble**, e.g. for money thrown among the people.

ཐོབ་བྱ་ *tóm-bu* = *túm-bu*.

ཐོབས་པ་ *tóms-pa* v. *tóms-pa*.

ཐོར་ཁོང་ *tor-kód*, or *tor-gód*, a Mongol tribe.

ཐོར་མགོ་ *tor-mgó* v. *tur-mgó*.

ཐོར་ཚྭ་, ཐོར་རྒྱས་ *tor-čóg, tor-tsúgs*, (also *do - kér*) a plaited tuft

of hair, toupet, *Lex.*: *čó - toi tor-čóg; tor-čóg dar sna lña bñis* *Pth.* he bound his tuft of hair with a silk string of five colours; prob. = *γtsug-tór* q.v.; *tór-to(r)* *Lex.* id.

ཐོར་པ་ *tór-pa*, also *tór-pa* *Med.*, the small-pox *Sch.*; in *Sik.* *tór - ba* signifies pimple, pustule, but the usual word for this is *srin - tór*, and in *W.* **pul - tór** has a similar meaning, whereas *tór-bu* *Med.* denotes a whole class of diseases, comprising dyspepsy and cutaneous disorders. — *dmartór* measles *Sch.*

ཐོར་བ་ *tór-ba* 1. v. *tór-ba*. — 2. v. *tór-pa*.

ཐོར་བྱ་ *tór-bu* **single, separate**; *Tar.* 120, 19: *prá - mo tór - bu - pa* separate little works, books *Schf.*

ཐོར་མོ་ *tór - mo* the growing fat of cows, goats etc. in consequence of sterility *Sch.*

ཐོར་བ་ *tól-ba* 1. v. *tól-ba*, pf. to *rtól - ba*, what has come forth, what has been raised, elevated(?) *Sch.* cf. *tol-tól* *Mig.*; *tol-byin* to arise, to begin, suddenly *Sch.*

ཐོས་པ་ *tós - pa* 1. vb. to hear *B., C.* (*W.* **tsór-čé**), *rgyál-po zig-gi ytam tós-sam*, or only *rgyál-po zig tós-sam* *Dzl.* have you heard of a king? *brós-so zér-bai ytam rgyál-poi snyán-du tós-so* it came to the king's hearing that he had escaped. *Glr.*

— 2. adj. *mán-du tós-pa* far-famed, renowned, frq.; *ma tós - pa* unheard of; *tós - gról* the title of a book which is read to the soul of a deceased person (**tā-dhól** *C.*, **to-dól** *W.*), and the full title of which is: *tós-pa tsám-gyis gról-ba tób-pai čos* a doctrine by the hearing of which a man is instantly saved *Thgr.*; *tós-čün* *Mil.* hearing little.

ཐྱིག་ཐྱིག་ *trig-trig* the creaking of shoes.

ཐྱག་ *twag* *Ld.* the sharp sound, the crackling, which is heard, when a branch of a tree is breaking off; cf. *tsa-rág* and *ldim*.

མཐའ་ *mta* *Cs.*: the lower part of the body, *mta - gós* a vestment for it, a sort of petticoat (acc. to others: toga) worn by Lamas.

མཐའ་ *mta* (cf. *tá-ma*) 1. end, ending, i. relative to space: edge, margin, brink, brim, of a well *Glr.*, skirt of a forest, gen. *mtá-ma*; limit, bound, border, confines, frontiers, *mta skór-ba* to go round the confines (of a place); *mtá-las dás-pa* exceeding all bounds, very great, e.g. *sdug-bñál* *Thgr.*; used even thus: *rgyál-po bñúgs-pai mtá-la bskor* to walk round him that sits on a throne *Glr.*, po.; adverbially: *dé-mta* round this (mountain) *Mil.*; *mta dbus kin-tu* in the whole country (in the frontier districts and in the central parts); *mtai rgyal-kams* neighbouring or border-country; *mta* id., e.g. *mta bñi* the four border-countries, i.e. all the surrounding territory, frq.; *mtai nor* the treasures of the border-country *Glr.*; *mtai dmag* border-war.; in the Tibetan part of the Himalaya mountains *mta* denotes in a special sense **Hindoostan**; — in grammar: **termination**, *na ma ra la žes-rnams mtá-dan* words ending in n, m, r, l; *ga-mtá* a final g. 2. relative to time: *bskál-pai mta* *Dzl.* the termination of a Kalpa; *dus-mtái* me the conflagration at the end of the world, the ecpyrosis; in a more general sense: *mta nán-pas* as this will end badly; *mta yèig-tu* *Wdi.* and *Tar.* 4, 7 *Sch.*: on the one hand, in part, in a certain degree, in some respect; *Schf.*: 'schlechthin' (?) —

mta-yòd-pa final or definitive sentence or judgment *Sch.*; *dei mta yòd-pai pyir* in order to settle it definitely, viz. by counter-proof, *Gram.*; *yán-dag-mta* the true end, i.e. objective truth *Was.* (297); the rest, remainder, *re-dògs-kyi mta span* having given up also the last remnant of fear and hope *Glr.*, cf. *mtá-dag*; *mtá-ru*, *mtar* 1. towards the end, towards the boundary or the neighbouring country; at the end etc.; *mtar tóg-pa* to reach, to attain to the end, frq.; *tsei mtar tóg-pai grans* the number of those that reach the (natural) end of life *Dzl.*; *mtar-tug-pa-méd-pa* inexhaustible *Dzl.*; *mtár-pýin-pa* (rarely *mtar-kyil-ba*) id.; also absolutely as sbst. *mtár-pýin-pa* a perfect, a holy person, a saint; *mtár-ton-pa* id. (?) *Mil.*; *mtár-byed-pa* to give a work its finish *C.*, (*Sch.*: 'to destroy, demolish?') 2. adv. lastly, finally, in conclusion *Dzl.*, *Thgy.*; perh. also to the very last, wholly, altogether. 3. postp. with genit. after, behind, *rgyal-rábs sum-brgyái mtar* after 300 royal generations *Glr.*; *sá-mtar šin*, *šin* is to be written after a final s, *Gram.* — 2. aim, purpose *Cs.* — 3. system, opinion *Tar.* 107, 4 *Schf.*, perh. for *grub-mta*.

Comp. and deriv. *mtá-klas-pa Cs.* = *mtá-med-pa*, yet v. *mtas*. — *mta-skór* circumference, perimeter, v. *dpag-tsád*. — *mta-kób* v. *kob*. — *mta-grü Glr.* 42? — *mta-rgyás* very wide *Schr.* — *mta-lcags* frame, of a mirror etc. *Schr.* — *mta-čag Med.*? — *mta-rtén* final consonant *Gram.*; *mta-rtén-med-pa* ending with a vowel *Gram.* — *mta-tig* boundary line *Sch.* — *mta-tog-tág* unceasing (?) *Sch.* — *mtá-dag* several, sundry; all, frq.; *mai-tsig mtá-dag* the plural sign *mta-dag Gram.* — *mta-drañs Gram.*? — *mtá ma* the end, *grál-gyi mtá-mai bú-mo* the girl at the end of the row (opp. to the middle or the other end, not necessarily to the beginning, like *mýug-ma*); border, hem, seam, of dresses *Dzl.*; *den mton-ba mta-ma* to-day we see (him) for the last time *Glr.* (*tá-ma* would be more correct, like *Dzl.* २२, 16). — *mta-mal-pa*

sometimes for *tá-mal-pa*. — *mtá-mi* borderer; neighbouring people. — *mtá-med-pa*, *mtá-yas-pa* infinite, endless. — *mta-yšéb Wdn.*?

མཐར་ mtar 1. v. *mta*. 2. for *tar*.

མཐར་སྐྱོད་ mtar-skyól the bringing to an end, carrying through, persistence, perseverance *Mil.*

མཐར་གྱིས་ mtar-gyis by turns, successively, *Dzl.*; by degrees, gradually.

མཐུ་ཁྲ་ mta-kas, *Zam.* = पर्यन्त, border, limit? cf. *mta* compounds.

མཐོང་ mtiñ acc. to *Cs.*: 'indigo', and 'mtiñ-šin indigo-plant'; acc. to a Lama from Lhasa however: 1. mountain-blue (which is found, together with malachite, in the hills near Lhasa). — 2. from the resemblance: indigo-colour (whereas indigo as a substance is *rams*), and esp. a light sky-blue, azure; cf. *mton-mtiñ*.

མཐོང་རིལ་ mtiñ-ril, *Lex.* a certain bird; *Sch.*: a sort of wild duck; acc. to *Pth.* a smaller bird.

མཐོུ་ mtiu v. *mtu*.

མཐོུ་ mtil 1. bottom, of a vessel, of the sea; floor, of a room *Glr.*; foundation, of a house. — 2. the lower side of a thing; inner or lower part of a thing, *lág-mtil* (resp. *pyág-mtil*) the palm of the hand; *lag-mtil-na* in the closed hand; *lag-mtil gan* a closed handful; *rkañ-mtil* (resp. *žabs-mtil*) the sole of the foot; *lham-mtil* the sole of a shoe; *mtil bzi* the palms of the hands, and the soles of the feet. — 3. the background, the far end, of a cave, a tunnel etc. — 4. *C.*: the centre, the principal or chief part, of a town; the principal place, chief city, capital, of a country.

མཐུ་ mtu 1. power, force, strength, of the body, of the mind, of Buddha, of a prayer, of witchcraft etc.; ability, power or authority to do a thing; *mtu dan ldán-pa* strong, powerful, efficacious, able etc., *mtu-méd* powerless, feeble, unable; **mi za tu mé** *C.* I must eat it; *bsgrub-mi-nus-mtu-méd-la soñ* we must be able to fulfil it *Mil.*; *mtu-*

zig-gis by an extraordinary manifestation of power or strength *Dzl.*; *klui mtu yin* that is an effect of the *Lus*, is produced, comes from the *Lus Stg.*; *mtus* by virtue of, frq.; *mtu-stóbs* = *mtu*. — 2. magic, witchcraft, *mtu ytón-ba Mil.*, *mtu dēbs-pa*, **táb-čē** *W.*, to practise witchcraft, to injure a person by magic spells, to bewitch *Mil.* and col. frq.; *mtu ser brtad rsum-po rdzogs-par bslabs* conjuring, raising tempests, exorcising ghosts, all these things I have learned thoroughly *Mil.*; *mtu-bo-čē* high-potent, high and mighty *Tar*.

མཐུག་ *mtug* v. *tug*.

མཐུན་པ་ *mtud-pa* v. *tud-pa*

མཐུན་པ་ *mtun-pa*, also *tun-pa*, to agree, to harmonize; agreement, harmony; agreeing etc., 1. in a general sense, c. *dan*, . . . *yin-par don mtun-no* they agree in the opinion of her being . . . *Gl.*; *mtun-par byéd-pa* to make agree, to bring to an agreement, to make consistent, *mtun-par gyur-ba* to be made agreeing or consistent *Gl.*; *dgóns-pa yèig-tu mtun-pa* unanimous; *lhai lugs dan mtun* god-like (in deeds) *Gl.*; *rigs mtun-pa* of equal birth; *lo mtun-pa* of the same age, contemporary; *blo mtun-te* being of the same mind, similarly disposed, *čos byá-bar* with respect to religion *Gl.*; *ka mtun-par* with one mouth, *gros mtun-par* with one accord, unanimously, as one man; *grabs mtun-pa* to live in harmony; — to be adequate, corresponding to, e.g. *yid (dan) mtun-par*, resp. *tugs dan mtun-par*, to one's wish, as one could desire = *yid bzín-du*; *nad dan mtun-par* corresponding to the disease, fit or proper for the disease. — 2. in a special sense 1. viz. *yid dan*, to be wished for, desirable, particularly in *mtun-rkyén*, v. *rkyén*; also: to wish, to like, to delight in, *kyed-rnams-kyis mtun-pai rdzas* things wished for by you, desirable to you *Mil.*; 2. with or without *yèig-la yèig*: *mtun-nas* whenever they (the two nations) lived in peace with each other (opp. to *kón-nas*) *Gl.*; *mtun-*

par rтам byéd-pa to converse amicably *Gl.*, to enter into negotiations of peace *Gl.*; *mtun-par byéd-pa* 1. v. above, 2. to caress, to fondle, to dandle *Gl.*; *šin-tu mtun-par yod* they are on the best terms with each other, are making love to each other *Gl.*; *mtun-po bsdad dug* col. id.; *mtun-po byéd-pa* to be kind, affable, condescending *Mil.* (opp. to being proud, cold, reserved); *rgya bod jnyis mtun-on* there will be a good understanding between China and Tibet *Gl.*; *mi mtun-pai pyogs tams-čád-las rgyál-ba* to gain the victory over all the hostile parties; *mtun-gyur-gyi yi-ge C.* letter of recommendation; *mtun-čan W.* gentle, peaceful.

མཐུར་ *mtur*, also *mtür-mgo*, v. *tür-mgo*, halter, *rtu-mtur* *Lea.* id.; *mtur-täg rein*, *reins Sch.*; *mtur-mtá* the end of the reins, e.g. to place them into the hands of another.

མཐུས་ *mtus* v. *mtu* 1.

མཐོ་བ་ *mté-bo*, col. *mté-bón*, *mté-čén*, *mtéb-mo* (v. also *te bo*), thumb, *rkán-pai mté-bo* the big toe; *mtéb-čün* the little finger, the little toe *Gl.*

མཐོ་བུ་ *mtu* 1. a little hammer; 2. *mtu-čün* the little toe.

མཐོ་ *mtó* 1. a span, from the end of the thumb to the end of the middle finger when extended; *mtó jál-ba* or *yál-ba*, *W.* **táb-čē**, to span, to measure by the hand with the fingers extended; *mtó gán*, *mtó ré tsam* a span (in length), *mtó do two spans*. — 2. v. *mtó-ba*.

མཐོ་གོང་ *mtó-gón* a little triangular receptacle into which the likeness of an enemy is placed, to whom one wishes to do harm by witchcraft *W.*

མཐོ་རྒྱལ་ *mtó-rgyab* earnest-money *W.*

མཐོ་བ་ *mtó-ba* 1. to be high; highness, height; high, lofty, elevated, *B.* (cf. *mtón-po*). frq. fig.; *rigs čé-zin mtó-ba* - *ste* being of high and noble birth *Dzl.*; *dé-las mtó-ba* more elevated than that, surpassing, surmounting that; c. accus. or instrum., high

as to (stature, rank etc.) *mtó-na* when I am high, when I rise; *mtó-ba ṅnón-pa* to lower what is high, to bring down, to humble, frq.; *nas mto-mtó byós-pas dma-dmá byun* the more I was aspiring, the more I was brought low *Pth.*; *sbyin-pa mtó-ba Stg.* was explained: gifts or alms bestowed from a sincere heart. — 2. **hammer**, v. *to-ba*; *mto-po* - *to* a stone used as a hammer *Cs.*

Comp.: *mto-kyad* height, highness *Dzl.* — *mto-dógs Pth.* (together with *gyo-sgyú*, and *ṅrag-dóg*) perh. mistrust, suspicion; **tón-dod-čan** *W.* ambitious, aspiring, aiming at things too high. — *mto-spyód W.* a haughty manner. — *mto-dmán* 1. *Cs.* high and low, uneven; also *Schr.* 2. height, *mtó-dmán mnyám-pa* of equal height *Glr.* — *mto-tsám(s)-pa* v. *to-tsám-pa*. — *mtó-ris* heaven, abode of the gods, paradise, Elysium.

མཐོན་གཤམ་ *mtón-ga Sch.*, *mtóns-ka Pth.*, chest, breast, *mtón-ga-nas dzin-pa* to seize by the breast *Pth.*

མཐོན་བ་ *mtón-ba* to see, 1. vb. n. to have the power of vision, often with *mig-(gis)*; *mtón-bar gyur-ba* to obtain the faculty of seeing, to recover one's sight; *mtón-bar byéd-pa* to make (the blind) see *Dzl.*; *mig-gis nye mtón rin mi mtón* he sees only when the object is near, not when it is far, he is short-sighted *Med.*; *nye-mtón* short-sighted *Sch.* — 2. vb. a. 1. to perceive, by the eye, to see, to behold, *bód-kyi ri mtón-bai ri* an eminence from whence one can see the mountains of Tibet *Glr.*; *mi ṅzán-gyis mtón-sar* (a place) where one can be seen by others; *de bú-mos mtón-bar mdzáad-do* he made it visible to the girl, he made her see it *Dzl.*; *mtón-ba zig yód-na* if there is one that has seen it, if there exists a witness *Dzl.*; *de mtón-ste šes* seeing this, I came to know, i.e. from this I saw, I perceived; *mtón tos dran reg*, frq., the seeing, hearing, touching, thinking of (e.g. a form of prayer, or magic formula); *ma ṅón-bar*, (or *ṅón-ba*) *mtón-nas* as he saw his mother coming. 2. with accus. and

termin.: to regard, consider, take for, *Thgy.*; *rdzas dkar sér-por mtoñ Lt.* taking white things for yellow ones. 3. to meet, find, catch. 4. to know, understand, perceive (mentally) *Mil.* 5. col. to undergo, suffer, endure, misfortunes, pain etc. (cf. *stonpa* 4), *mi mtón mtón-ba* to suffer what is not to be suffered, not bearable nif., cf. *ltá-ba*.

Comp. *mtón-kun Cs.* 'a window', prob. for *mtóns-kun*. — *mtón-sgom-čan Thgy.* was explained: one who instantly knows and understands every thing he sees (?) — *mtón-ṅkor*, *mtón-mfa*, the reach of sight, range of vision *Cs.*, **tón-ṅkor-la bor** *W.* do not take them (the horses) farther than you can see them; the horizon *Cs.*; *mtón-dug* ('eye-poison') evil-eye *Sch.*; envy, grudge, jealousy. — *mtón-snán* v. *snán-ba*. — *mtón-byéd* that which sees, the eye *Cs.*; the substance which is the source of vision, a species of gall, *आलोचक Med.* — *mtón-lám* the path of obtaining the power of sight, a mystical state *Was.* (139) — *mtón-lugs* the way of beholding, of viewing a thing; notion, idea, opinion = *snán-ba*, *mtón-lugs ṅsum-du byun* three different opinions were forming *Glr.*

མཐོན་སྒྲུབ་མཐོན་སྒྲུབ་ *mtóns, rgya-mtóns* 1. an opening for the smoke

in a ceiling or roof, also *mtóns-kun*. — 2. also *mtóns-ka*, pavilion, platform, open gallery, on a flat roof *Glr.* (*Cs.*: 'impluvium, or the opening in the middle of a square building', for which, however, the Tibetan word seems to be *Kyams* or *Kyams-mtóns*).

མཐོན་སྒྲུབ་ *mtóns-ka* silk ornaments on the borders of a painting *Cs.*

མཐོན་སྒྲུབ་ *mtóns-pa Cs.*: to lose one's senses; perh. *tóms-pa*.

མཐོན་ཀླུ་ *mtón-ka*, or *mtón-ga Lex.*; *Cs.* 1. azure, sky-blue (?). — 2. n. of a flower. — 3. *Glr.* one of the five celestial gems; *mtón-ka čén-po* another of these gems. —

མཐོན་པོ་ *mtón-po* high, elevated, *B.* and col. (cf. *mtó-ba*), of water deep, of the voice loud, of weight and measure full, of rank high; **čos-skad tón-po** *W.* high-

sounding words, pompous style; **lág-len tön-po** W. highly skilled, well practised. — *mtön-mtön* 'the high blue (thing)' viz. the hair of the head of Buddha, always represented as of a light sky-blue.

མཐོལ་བ་, འབྲུག་བ་ *mtöl-ba, ṭöl-ba, to confess, to avow, nyés-pa* Dzl.; *mtol tsáns* (cf. *gyod-tsáns*) **confession, acknowledgment**, *mtol-tsáns byéd-pa* Dzl., *mtol bšags-pa* to make confession, to confess, which acc. to Buddhist doctrine involves atonement and remission of sins.

མཐོལ་བ་ *mtos* 1. *Ld.* high, elevated, **fin-si sañ tos ma len** do not take more than is right! — 2. *Mil.*?

འབྲུག་བ་ *ṭag-pa*, pf. *btag*, fut. *btag*, imp. *tog*, 1. to **grind**, *rañ-ṭag-gis* in a mill Dzl., *gro* wheat, *pyé-mar* to flour; to reduce to powder, to **pulverize**, by means of two stones (cf. *ytun*); to **mash**. — 2. to **weave**, *snám-bu* cloth; *ṭag(-pa)-po*, *ṭag-mkan* a **weaver**; *dar-ṭag-bu-mo* the daughter of a silk-weaver Glr. — *ṭag-stán* loom Sch. — *ṭag-rdó* mill-stone, grinding-stone(?) Sch.

འབྲུག་བ་ *ṭán-po* Wdñ. a bodily defect or deformity, prob. *tén-po*.

འབྲུག་བ་ *ṭad* liking, pleasure; will; joy, v. the following article.

འབྲུག་བ་ *ṭád-pa* I. 1. to be pleasant, agreeable, well-pleasing cdp., *ṣuñ de kun šin-tu sém-s-la ṭád-pa ṣig byuñ* all these sayings have pleased me very much *Mil.* — 2. (not governing a case) to please, to be acceptable, to be considered as good, to be (generally) admitted, *mi ṭád-par mton* I see that (this reading) is not generally accepted *Zam.*; *šes-puañ ṭád-do* it occurs also in this form *Zam.*; *mi-ṭád-de* wrong! *Was.* (294); to be fit, proper, suitable (syn. to *-os-pa*), *sém zér-bu mi ṭád-la* as it is not proper to call it soul, as it cannot fitly be called soul *Mil.* — 3. a familiar word, very frq. used, in W. almost the only word for *dga-ba* and *dó-d-pa*, **sém ṭád-de** cheerfully, joyfully W., *ṭád-rgyu mēd-pa tsañ ṣig-la* prob.: as he became angry *Mil.*; **sém-mi nán-ne ṭad*

*soñ**, also **tiñ* (q. v.) **ṭág-pa-ne ṭad-soñ** W. I have been heartily glad; *ṭad-ṭád-dra yañ Mil.* though apparently rejoicing; **mā ṭad-ṭád** W. I am very glad of that; **sém ṭád èg-čé** W. to make glad, to exhilarate; **sá-heb-bi zò-la mi ṭád-da** W. does your honour not like curdled milk? **ṭád-kan** W. willing, ready; **gá-ru ṭád-na soñ** W. go wherever you like; *lóg-pa-ṭad* let us turn back Glr.; *rañ-ni ṭád-lu* voluntarily, spontaneously.

II. Sch. = *ṭán-pa*, *ṭud-lán* = *ṭán-po*.

འབྲུག་བ་ *ṭan bad*, *ṭan-dré* a demon Sch.

འབྲུག་བ་ *ṭán-pa* (cog. to *brtán-po* and *ṭán-po*?) Cs. also *ṭád-pa*, firmness, constancy, in *Lex.* explained by *nán-tan*; *mi ṭán-po* a steady, resolute man Cs.

འབྲུག་བ་ *ṭáb-pa* to combat, to fight, in a battle; to quarrel, to dispute, to brawl; *ka-tsub dan ṭáb-pa* to struggle with a snow-storm *Mil.*; *ṭáb-pa mēd-čün ší-ba* to die peaceably, without a struggle; *ṭáb-pa dñim-na* when quarreling (persons) are reconciled; *ka-ṭáb* Cs. a fighting with the mouth, altercation; *lag-ṭáb* Cs. a fighting with one's hands, a close fighting, a scuffle (Sch. gesticulation?); *ṭab-król* *Lex.* dispute, contest; *ṭab-krüg* prob. id.; (*Lex.* གཡུག་ weapon?); **ṭab-ṭháb** C. weapons, arms; *ṭab-čás* ammunition, requisites for war *Schr.*; *ṭab-brdñis*, *à-kui ṭab-brdñis* the quarreling and thrashing of my uncle *Mil.*; *ṭáb-mo* quarrel, fight, row, fray, battle, B. and col. frq., *ṭáb-mo byéd-pa* B., **zò-èr** W., to quarrel, fight etc.; *ṭáb-mó spród-pa* to fight a battle, to join battle Glr.; *ṭab-zób* a dry cough Sch. — *ṭab-rtsód* altercation, quarrel, brawl, frq. — *ṭab-ya* antagonist, *Kyód-kypis nai ṭáb-ya byed dgos* thou must contend with me Glr. — *bdñid-moi ṭáb-ya* a termagant, a she-devil to struggle with *Mil.*; *ṣnás-skabs-kyi ṭáb-ya* the antagonists of life, i. e. the family and relations a secular man has to struggle with *Mil.* — *ṭab-rágs* intrenchment, breast-work, fortification C.

འབྲུག་པ་ རྒྱུ་པ་ a cricket Sch.

འབྲུག་པ་ རྒྱུ་པ་, pf. རྒྱུ་པ་, 1. to seize, to lay hold of, to grasp, to take a firm hold of, esp. with the teeth (dogs), or the jaws (serpents W.); to sting (of bees W.); to embrace, *rkañ-pa རྒྱུ་པ་-ཅེ་* W. to put one's arms around a person's feet, as a suppliant; to grasp intellectually, to comprehend (?) Glr. — 2. to gnash, so one's teeth; to shut closely, ka one's mouth, frq. — 3. to join, unite (vb. n.), grógs-su, grógs-por Stg., in friendship, byá-bar in an act, an undertaking Dzl.

འབྲུག་པ་ རྒྱུ་པ་ v. རྒྱུ་པ་.

འབྲུག་པ་ རྒྱུ་པ་, Lex. = mkérgs-pa, hard, solid; bag-čags rgyid-la རྒྱུ་པ་ prob.: inordinate desire has taken a firm hold of your minds; sra-རྒྱུ་པ་ Sch. strong, robust, sinewy; á-རྒྱུ་པ་-te, and རྒྱུ་པ་-kyi bag-čags Pth.?

འབྲུག་པ་ རྒྱུ་པ་ 1. vb. n., pf. རྒྱུ་པ་ to drop, to fall in drops, to drop from, krag ma རྒྱུ་པ་-par Lt. without any blood dropping out. — 2. vb. a., pf. རྒྱུ་པ་, fut. རྒྱུ་པ་ to cause to fall in drops, to instil etc.

འབྲུག་པ་ རྒྱུ་པ་-slad Cs. a term of blame or abuse; Lexx.

འབྲུག་པ་ རྒྱུ་པ་ a cover, covering; རྒྱུ་པ་-og tsud? Sg.

འབྲུག་པ་ རྒྱུ་པ་, pf. རྒྱུ་པ་ and རྒྱུ་པ་ (cf. རྒྱུ་པ་-pa), to gather, of clouds, storms; ná-bun bzin-du རྒྱུ་པ་-par gyir-to (all the Buddhas) came drawing nearer like clouds of mist Glr.; to condensate, vb. n. ljon-sin tams-cad dgá-bai tsál-du རྒྱུ་པ་ all the trees afford a delightful shade Glr.; byin རྒྱུ་པ་ drowsiness overcomes me; po. and fig. to grow dark or dim, šes-pa consciousness Med. — རྒྱུ་པ་-po dark, close, dense.

འབྲུག་པ་ རྒྱུ་པ་ v. རྒྱུ་པ་.

འབྲུག་པ་ རྒྱུ་པ་ 1. adj. v. རྒྱུ་པ་. — 2. vb., also རྒྱུ་པ་, pf. རྒྱུ་པ་, btus, fut. རྒྱུ་པ་, imp. རྒྱུ་པ་, རྒྱུ་པ་ (Cs.), to gather, collect, pick up, šin, me-tog, frq.; རྒྱུ་པ་-mi an assemblage of men, council, Cs.

འབྲུག་པ་ རྒྱུ་པ་, pf. རྒྱུ་པ་ (Cs. also རྒྱུ་པ་ I have drunk out), (fut. རྒྱུ་པ་ Cs.), imp. རྒྱུ་པ་, (Cs. also རྒྱུ་པ་ drink out!), W. *འབྲུག་པ་-ཅེ་*, to drink, frq.; to suck, to smoke (tobacco), to eat (soup); to be soaked, drenched (cloth) Dzl.; nams-pa རྒྱུ་པ་ to drink one's fill Dzl.; zo-འབྲུག་པ་, zo-འབྲུག་པ་ suckling baby; zo-འབྲུག་པ་ dus-na during the time of giving suck Med.; རྒྱུ་པ་ tsám-gyis immediately after drinking Thgy.; རྒྱུ་པ་-so they were engaged in drinking Glr.; རྒྱུ་པ་-du rin-ba, W. *འབྲུག་པ་-ཅོག་*, drinkable; རྒྱུ་པ་-ba sbst. drink, beverage, bzá-ba dan རྒྱུ་པ་-ba, bza-btin (W. *zabtin*) meat and drink, frq.; རྒྱུ་པ་-ču water for drinking Mil. —

འབྲུག་པ་, རྒྱུག་པ་ རྒྱུ་པ་, mñug-pa, adj. and abstr. sbst., རྒྱུ་པ་-po adj, thick, mta-འབྲུག་པ་ thicker toward the margin or edge Mig.; gen. of woven stuffs, opp. to sráb-pa; sráb-འབྲུག་པ་ 1. thin and thick, 2. thickness relatively; also consistency, of liquids, opp. to slú-ba Med.; dense, nags, frq.; sound, heavy, rnyid རྒྱུ་པ་-po a sound sleep; strong, bag-čags རྒྱུ་པ་-po a strong inclination Mil.

འབྲུག་པ་, རྒྱུག་པ་ རྒྱུ་པ་-pa, mñud-pa to make longer by adding a piece, to piece out, to prolong, ju-dün W. a sleeve; skyé-ba རྒྱུ་པ་ mi dgos he has no need of adding a re-birth, a new period of life Pth.; རྒྱུ་པ་-ma 1. addition, prolongation, *sróg-gi རྒྱུ་པ་-ma tán-čé* W. prolonging life (by medicine, careful nursing). — 2. aid, assistance, subsidy, e.g. to a needy betrothed couple; also a gift of honour, a present, offered to a departing benefactor or respected Lama W.; dmag-འབྲུག་པ་ subsidies; auxiliary troops. — 3. help, assistance in general.

འབྲུག་པ་ རྒྱུ་པ་ gatherer, šin-འབྲུག་པ་ a gatherer of wood, rtsa-འབྲུག་པ་ of grass.

འབྲུག་པ་ རྒྱུ་པ་, pf. རྒྱུ་པ་, fut. རྒྱུ་པ་, imp. རྒྱུ་པ་, རྒྱུ་པ་, W. *འབྲུག་པ་-ཅེ་*, to cut into pieces, v. རྒྱུ་པ་-pa.

འབྲུག་པ་ རྒྱུ་པ་-pa, pf. རྒྱུ་པ་, btums, fut. རྒྱུ་པ་, imp. རྒྱུ་པ་, btum, W. *འབྲུག་པ་-ཅེ་*, to cover or lay over, to put over, to

coat, *zánš-kyis* *Glr.*; to wrap up, to envelop, v. *ytüm-pa*.

འབྲུག་པ་ *tums* barren, sterile; addled (eggs); *blo-tums* stupid *Lexx.*

འབྲུ་ *tur* supine of *tü-ba*.

འབྲུ་བ་ *tül-ba* to rise, to spread, of smoke, vapours, perfumes, *ga-pur tül* it smells of camphor *Lex.*; *rdul mi tül-bar byäs-pai ög-tu* after having laid the dust *Dzl.*; *la-lüs bdug-spös tül* some persons were spreading perfumes *Pth.*

འབྲེག་པ་ *tögs - pa* *Cs.* to set out on a journey. (To me only **täg-čē** *W.* is known.) 1. to pack up. 2. to depart. It prob. signifies the same as *täg-pa*, *dögs-pa* to lift, raise, take up, cf. *yi btäg - des*, or *degs - pa* to shift, to change, lodgings, to remove; *täg-käg* carpet-bag, knapsack.

འབྲེང་ *ten*, perh. only another spelling for *tēn*; *Sch.* has *tēn-la bön-ba* to throw away as unfit, and if that be correct, it may serve to explain both significations mentioned under *tēn*.

འབྲེང་བ་ *tēn-ba* *Cs.* to be lame, to go lame, cf. *tēn-po*; also adj.: *bsu-mkan byiu tēn-ma cig kyan med* not even a lame chicken came to meet me *Mil. nt.*

འབྲེན་པ་ *tēn-pa* 1. to draw, to pull, *gyén-la* up, upward, *mdün-du* forth, out; *par ten tsur ten* they pulled to and fro, this way and that way *Pth.*; *nur-gyis* by jerks, by little and little *Glr.*; *yöl-ba tēn-pa* a curtain drawn before *Glr.*; **u' tēn-čē** *W.* to draw breath, to breathe; in *W.* esp. used for to draw out (a cork) to take off (a pot-lid), to draw or take away (a pot from the fire). — 2. to stop, to stop short, to wait, *tēn-pa bzai* it will be advisable to stop, to wait. — In *W.* also = *rtēn-pa* to lean, recline, repose on. — **gór-la tēn-čē** *W.* to form on a lathe, to turn. — *Sch.*: *ten - kyér* forgetting and remembering (?).

འབྲེབ་ *teb* overplus, extra, supernumerary, *gos-teb* a supernumerary dress *Lex.*; *mal-gos teb-kyis tūm-pa* to wrap up in an extra blanket *Lex.*; *zag yèig teb* one

day over, or too much; *tēb-pa* to have too much (?) *Sch.*

འབྲེབ་པ་ *tēbs - pa*, pf. *tēbs*, (prop. the passive or neuter vb. to *dēbs-pa*, but often not differing from it, v. *dēbs-pa*) 1. to be thrown, strewed, scattered, *sá-bon Mil.*; to be afflicted with, befallen by, *nád-kyis* a disease, frq., also with *lüs-la* *Glr.*; *lan tēbs-pa* to answer; *ysal tēbs-pa* to be explained minutely; to be understood perfectly *Thgr.* — 2. *W.* to be hit or struck (= *kēs-pa*; **i-ru teb son** I have been hit here (stung, bitten etc.); **teb dügte ton** put it down, hitting (the right place), i.e. put it just in its proper place; **mi tēb-čē** not to hit the mark, to miss the aim; **ma teb** the blow did not strike home; even of a prayer is said: **teb**, it has hit, it has been heard. — 3. *Cs.* in a general sense: to take, seize, hold fast; *tēbs - lēib* *Cs.*: 'a tailor's instrument for holding fast cloth etc. in sewing; a thimble'; but the latter is undoubtedly to be spelled *mteb* (or *teb*)-*lēibs*; v. *lēibs*.

འབྲེས་པ་ *tēms-pa* *Cs.*: 'to shut, comprise, cover, include; v. *tams-pa*'; the *Lexx.* have only: *nan-čags-tēms*, and *tēms-nán* w.e. In *W.* it is 1. vb.n. to *tams-pa*: **lág-pa tem** my hand has been squeezed in, **tēm-čei čá-lag** a thing (e.g. a machine) giving chances of being squeezed. — 2. to suffice, = *kyéd-pa*, *ldán-ba*.

འབྲོ་འཆོས་པ་ *to-tsáms-pa* v. to etc.

འབྲོག་པ་ *tög-pa* *Cs.* = *ytög-pa*, *Sch.* also = *täg-pa*.

འབྲོག་པ་ *tögs-pa* pf. and imp. *tögs*, 1. to take, to seize, to take up, a knife, a sword *Dzl.*, provisions in order to distribute them *Dzl.*, esp. to carry *Dzl.* and elsewhere; *röl-mo tögs-pa* *Glr.*, *Tar.* 21, 16, prob. to carry musical instruments (or to make music?); = *tób-pa* to receive, **mii lus fogs re-ré*, or *fogs tsád** all that have received human bodies by the metempsychosis *C.*, *W.* — 2. = *dögs-pa* with *pan*, frq., v. *dögs-pa*; *Tar.* 159, 16 = to name, to call.

འཕྱོད་པ་ *ton-pa*, pf. and imp. *ton*, vb.n. to *don-pa*, in *W.* very freq., in *B.* less so, = *byün-ba*, 1. to come out, to go out, **dag - sa kán - pa - ne ton** he is just coming out of the house; *kun pyir ton-te* all coming out *Mil.*; to remove (from a house or place), to leave, **ton-čág** *W.* the last farewell; to depart, to emigrate; *ču pá-gar ton-nas* when I shall be beyond the river *Mil.*; more carelessly: **yul ton - na, lün-pa ton-na** *W.* when one has passed through, the village, the valley; **dün-du ton - čé** to step or come forth (from the crowd etc.); to rise, arise, originate, v. *snyin-rüs*. — 2. for *ón-ba*, to come, esp. *Bal.* — 3. to come from, to proceed from, to have origin, *bod kō - rán - nas ton-pa yin* these are products of Tibet itself; hence: to occur, like *on-ba, tsón-pas kūr - nas ton dug* (these goods) occur as imported, are imported; *rig-pa-can miñ ton yin-te* known as being acute, sagacious.

འཕྱོད་པ་ *tób-pa*, v. *tób-pa*.

འཕྱོམ་པ་, བྱོམ་པ་ *tóm(s)-pa, tóm(s)-pa*, to be dim, dull, clouded, of the senses and the understanding, **nyid tóm-čé** *W.* to slumber, to doze, **nyid yúr-čé** id.; *mgo-(bo) tom* consciousness is clouded or darkened, by intoxication, disease *Med.*; also of religious darkness *Pth.*; **mig tom - tóm ča dug** *W.* he is dazzled (by the brightness of the sun); *ldoñs-sin tóm-s-par gyur* having become blind *Dzl.* འཕྱར་ *tor* fragment, of a book *Tar.*, cf. *tór-bu*.

འཕྱར་པ་ *tór-ba*, pf. *btor*, fut. *γtor*, imp. *tor*, 1. prop. vb.n. to be scattered, of leaves by the wind *Dzl.*, to fly asunder, to be dispersed; to fall to pieces, to decay, of the body after death *Mil.*; to burst, of a gun; but also vb.a.: *mé-tog tór-ba* to strew flowers *Glr., Dzl.*; *tor-ñun* libation *Cs.*, *ču-tór* libation of water *Sch.*; cf. *γtór-ba*. — 2. *W.*: to have notches, flaws, of edge-tools.

འཕྱོམ་པ་ *tól-ba* v. *mtól-ba*.

5

ད་ *da* 1. the letter *d*, originally, and in the frontier districts also at present, pronounced like the German *d*, i.e. not quite so soft as the English *d*; in *C.* as initial aspirated and low-toned, *dh*; as final letter half dropped, and changing a preceding *a, o, u* into *a, o, u*; as prefix in *Kh.* and *Bal.* = *γ*, not differing from the prefixed *g*. — *da - drág* is a term used by grammarians, for the now obsolete *d* as second final, after *n, r, l*, e.g. in *kund*, changing the termination *du* into *tu*; *no, ro, lo* into *to*; *nam, ram, lam* into *tam*. — 2. num. figure for 11.

ད་ *da* 1. gen. at the head of a sentence: now, at present, just, esp. before the imp. mood: *da kar-dán-la soñ* just go to Kardang! directly, immediately, forthwith, instantly; in narration sometimes (though rarely) for then, at that time. — 2. in col. language after the emphatical word of the sentence: it is true, to be sure, indeed, **loñ da yod ñul med** time I have, it is true, but no money.

Comp. *da-ko Sch.* = *da*. — *dá-čì* a little while ago, lately. *Mil.* and col. — *dá - ča* in future, henceforward. — *da - nyid* the present time; but just now. — *dá - lta(r)*

1. **now, at present**, *dā-ñi-nas dā-lta pān-la* from lately till now *Thgy.*; *dā-ltai* (or *dā-ltar-gyi*) *bār-du* until now; *dā-ltai spyód-lam* our course of acting during this life *Glr.*; *dā-ltar-gyi byā-ba*, or *diōs-po* a person's experience or actions during the present period of his life *Dzl.*; *da-lta-nyid-du Glr.*, *da-ltu-rān Mil*, *Pth.*, instantly; *dā-lta-ba Cs.*, *dā-ltar-ba Gram.*, *dus dā-lta-ba* the present time, presence; the present tense. 2. **W. hereafter, afterwards**, **dāg-sa mi gos*, *dāl-ta ton** I do not want it now; give it me afterwards. — *dā-ste* henceforth, from this time forward *Dzl.* — *da-dūn* (frq. pronounced and spelled *da-rūn*) v. below. — *da-dé Glr.* and *C.* **now**. — *da nān* this morning. — *dā-ni* 1. **now**, 2. **henceforth** *Glr.* *da-pyī(n)-čad Dzl.*, *da-pyis Glr.* henceforth. — *dā-byun* a man of yesterday, an upstart. — *dā-tsam* about this time. — *da-tsun* henceforth *Pth.* — *da-γzōd* but now, but just, not until now. — **da-rāns** *C.* = *da-nān*. — *da-rūn*, *da-dūn* still, still more, *da-rūn ton* give still more! *da-rūn légs-par γsūn-bar zu* please, explain it more in detail *Ma.*; still longer, once more, *da-rūn yan* again and again, over and over again; **da-rūn tsā-big ma tsar** *W.* it is not quite finished yet. — *da-rés* (*Sch.* also *da-ré-ba*?) 1. **now, now at least, but for this time** (opp. to *snān-čad*, *snar*, *pyis*) *Mil.* 2. **W. formerly, heretofore** (opp. to *da now*). — *dā-lo* this year, in this year.

དཀ་ *dā-ka* horse-shoe, **dā-ka gyāb-pa** to shoe a horse *C.*

དུ་ཅི་ *dā-čì (stā-čì?)* sickle hook, for cutting off briars *Lh.*

དུ་ཅུ་ *dā-ču* mercury *Med.*

དུ་ཅི་མ་ *da-trig* a medicine *Med.*

དུ་ཅི་མ་ *da-drug* v. the letter *d.*

དུ་ཅི་མ་, དུ་ཅི་མ་, དུ་ཅི་ *da-priug*, *dwa-priug*, *da-tsé*, orphan.

དུ་མ་ *dwa-ba* a plant *Med.*, yielding an acrid drug; *da-tsōd* id. (?); *da-vgōd*, and *da-yyūn* are two species of this plant, the

former of which is considered to be of greater virtue *Wdū*.

དུ་ཅི་མ་ *dā-bag* v. *tā-bag*, *tar-bāg*.

དུ་ཅི་མ་ *da-bér* v. *tu-bér*, *mda-bér*.

དུ་ཅི་མ་ *da-byid* lizard, *Med.*; *Lex.* = *skyin-gór*.

དུ་མ་ *dā-ra* col. and sometimes *B.* = *dār-ba* buttermilk.

དུ་མི་ *da-li* several low-growing kinds of *Rhododendron*.

དག་ *dag* 1. sign of the plural, eleg. for *rnams*; often added to the pronouns *de* and *di*, and sometimes to numerals; also in the combination *dag-rnams*. In translations of Sanskrit works it denotes the dual number. — 2. *nā-dag*, *kyéd-dag*, seems in *Mil.* often to be used for *nā-lta-bu-dag* my equal, or equals (another reading is *nā-lta*, v. *lta* 2). — 3. *W.* col. = *da*, esp. in the compounds **dāg-sam*, *dāg-sa** now; also certainly, it is true (v. *da* 2) *Mil.* — 4. v. *dāg-pa*.

དག་པ་ *dāg-ka* is said to be used in *Ts.* for *dē-ka*.

དག་ཅི་ *dāg-čì* *Lh.* mint, aromatic plant, *Mentha Royliana*.

དག་མ་ཅི་མ་ *dag-ga-dog-gé* *Ld.* for *dog-dog*.

དག་པ་ *dāg-pa* (prop. pf. of **dāg-pa*), clean, pure; cleanness, purity; as adj. also *dāg-po*, *W.* **dāg-mo**; *dāg-par gyūr-ba* to become clean, *dāg-par byéd-pa* to make clean, to cleanse, to purify, *dāg-par krū-ba* (*W.* **dāg-mo tū-čē**) to wash clean; more frq. fig.: **ka ma dhag** *C.* impure, incorrect, vulgar pronunciation, cf. *sgra* 1; *rigs ma dag* impure blood or kindred; com. pure with regard to religion and morals, (also = holy, sacred, relative to lifeless objects), *lus dan nāg dan yid-kyi las yōns-su dāg-pa* quite pure in word and action *Dzl.*; *lus dag sems dag dbān-po dag*, also *lus-γtsān* etc. id.; *dāg-par tsō-ba* to lead a pure, a virtuous life; *smōn-lam dāg-pa* is stated to mean a sincere prayer *Glr.*; *rnām-(par) dag(-pa)* quite pure, most holy, frq.;

hence *nam-(par) dag(-par) rtsi-ba*, or *mdzad-pa* is used for: to justify, in a scriptural sense, by *Chr. Prot.*; *ni* or *ma-dag-pa* **impure**; **impurity**, *bkrus-na mi-dag-pa med-do* when they have bathed they are quite clean *Dzl.* — Adv. *dag-par*, e.g. *krü-ba* v. above; *dag-tu* **assuredly, certainly** *Lt.(?)*; *dag-gis* purely = quite, entirely *S.g.(?)*; **dag-mo** *W. id.*, **dag-mo srág-če** to burn completely, **dag-mo za-če** to eat all, to consume entirely. — *yán-dag-pa* *Skr.* **सत्यक्** *Trigl.*, **actual, real**, *yán-dag-par* *ču yin* in reality it is water *Dzl.*; more frq. construed thus: *de yin yán-dag-na* if it is really that, *btson yán-dag-na* if you are really willing to sell it, *dod yán-dag-na* if you really wish it, *kyód-la yod yán-dag-na* if you really have *Dzl.*; *yán-dag-pa dan bdén-pai tsul bžin-du* in truth and in reality *S.O.*; *yán-dag-pa ni bden-pa-ste* since that which is real is true *S.O.*; *yán-dag-pa-nyid* reality *S.O.*; *dgé-bai zos-rnams yán-dag-par blán-ba* to assume, to adopt, virtuous habits earnestly *Stg.*; *yán-dag-par rdzogs-pa* really accomplished *S.O.*; *yán-dag-par ltá-ba* to be orthodox, v. *dgé-ba* *bču*; *yán-dag lam* the right way, = *tár-lam* *Mil.*; *yán-dag-dón* seems to be = *nes-don* *Mil.*, but *yán-dag dón-du ynyér-ba* to aim at, to aspire to, truth *Mil.*; *yán-dag-pai dón-la jüg-pa* to be pious *Thgy.* —

Comp. *dag-brjód* orthoepy *Cs.* — *dag-tér-ba*, *dag-tér byéd-pa* *Sch.* to clean, to cleanse; *Tar.* 189, 22; *dag-ster(-čer)* *mdzad-pa*. — *dag-(pai) snan(-ba)* *Schr.* 'good opinion'(?), prob.: a pure, sound view or knowledge *Gr.*; in *Mil.* it has a similar meaning; **dhag-nán jón-wa** *C.* to lead a holy life. — *dag-žin* holy country *Sch.* — *dag-yig* orthography; *siñon-gyi-dag-yig* the older orthography; *brda-dag* = *dag-yig*.

དག་པ་ dag-pa, *W.* **dag-če**, v. *tég-pa*.

དང་ dan, postp. c. accus, **with** (*Lat. cum*), *na dan* with me (often with the addition of *bčás-pa*, *than-yèig*, *mnyám*, q. v.), e.g. to go, speak, play, quarrel with; *bud-méd dan nyál-ba* to lie with a woman; in

some cases it must be omitted in English, or rendered by other words, as: *gron-kyér dan nyé-ba*, *rin-ba* near the town, far from the town; *de dan drá-ba* equal to that. Some particular ways of using *dan* are the following: 1. for **and**, *yser dan diül dan lèags-la-sógs-pa* gold, and silver, and iron, and the other (metals). The *shad* is here always put after *dan*, which shows that in the mind of the Tibetan *dan* never ceases to be a postposition; it can therefore be used only for connecting nouns and pronouns. In enumerations it is employed in different ways, and often quite arbitrarily, e.g. after every single noun or pronoun except the last one, or also after the last; it is used or omitted just as the metre may require it; or when a sum is mentioned, in the following manner: *byün-ba bži ni*: *sa (dan) ču (dan) me (dan) rluñ dan bžio* the four elements: earth, and water, and fire, and air, four they are; or, esp. in col. language, thus: *sa dan yèig, ču dan ynyis* etc. — 2. **distributively**: *žag dan žag, lo dan lo*, day by day, every year; *kyim dan kyim-na Tar.* every one in his house. — 3. after a personal pronoun col. almost like a sign of the plural: *na dan ynyis-ka* we two, both of us. *na dan tsán-ma* all of us. — 4. after the inf., and in *W.* after the gerund in *gin*, *nyi-ma šar-ba dan* at sun-rise, as soon as the sun rises, when the sun rose; *lo brgya lón-pa dan* when a hundred years had (or shall have) passed away, after a hundred years; *smrás-pa dan kyim-du soñ* with saying so, he went home, is gen. translated: he said so and went home, and so frq. in narration; *W.*: **šüg-ča ton dan** with a whistling, **tón-gin žig dan** at beholding. — 5. after an imperative for **and**, *sgo rduñs šig dan de-dag on-ño* knock at the door, and they will come *Dzl.*; *yid-la byos šig dan bsád-do* give heed, and I will explain it to you *Stg.*; or it is used in the following manner: *lēgs-par sems šig dan ma nór-ram* consider it well; have you not made a mistake there? *nyon čig dan siñon-dus-na* listen to me!

དང་ *dan*

5

དད་པ་ *dād-pa*

Now, there was in olden times etc. *Dzl.* and elsewh., frq.; *lon zig dan ná-la dbán yod* do take it! I have the power, you know, i.e. I shall answer for it *Dzl.*; in more recent times it is used (also when not followed by any other words) as an imperative particle = *zig*: 'da zo dan' *byas-pas* saying 'eat!' *Glr.*; 'da ltos dan' *ysuís* 'now just see', he said *Mil.*; even after *zu*, which in its application is like a verb in the imperative: 'ysuín-ba zu dan' *zes zér-bas* saying 'pray, teach (us)!' *Mil.* — 6. In *W.* *dan* is used improperly for the instrum.: **bér-ka dan duñ** strike with the stick! and for by or through with respect to persons: **yóg-po dan šab-šób zer** he cheats me, tells me a lie, through his servant.

དང་ *dan* 1. meadow *Lh.* — 2. *dan*, or perh. better *tan*, (cf. *tin*), **tan tán - ðe*, or *tan cò - ðe*, *tan šan cò - ðe**, to read in a singing or drawling manner *Ld.* — 3. *dán-du lén-pa*, c. *la*, to submit, yield to, comply with, *Glr.*, *Tar.*; c. accus. *submissively* to put up with (*Sch.* and *Wts.* are hardly right).

དང་གི་, དང་ཁྱིམ་ *dán-ga, dán-ka*, 1. appetite, *dán-ga gag* my appetite is gone, *mi bde* is bad, *Med.* and *Mil.* (*Sch.* 'the will?'). — 2. *C.* for *dám-ka*.

དང་པོ་ *dán-po* 1. the first, with respect to number, time, rank, *dán-poí ytam de sus zer Pth.* who spoke (raised) the first rumour? who was it that first got up the rumour? *dán-poí nyin-par* on the very first day; *na-tsód dán-po-la yná-s-pa* being still in the prime of life *Wñ.*; the former, he that is mentioned before another, *dán-po ynyis* the two first named *Thgy.*; the former, the earlier, he that precedes another in point of time, = *siá-ma*, opp. to *pyi-ma*, *óg-ma*, the latter. — 2. the first thing, part etc., *nyin-moi dán-po-la* at the beginning of day, at day-break *Tar.*; *dan-po-nyid-du* in the first place, before the rest, above all, before every other thing *Thgy.*; *dán-po-nas* from the very beginning *Thgy.*, *Tar.*; *dán-por*, and very frq. *dán-po adv.*, firstly, in the first place; at first, in the beginning. — *las-dán-po-pa* a beginner, *las-dán-po-pai dús-su* as long

as he is only a beginner *Thgy.*; *las-dán-po-pai byis-pa* like *νήπιος* (child) in the *N.T.*, *Mil.*

དང་བ་ *dán-ba* 1. to be pure, *nám-mka dán-nas Mil.*; gen. adj. **pure, clear**, *bras dán-ba* picked rice *Lt.*; of inclinations, dispositions, feelings: *séms-čan kún-la rab dán-ba* full of love towards all creatures; *dge-séms dán-ba* a pure, sincere disposition to virtue *S.O.*; most frq. **devout, pious; devotion, faith**; *dáni-bai séms* id. (in *W.* often confounded with *yden-ba*). — 2. *lag dán-ba* = *dár-ba*, v. *darba* II. 2.

དང་ཙེ་ *dán-tse W.* a field-terrace.

དང་ར་ *dán-ra* (spelling dubious) stable, for cattle, *C.*, *W.*

དང་ལ་ *dán-la* 1. *Sch.* 'a tract of land abounding in springs'. — 2. n. of a high mountain pass, north of Lhasa, called *Tantla* by *Huc* II., 231.

དང་སྤྲེལ་ *dwañs-pa*, *C.* also **dhán-po**, **pure, clean, clear**, = *dan - ba* I., of air, water; *ynam-dwañs* a clear sky, fine weather (*W.* **fan**); *dañs-snag* reddish gray *Sch.* — *dwañs-ma* 1. the chyle, *Ssk.* **रस**, concerning which Brahmanical and Buddhist physiology has led to a great many phantastical ideas, *Med.* frq.; also fig., mostly in an obscure and unintelligible manner. — 2. *Sch.*: 'the spirit, the soul', a signification not found hitherto in any book, but acc. to a Lama's statement the word denotes the soul, when purified from every sin, and to be compared to a clear and limpid fluid, in which every heterogeneous matter has been precipitated. — *dañs* is also not seldom met with erroneously used for *dwañs* and *mdañs*.

དད་པ་ *dād-pa* 1. secondary form of *dód-pa* to wish *Dzl.* and elsewh.; hence in compounds: *skom-dād* **thirst**, **tágs-dad-čan** fond of dress or finery (cf. *dogs-pa*) *W.*, and in similar expressions. — 2. to believe (cf. **श्रद्धा**) in a religious sense, more significant than *yid-čes-pas* and including a devotedness full of confidence, like *πιστεύειν* in the *N.T.*; also **faith**, more fully *dād-*

pai seems, and adj. **faithful, believing**, *yón-bdag dád-pa* the faithful giver of alms *Mil.*; more fully *dád(-pa)-dan, dad-lán; ma-dád-pa*, and *dad-méd* **unbelieving**; often with *mos* or *gus*: *kun dad-dad-mos-mós-su dóg-pa-la Mil.*; *dad-ñin-gus-par gyur-ba Glr.*; *dad-par gyur-ba, dád-pa byéd-pa* to become **faithful or believing, to believe**, frq.; *dád-bzin-du* full of faith; *dad-brtsón* for *dád-pa dan brtsón-grüs Tar.* — Note. **mi ñig-la dád-pa tob** *W.* col. a man becomes a believer, v. *tób-pa*; but *Tar.* 35, 1 *págs-pa Dhi-ti-ka-la dád-pa tob* means: he was brought to believe by hearing the Reverend Dhitika.

དན་ད་ *dán-da*, and *dan-róg*, medicinal herbs *Med.*

དན་ད་ལི་ *dán-da-li*, or *dan-dál*, *Ld.* a sieve, gen. consisting of perforated leather and a wooden frame; *rás-dan-dal* a sieve made of cloth (inst. of leather).

དན་མོ་ *dán-mo* (spelling?) the female of the ibex, and of the musk-deer.

དན་ *dam* (a root signifying bound, fast, fixed, from which the following compounds, as well as *sdóm-pa*, are to be derived), sbst., also *dam-tsig* and *yi(d)-dam*, resp. *tugs-dam*, a solemn promise; vow, oath, confirmation by oath, like *bden-tsig*; *dam bèa-ba* 1. to promise, 2. the act of promising, the promise; also *dám-bèa Mil.* and col.; *dám-bèa bul-ba* resp. to make a promise, e.g. *mi báb-pai* not to descend *Mil.*; to promise solemnly *Mil.*; hence *yi-dam*, and (more popularly) *dám-bèa* the sacrament *Chr. Prot.*; *dam bèas-pa* a promise made; *dam srün-ba, dám-la yná-s-pa*, or *nyé-bar byéd-pa, dám-bèas-pa spyód-pa, dám-bèas-pa bzin-du byéd-pa, dám-bèas-pa dan mi gál-ba*, to keep one's promise; *nyáms-pa* to break (a promise, a vow); *dam-nyáms-kyi lás-rnams* violations of duty; *dám-la dóg-s-pa* to exorcise demons etc. *Glr., Pth.*, but only by gentle persuasion, which induces them to promise to do no harm anymore, not by magic power (so it was expressly stated by a Lama); *dám-la jóg-pa Tar.* 125 id. (ni f.); *dám-can, dam-tsig-can Mil.* bound by an oath etc.; *dám-ču*

prob. water which is drunk in taking an oath *Pth.*

དན་ཁ་ *dám-ka Glr., dám-ga Wts., tám-ga Cs.*, a seal, stamp, resp. *pyag-dám*, esp. for the seals of Lamas; *dám-ka rgyáb-pa* to seal, to stamp; *kyi-dam* v. *kyi*; *dam-rgyá* = *dám-ka Tar.*; **dam-čig** *W.* seal of a Lama, used as an amulet.

དན་པ་ *dám-pa*, acc. to the explanation of a Lama: bound by an oath or vow, consecrated; but *Lexx.* render it by བརྟམ་ *aby* i.e. = *mčog*, thus *Dzl.* 23v, 4; 32, 9, and *Cs.*: noble, brave, excellent, which is prob. also the sense of the word when compounded with *čos, skyés-bu*, and other words. Its usual rendering, however, is 2. holy, sacred, *blá-ma dám-pa, skyés-bu dám-pa*, a holy Lama, a holy man, and most frq. *dám-pai čos, dám-pa čos, dám-čos*, the holy doctrine, the holy religion of Buddha. Yet, in the interpretation of passages the original meaning (noble, excellent) ought to be resorted to much oftener. So also *gyóg-mo dám-pa ñig Glr.* signifies an excellent, a favourite female slave, but not exactly a holy or a faithful one.

དན་པོ་ *dám-po* 1. strong, firm; tight, narrow, of fetters etc.; gen. adverbially *dam-du*, e.g. to bind, to lock up, to seize firmly, securely. — 2. of laws, commandments, severe, strict, exact.

དན་དུ་ *dam-dum* various *Sch.*; yet cf. *dum*.

དར་ *dar* 1. 1. silk, *dár-gyi* of silk, silken; *mjal-dár* resp. for *ka-btágs C.*; *rgyái nan dar* fine Chinese silks *Thgy.* — *dar-dkár* white silk *Glr.* — *dar-sküd* silk-thread; *gos-méd dar-sküd dra* stark naked *Ma.* — *dar-góš* silk dress, *Cs.* also silk-stuff. — *dar-čün* a bunch or fringe of silk *Cs.* — *dar-čen Ld-Glr.*, acc. to *Schl.* = *ka-btágs*, yet cf. the significations given sub I. 2. — *dar-tág-mkán* a silk-weaver; *dar-tág-bu-mo Glr.* the daughter of a silk-weaver. — *dar-pón* = *dar-čün*. — *dár-bu* a coarse kind of silk *Cs.* — *dar-búbs* a whole piece of silk-stuff rolled together. — **dhar-ma-ré** *C.* 'neither silk nor cotton', half silk half

cotton; acc. to others velvet. — *dar-dmân-pa* raw silk *Schr.* — *dar-tson-pa* a dealer in silks, a silk-mercator. — *dar-zab* the finest silk, frq.; a piece of such silk. — *dar-yab* a silk fan. — *dar-yig* a narrow ribbon-like piece of silk-stuff *Gl.*, *Mil.* — *dar-liu* = **dhar-ma-ré**. — *dar-sâm* the lower border of a silk dress *Gl.* — *dar-(gyi) srin(-bu)* silk-worm. — 2. a cloth, made of whatever material; flag *Wts.*, sail (v. *gyôr-mo*); *gyar-dar* a hoisted flag; *mdun-dar* a little flag fixed to a lance; **ru-dhâr** *C.* military banner. — *dar-löög* little flags fixed on houses, piles of stones, and the like (v. *Schl. Buddh.* 198). — *dar-po-čé* 1. a large flag fastened to a flag-staff; 2. flag-staff, mast. — *dar-tso* a military division, squadron *Sch.* — *dar-sin*, *dar-bér*, prob. flag-staff.

II. ice, icy plain; *dar čägs* ice is forming; also substantively = *dar, mtsô-la dar-čägs* *btab Mil.* — *dar-zâm* ice-bridge. — **dar-jâr** ('clinging to the ice'?) *W.* a dark-gray aquatic bird.

III. v. *dar-yèig*, *dâr-ba*, *dâr-ma*.

དར་རྒྱས་གླིང་ dar-rgyas-glin v. *rdo-rje-glin*.

དར་སྒྲ་ dâr-sga walnut.

དར་གཅིག་ dar-yèig (col. also *dal-yèig*), a little while, a moment; *dar-yèig lôn-pa-na* after a little while *Gl.*; adverbially: for a little while, for a moment *Mil.*; directly, instantly, in a moment *Mil.*; *dâr-tsam Sch.* id.

དར་ཇིར་ dar-dîr humming, buzzing *Mil.*; wailing, lamenting *Pth*

དར་རྩོ་ dar-rdô grinding-stone for Indian ink *Sch.*; *bdâr-rdô* would perhaps be more correct.

དར་པོ་, དར་མོ་ dâr-po, dâr-mo, col. for *dâl-po*, *dâl-mo*, v. *dâl-ba*.

དར་བ་ dâr-ba I. sbst., also *dâ-ra*, *dar*, buttermilk, *dar-ysâr* fresh buttermilk.

II. vb. 1. to be diffused, to spread, of influence, power, opinions, diseases, *čes dâr-ba* to gain much ground, to increase exceedingly *Lt.*; *dâr-du jüg-pa* (act.) to extend, enlarge, e.g. academies *Gl.*; *dar-*

güd spreading and decaying, increase and decrease; **dhâr-po** *C.* grand, magnificent, of a feast, drinking-bout. — 2. with *lag*, to take in hand, to put hand to a work, *c. la Dzl.*; also *dân-ba*.

དར་མ་ dâr-ma 1 the age of manhood, manly age, prime of life, gen. reckoned from 30 to 50, but acc. to *Sg.* from 16—70; *dâr-la báb-pa*, or *dar-báb*, a person in the prime of life, frq.; *dar-gân* col. id.; *dar-yöl* a person beyond that age. — 2. a man, and *dâr-mo* a woman in the prime of life.

དར་མོ་ dâr-mo v. *dâr-po*, *dâr-ma*.

དར་སྒྲ་ dâr-smân v. *dar-tsur*.

དར་ཙམ་ dâr-tsam v. *dar-yèig*.

དར་ཚིལ་ dâr-tsil *Sch.* 'groin'(?).

དར་(སྒྲ་)ཚུར་ dar-(n)tsur *Wili.* = *dar-smân*, alum *Sch.*

དར་ཡ་ཀན་ dar-ya-kan a medicinal herb *Med.*

དཔའ་ཡམས་ dal-yams *Mil.*, rims-dâl *Mil.*, epidemic disease, plague, or perh. n. of a particular disease.

དཔའ་ཅིག་ dâl-čig, col. for *dar-yèig*.

དཔའ་ཐོག་འཇུག་པ་ dal-tög jug-pa to attack and disperse an enemy *Sch.*

དཔའ་ dâl-ba, dâl-bu, slowness, ease, quietness, leisure (opp. to haste, hurry, vehemence), **dhâl-wa* (or *dhâl-bu*) *yo³-dham** *C.*, have you time? *dâl-ba čig-gi skabs-su* when he happened to have nothing to do *Dzl.*; *dâl-bar dhig-pa* to be disengaged, unemployed; *dâl-ba bgyad* the eight conditions of rest, the state of being free from the eight *mi-kôm-pa*; to these belong the *byor-pa bêu*, i.e. ten goods or blessings which, in part, are but more particular definitions of the eight rests, yet include also other blessings; hence both together are called *dâl-byör bêu* - *brgyad* (another instance of this peculiar way of reckoning v. sub *nyin-mtsân*). As these various conditions are partly characteristics of 'humanity', and attainable only by human

beings, they might be denominated 'the (eighteen) specific blessings of humanity'. Often they are also used directly for 'condition of humanity, or of human nature', this kind of existence being, from a religious point of view, the best and most desirable. *rnyed-dkái dál-ba mi lus*, and similar expressions frq. occur (Cs. has calmness, tranquillity of mind, evidently mistaking it for *rnal-byor*). *dál-ba, dál-bu, dál-po, dál-mo*, *W.* also **dál-čan**, quiet, calm, of the mind, the water; gentle, of the wind; slow, lazy; **sē-gyū**, *dhāl-wa*, or *šē-pa dhāl-wa** *C.* phlegmatic disposition. — Adv. *dál-bar* (v. above), *dál-gyis, dál-bus*, slowly, softly, gradually, e.g. to draw, opp to *drá-gtu*; *dál-groi rgyun bžin* like a stream flowing gently and softly; *mi-dál-bar Dzl.* incessantly.

དལ་མོ་ *dál-mo chine, loin.*

དལ་བཅོང་ *dal-btsón* (spelling dubious), **dal-tson tán-čē** *W.* to carry on compulsory trade. This is frequently done by Eastern rulers, who in time of personal need make a sale of goods, compelling people to buy at fixed prices.

དི་ *dī*, num. fig.: 41.

དི་གར་ཅི་ *dī-gar-či* is said to be a provincialism, and secondary form of *γi-ka-rtsé*, n. of a town near Tashilunpo.

དི་མར་ *dī-mar Sch.*: 'a certain worm or insect'.

དི་རི་རི་ *dī-ri-ri* buzz, murmur, hum, low confused noise, as of crowds, of a number of praying people, of wailing prisoners, of birds on the wing *Glr.*

དིག་ *dig*, the Persian دیک, a large kettle, washing-copper, brewer's copper.

དིག་པ་ *dig-pa* 1. *Cs.* a stammerer, also *ka-dig*, cf. *dig-pa*. — 2. *C.* reeling, staggering, intoxicated.

དིང་དིང་ *din-din, gád-mo din-din Tar.* 158, 4 prob. an onomatopoetic word, *Schf.* 'laughing aloud'.

དིང་སང་ *din-sán = den-sán.*

དུ་ *du* 1. num. fig.: 71. — 2. for *tu* (q.v.) after final *n, d, n, m, r, l*. — 3. how many? *bslēbs-nas zlá-ba du lon* how many months is it ago that he came? — *du-dū* how much, how many each time? *dū-žig* how much about? *dū-ma* many, *žag dū-ma* many days; *dū-mar pye* it is divided into several (parts) *Wdn.*; *lon dū-mar* many a time, often *Cs.*; **dū-ma rākša** *C.* col. a great many, very much (perh. 'devilishly much', from *rākšas*).

དུ་བ་ *dū-ba* (cf. *dūd-pa*) smoke, *ful*, or *gyén-du pyur* smoke rises *Zam.*; *dū-ba-pa Sp.* very poor people that pay but a trifling tax, proletarians (prop. 'smoke-people' that have nothing but the smoke of their fire). — *du-ba-mjug-rin* a comet. — *du-žag C.* the smoke or vapour hanging over towns and large villages in the morning.

དུག་ *dug* poison, *dug blūd-pa* to administer a poisoned potion to a person, to give him poison to drink; *dug-mi-ynód-par gyur* he becomes proof against poison *Dom.*; *čū-la dug dēbs-pa* to poison the water *Pth.*; *dug ysum* in a moral sense, *dod-čāgs, yti-mug, že-sdān*; sometimes *dug bia*, five moral poisons, are mentioned.

Comp. *dug-čan* poisonous. — *dug-nyén* an antidote *Cs.* — *dug-mdá* a poisoned arrow. — *dug-sbrul* venomous serpent. — *dug-méd* not poisonous. — *dug-šog* poisonous paper *Mil., Pth., Glr.* — *dug-sel* that which neutralizes a poison *Cs.* — *dug-srūn* a preservative against poison *Cs.*

དུག་དི་ *dug-ti* (or *dug-ste*?) *Ts.*, so, thus, in this manner, also *nig-ti*.

དུག་པོ་ *dug-po*, esp. *Ū* (= **ču-pa** *Ts.*, **gon-čē** *W.* coat, garment, dress *Mil.*

དུགས་ *dugs*, esp. in medical writings; it seems to denote 1. heat: *Tar.* 31, 21 *tsád-pai dugs-kyis* by the glowing heat of the day *Schf.*; *S.g.*: *čui dri dugs rlāns-pa* *če* the water (i.e. urine) has a strong smell and emits much heat(?) and vapour; *Lt.* 22, 4. 5; 22, 4; 23, 5; 23, 4; 23, 10. *čui rigs šin-tu dugs-pa Mng.* adj.? — 2. revenge, grudge, rancour, **dug kór-če, dugs-*

*lân lôn-čè** to take vengeance, to revenge one's self.

དྲུག་པ་ *dugs-pa* W. 1. to make warm, to warm, *mé-la* at the fire, e.g. one's hands, a plate. — 2. to light, to kindle, **me dug-čè** to light a fire; **kân-pa mes dug son** the house has begun to burn, has caught fire; **zá-čè dug tsár-kân** burnt food, a burnt meal; **dug-qi** a burnt smell.

དྲ་ *duñ* 1. a tortoise shell, *duñ-rdó* a petrified tortoise shell Cs. — 2. a shell, both small shells, worn as an ornament (*skye-duñ-prén* necklace of shells), and more particularly the great trumpet-shell, which is sounded on certain occasions; it is usually of a pure white, hence *duñ-dkár* 1. trumpet-shell, 2. white rose C., *duñ-so* snow-white teeth Pth., *duñ-ru* snow-white horns Mil.; a trumpet-shell wound to the right (*gyás-su kyi-ba*) is regarded as valuable as it is rare Glr. — 3. trumpet, tuba, *duñ búd-pa* to sound, to blow a trumpet; *krim-s-duñ* judgment-trumpet, trumpet used in courts of justice, *čos-duñ* church-trumpet, trumpet used in religious ceremonies, *dmag-duñ* war-trumpet, *lün-duñ* hunting-bugle; *rkañ-duñ* a trumpet or cornet made of a hollow thigh-bone; *zans-duñ* a copper trumpet, a bass tuba eight feet long; *dbañ-duñ* a similar instrument, but of less dimensions; *rwa-duñ* a trumpet of horn, *rag-duñ* a brass trumpet. — 4. skull (?) Sch. has: *duñ-čen* 1. skull, 2. = *rkañ-duñ*; in Glr. Brahma is called *duñ-gi* for-*tsogs-čan*.

དྲ་ཇ་ *duñ-ñe* constant, continual Dom.; *duñ-ñe-ba* Thgr. id.

དྲ་དྲ་ *duñ-duñ* staggering, reeling, tottering, wavering Sch.

དྲ་པན་ *duñ-pán*, C. **dhuñ-pén**, basin.

དྲ་འཕྲུ་ *duñ-pýar* Pth., 100 million Sch.

དྲུས་པ་ *duñs-pa*, secondary form of *yduñs-pa*, love, *dád-pa* *dañ duñs-pa* *žig skyés-te* Mil., frq.; *yid-duñs* = *snyin-brtse-ba*, frq.; **dhuñ-bhu** C. love, **fú-gu-la dhuñ-bu jhè-pa** cf. *yčes-pa*.

དྲ་པ་ *dud-pa* I. sbst. (cf. *du-ba*, and the Pers. دود) smoke, W.: **kân-mäg dud-pa mā mēd-Kan dug** there comes very little smoke into the room. — *dud-ka* Sch.

1. having the colour of smoke, dark-gray. 2. family, household. 3. chimney (?). — *dud-ku* Sch. 'liquid soot'; prob. soot mixed with water, smut; Lt. compares morbid evacuations or matter ejected from the stomach with *dud-ku*. — *dud-bál* soot Sch., prob. flocky soot. — *dud-bún* a cloud of smoke Cs. — *dud-rtsi* soot, smut Cs. — *dud-lóm* chimney.

II. vb. 1. to tie, to knit, to knot, v. *mdud-pa*. — 2. pf. of *dud-pa*, stooping, bent, hence *dud-gro* quadruped, beast, animal, opp. to man that walks erect Stg.

དྲ་པ་ *dun-pa* great diligence, assiduity, *dun-pa drag-po*; **dun-čan** very diligent W. (cf. *dun-pa*, and *rtun*).

དྲ་པ་ *dub-pa*, vb. to be or get tired; adj. tired; sbst. fatigue; *mī dub-bo* they do not get tired Dzl.; *nál-zin dub-nas* Glr.; *lus dañ nag yid dub* Pth. he is tired in body, mouth, and soul, i.e. he has no strength for doing, saying, or thinking anything good. — *dub-čan* tiresome Cs. — *dub-rgyu* anxious, sorrowful Sch.

དྲུས་ *dubs*, Stg. frq.: *nyé-zin dubs nyé-bar* acc. to the context it might mean: very probably; but the word seems to be little known.

དྲ་ *dum* a piece, frq.; as a measure or certain quantity of meat, v. *yzugs*; *dum-po* a large piece Cs.; *dum-bu* a small piece, frq.; *dum-bur yčóg-pa*, *yčód-pa*, *byéd-pa* to break, to cut to pieces. — *dam-dum* several small pieces or things Cs.; perh. = *dum-dum* Ld., e.g. *yul dum-dum*, or *gron dum dum* several scattered farms, hamlets or villages, which have together one common name.

དྲ་ *dur* tomb, grave, *dúr-du jüg-pa*, *dzúd-pa* (Cs. *débs-pa*) **(s)kūñ-čè** W., to bury; *dur rkó-ba* to dig a grave. — *dúr-rkun* grave-robber, plunderer of tombs. — *dúr-kun* grave, tomb. — *dúr-krod* acc. to etymology denotes a cemetery, burial-

ground, but in Tibet it signifies a place to which corpses are brought to be cut into pieces for hungry dogs and vultures, this being considered a very honourable mode of burying (or rather disposing of) dead bodies, *Köpp.* II, 322. These places of course are haunted by demons and foul spirits; *dür-krod-pa* an ascetic living at such a place, *Burn* I, 309. — *dür-rgyas* the last food which a dying man eats. — *dür-sgam*, *dür-sgrom* **coffin**. — *dür-rdo* **tomb-stone** *Cs.* — *dür-spyan* **jackal**. — *dür-ṣun* **barrow, tumulus, mound, cairn**. — *dür-byan* **epitaph** *Cs.* — *dür-tsun*, *dür-tsoḍ*, food offered to the dead *Cs.* — *dür-mtséd* a place for burning dead bodies *Sch.* — *dür-sri* a grave-devil, a sort of sepulchral vampire.

དུར་བ་ *dür-ba* 1. sbst. **weed, weeds**, *Sch.*
 ི — 2. vb. to **run** *Mil.*, *dür-te rgyüg-pa* to run towards a place or object, to hasten to, *zás-la dür-ba* to hasten to dinner, *lús-la* to work *C.*; cf. *nam-dur-čan*.

དུར་བིན་ *dur-bín* *W.*, the Persian دوربین
spy-glass.

དུར་བྱ་ *dür-bya* a **paring-axe; a hoe** *Sch.*

དུར་བྱིད་ *dur-byid* a **purgative root**, prob. = *tár-nu* *S.g.*, acc. to *Wñ.* = *tribyī-ta* (sic), prop. त्रिबुता, *Ipomoea* Turpethum.

དུལ་བ་ *dül-ba*, prop. pf. of *dül-ba*, **soft**, of the skin etc.; **tame; gentle** (temper), **easy** (disposition), **mild**; also sbst. **softness** etc.; *dul-po*, *W.* **dül-mo** id., but only adj.; *ma dül-ba* **untamed, rude**, *Dzl.*; **sráb-ka* (or *ká-po*) *dül-mo** *W.* **soft- or tender-mouthed; tame, manageable, tractable**. *Tar.* 11, 14 a better reading prob. would be: *dbañ-po dül-bai byid* a splendour that dazzles the senses.

དུལ་མ་ *dül-ma* a kind of **water-colour** made of pulverized gold and silver, for painting and writing.

དུས་ *dus* 1. **time**, in general, *dus-kyi Kór-lo* v. *Kór-lo*; *dus-kyi* means also: **happening sometimes** *Mil.*; *dus* adv., for a while, for some time *Lt.*; *deñ dūs-su*, *dus*

de tsa-na, *dé-dus*, *dus der*, at the time, at this time; *dus de-nyid-du* then immediately, directly afterwards; *dāñ-poi dus nyid-du* in the very first time; *dūs-su*, or *dus-dūs-su*, *dus ga-ré*, sometimes, now and then; *de dāñ dus mnyóm-du* simultaneously with that *Glr.*; *dus yèig-tu* or *la* at one and the same time, together; *dūs-èig-na* (erron. *yèig*), also *dus re* (or *nam*)-*èig-gi tse*, *dus-re* (-*èig*), once, one day, some day; *dus lan-èig* id. *Glr.*; *dus pyi èig-na* some future day; *dus ṣzan èig-na* another time; *dus cì tsam-na* at what time? when? *Glr.*; *dus(-na)* after a genit., inf., or verbal root = when, after, *ṣag ynyis soñ dus* when two days had, or will have passed *Mil.*; *ñā bū-moi dūs-na yin-te* when I was still a girl *Glr.*; *mgü-dus med* the time of being satisfied never arrives *Mil.*; *btsā-dus-te* as the time of giving birth has come *Lt.*; frq. with *bāb-pa*: *bdag dül-bai dūs-la bāb* the time of my conversion has come; sometimes *dūs-la sleb* *Lt.*; col.: *dus sleb* the time is come; *gro-bai dus dēbs-pa Dzl.*, *byéd-pa* frq., to fix a time for going, also thus: *nam gró-bai dus byéd-pa Dzl.*; *dus kūn-tu*, *dus rgyin-du* always; almost pleon. in: *dus dá-nas* henceforth, from this time forward *Mil.*; *de dāñ dus dzom* as to time it coincides with that *Glr.* — 2. **the right time, proper season; for** is expressed by the genit. of the inf. (cf. above: the time of my conversion); *dūs-su* at the right or proper time, e.g. for paying off *Glr.*; *dus ma yin-pa* the wrong time; *dus ma yin-par*, *dus-min* unseasonably, not in due time; esp. too soon, prematurely, e.g. to die; *dus-ma-yin-pa spón-ba* to abstain from doing unseasonable things. — 3 *dus ṣsum* **the three times**, viz. *dā-ltai*, or *dā-ltar-gyi*, *dās-pai*, and *ma-ōñs-pai*, frq., thus in *dus ṣsum-gyi sañs-rgyās* the Buddhas of the three times; often also with special reference to metempsychosis, **the present, the former, and the future period of life**; with respect to the times of the day: **morning, noon, evening**; besides *nyin-dus ṣsum*, also *mtsān-dus ṣsum* occurs. —

4. **season.** Here Tibetans, of course, distinguish the four seasons of the temperate zone, *dp̄yid* spring, *dbyar* summer, *ston* autumn, *dgun* winter; but in books, originally written in India, either three are counted, *tsā* - *dus* hot season, *grān* - *dus* cold season, *čār*-*dus* rainy season, or more accurately six: *dp̄yid* (वसन्त) spring, i.e. March and April, *sos-ka* (ग्रीष्म) hot season, May, June, *dbyar* (वर्ष) rainy season, July, August, *ston* (शरत्) damp season, September, October, *dgun* - *stōd* (हैमन्त) first part of winter, November, December, *dgun* - *smād* (शिशिर) last part of winter, January, February. — 5. **conjunctures, times, circumstances**, **dus* *dé* - *mo** W., **dhy* - *dé* (*sa* - *jām*)* C., *dus* - *kyi* *kr̄ug* - *pa* *méd* - *pa* Ld.-Glr., *dus* *bzān* - *po* Dom., peace. — 6. a particular period of time, as distinguished from others, **an age**, युग (= १००० कल्प), *yar* - *ldān*, or *rdzogs* - *ldān* (कृत or सच्य) *yar* - *rābs*, or *ysum* - *ldān* (चित्) *rtsod* - *ldān*, or *nyis* - *ldān* (द्वार) *snyigs* - *mu* (कलि), to be compared to the four ages of Greek mythology. — 7. **year** Lt. — 8. **symb. num.**: 6. — Note. *dus* *byéd* - *pa* also signifies (cf. 1 above) **to fulfil the time**, *tsei* *dus* *byéd* - *pa* to die, to perish, also to commit suicide Dzl. frq.; *č̄i* - *ba* *dus* *byéd* - *pa* id. Wdñ. — *dus* *dzin* - *pa* to take the day-service upon one's self (?) Dzl. ३३३, 3.

Comp. *dus* - *skabs* v. *skabs*. — *dus* - *č̄en*, - *bzān*, - *stōn*, **festival**, *byéd* - *pa* to keep one. — *dus* - *mčōd* v. *mčōd* - *pa*. — *dus* - *sbyor* Cs.: 'judicial astrology', *dus* - *sbyor* - *pa* an astrologer. — *dus* - *me* comet Cs. — *dus* - *rtsi* - *ba* Cs. 'the counting of time'. — *dus* - *tsig* Sch.: 'dus - *tsig* *gsār* - *ba* new, fresh provisions, 'produce of the year' (?). — *dus* - *tsigs*, *dus* - *mtsams* 1. **period, epoch**; 2. **season** Cs. — *dus* - *tsōd* 1. **space** or **measure of time**. 2. often for *dus*, *dē* *dus* - *tsōd* - *kyi* *mī* - *rnams* the men of that time or period, *dē* *dus* - *tsōd* - *la* at that time; also for hour. — *dus* - *zīn* Sch.: 'time of depravity'. — *dus* - *bzān* v. above *dus* - *č̄en*. — *dus* - *rlābs* 'wave of time' i.e. ebb and flood, the tides, Stg.

— *dus* - *lōg* a year yielding no crops, a **sterile, bad year** Pth.

५' de 1. num. figure: IOI. — 2. affix of the gerund, for *te*, after a final *d*.

६' de demonstrative pron. (in B. gen. placed after the word to which it belongs, in col. language before it, even without the termination of the genitive) **that, that one**, opp. to *d̄i* this, this one, yet with occasional exceptions. 1. when words or passages are literally quoted, the Tibetan begins with *d̄i* - *skad* or some similar expression, and places a *č̄es* or *dē* - *skad* after it. *d̄i*, in such a case, corresponds about to 'the following', *de* to 'such', or 'thus', (cf. *τοῦτο* and *τόδε*). But elsewhere *d̄i* may also refer to what has been said before, e.g. in a reply: *tsig* *d̄i* *nī* *bdēn* - *pa* *gīn* - *nam* is this word (that has just been said) true? Dzl. In the context of a narrative, however, *de* is usually employed. — 2. It frq. stands in the place of the definite article **the**: *pā* *de* *lōg* - *ste* *sōn* - *no* the father went back Mil.; esp. after adjectives and participles, where it adds to perspicuity: *γζόν* - *nu* *de* *na* - *ré* the younger one said Mil.; *snōn* - *la* *sōn* - *ba* *de* he that has gone on before Mil.; *dē* *dōn* - *du*, *dē* *pyir* - (*du*), *č̄ed* - *du*, *slād* - *du*, **therefore, on this account, for this reason**; *dē* *ōg* - *tu* **under that, after that, afterwards**; *dē* *dūs* - *su*, *tse* - (*na*) **there, then, at that time**. — 3. **he, she, it**, for *kō*, which in classical style is not in use. — 4. for *dē*, in *de* - *pyir*, *de* - *dus*, (abbreviations of *dē* *pyir* - *du*, *dē* *dūs* - *su*, v. above). Plural: *dē* - *dag*, *dē* - *rnams*, *dē* - *tsō*.

Comp. and deriv. *dē* - *ka*, *dē* - *kā*, the very same, *ysa* *dē* - *ka* *nā* *gīn* the very same snow-leopard (you saw) was I myself Mil.; *dē* - *ka* *ltar* **just so** Thgy.; *dē* - *ka* *yod* (in answer to a question) **indeed! yes, yes! to be sure!** Mil., C., frq.; *dē* - *ka* *lags* Mil., id.; *de* *k̄yed* *lags* Pth., oh, this... is you?! — *de* - *kō* - *na*, *de* - *nyid*, col. *de* - *rān*, the very same, cf. *kō* - *na*; *de* - *nyid*, and *de* - *kō* - *na* - *nyid* are also sbst.: **essence, nature** Thgy.: *sēms* - *kyi* *de* - *nyid* the essence of the soul

Mil. — *de-snyéd* so many. — *dé-lta*, *dé-ltar* (-*du*, or -*na*) so, *pa ni dé-lta ma yin-te* as it is not so with the father *Stg.*; *dé-lta-bu* of that kind, quality, or manner, such, esp. in *B.* — *de-dé* = *de*, but more emphatic, exactly that; *de-de-bžin-no* yes, so it is! **dhén-da*, *dé** *C.* = *dé-lta* etc. — *dé-na* therein, in that place, there, here. — *dé-nas* from, thence, from that place; afterwards, then, at that time, very frq. — *dé-pa*, *dé-ma* *Cs.* one of that place, sect, religion etc. — *dé-bas* 1. after a comparative, than that; 2. also *dé-bas-na*, *dés-na*, *des*, therefore, consequently, now then (*δῆ*) *B.* frq. — *dé-bo* = *de* *Cs.* — *dé-tsam* so much; *dé-tsam-na*, *dé-tsa-na*, then, at that time. — *dé-tsug*, *W.* gen. **dé-zug**, so, thus. — *dé-bžin(-du)* according to that, thus, so; frq. for it, *dé-bžin-du ynadn-no* he allowed it *Dzl.*; *dé-bžin nó-šes-nas* perceiving it *Glr.* — *de-bžin-nyid* (ཐག་ཅུ་) essence, Was. (272), identity (297), like *čos-nyid* and some other similar expressions, = *ston-pa-nyid*, *Trigl.* fol. 20. — *dé-zug* = *dé-tsug*. — *dé-yan*, *dé-an*, 1. this, or that, too; he also. 2. namely, to wit, viz., preceding specifications and detailed statements, sometimes also after a gerund, in which case it cannot be rendered in English. — *de-rag* directly, immediately *Sch.* — *de-rán* = *de-kó-na*, *de-rán yin* that is just the thing! exactly! to be sure! col. — *de-rin* *B.* and *C.* to-day, *de-rin-gi* of this day. — *dé-ru*, *der*, 1. into that, thereinto, into that place, thither, that way. 2. in that, therein, in that place, there, frq. — *dé-la* to this, to that; in, on, or at this; thereat, therewith, thereto, thereon; about that, concerning that; thereof, therefore. — *dé-las* from, out of, from that; after a comparative and *yžan*, than that. — *de-srid* to such a length of time.

དེ་བ་ *dé-ba* a medicinal herb, *Med.*

དེ་ *deñ*, also *diñ*, to-day, *dén-nas* from this day forward *Mil.*; *deñ pyin-čad* or *čad* *Dzl.* id.; *dén-gi* dus the present time or age; *deñ-sán* to-day and to-morrow; now-a-days; *deñ-sán thá-rje* the physicians

of the present day *Wdn.*; *dén-dus smán-pa* *Lt.* id.

དེ་བ་ *dén-ba*, pf. and imp. of *dén-ba*, to go, to go away; *dénis-pa* seems to be the same form: *so-sói ynadn-su déns Mil.*, *rán-sar déns-so Pth.* they went each to his own place; *nám-mkār deñ Mil.* prob. it melted away, dissolved into air; *sór-mo-rnams déns mdzād-pa* to turn the fingers upwards (?). *Schr.* *dénis-pa* to ascend.

དེ་བ་ *déd-pa*, pf. of *déd-pa*.

དེ་བ་(བ་) *déb(-ma)* poultice, cataplasm, applied to sores and inflamed parts of the body *Sch.*

དེ་བ་ཐེར་, བཞེར་, ཐེར་ *deb-tér*, -*ytér*, -*stér*, tibetanized form of the Persian *دفتر* documents, records, catalogues, registers, lists, books; *deb-tér-pa*, *deb-tér-mkār* *Cs.* keeper of the archives or records, recorder, archivist, librarian; *déb-kañ* chancery, government office *Schr.*; *déb-yig* cover, envelope, stitched book *Sch.*

དེ་མ་ཅི་ *dém-tsi* (perh. *Bu-nan*), a small, narrow bridge, foot-bridge *Lh.*

དེ་ང་ *déan*, v. sub *de*.

དེ་ཅུ་(ར་) *déu(-re)* one day, some future time, *Dzl.* frq.; *deu ... deu ...* now ... now, at one time ... at another time *Mil.* (*Tar.* 165, 18 is prob. an incorr. reading).

དེ་ *der*, for *dé-ru*, esp. as adv., then, at that time; *der zad*, *der bas* *Cs.* that is all, there is nothing more, finis.

དེ་སྟེ *des* 1. instrum. of *de*; *des čog* with that it is enough, that will do *Sch.* — 2. for *dé-bas*, v. *de* comp.

དེ་སྟེ་བ་ *dés-pa* *Cs.*: 'fine, brave, noble, chaste; a title'; occurs frq. in *Dzl.* as a commendable quality of women.

དོ *do* 1. num. figure: 131. — 2. two, a pair, a couple, used only in counting, measuring etc.: *zo do re* two drams of each *Med.*; **tá-bag do** *W.* two platefuls. — 3. this, *Schr.*: *dó-yi dón-du*; gen. only in *donub* this evening, to-night *Mil.*; *bdag donub sán-gi mi I*, a man only for to-day and to-morrow *Mil.*; *Cs.* also *do-žag*, do-

དོ་ཀེ་(ར) *do-ké(r)*

5

དོགས་པ་ *dōgs-pa*

mód to-day. — 4. an equal, a match; a companion, associate, *W.* **yá - do** fellow, yoke-fellow, mate, comrade, consort; *do-zla* 1. id. *Mil.*; 2. party in a lawsuit(?); **dó-da pán-tsun zib cē'-pa** *Cs.* seems to mean: carefully to investigate (the right of) both parties; *do - med* unequalled, matchless; **dho-med zan-po**, *C.*, *W.*

དོ་ཀེ་(ར) *do-ké(r)* = *for-tsiugs* *Lec.*

དོགས་ཀ་ *do-gar-ká* *W.* light-blue.

དོགས་ *do-gál* importance, weight; important, weighty *C., W.*; **dho-ghál mi jhé'-pa** *C.*, **do-gál mi čó-čē** *W.*, to treat lightly, to make light of, to slight; **di tsiy-po dho-ghál mi dug** *C.*, this word is unimportant, of no consequence; *do-gál-can* important, of consequence *Cs.*

དོད་སྐྱོན་ *do-dám* commission, charge, superintendence; **dho - dhám jhé' - pa** *C.*, **do-dám kúr-čē** *W.*, to have the superintendence, direction, or charge of a business, to have the keeping of a thing; *do-dám-pa* 1. a commissioned, authorized person, overseer etc.; 2. bishop *Chr. Prot.*

དོ་པོ་ *dó-po* a load, for a beast of burden, cf. *dos*; **do-góm** *W.* saddle-cloth, housing; *do-lógs* the load on one side of a sumpter-horse, half a load, *do ya-jétig*; *do-nón-pa* the equalizing of the load, by increasing or lessening it on one of the sides.

དོ་བ་ *dó-ba* 1. Jerusalem artichoke *Sik.* — 2. secondary form of *sdó-ba* c. accus., to be a match for, to be equal in strength etc., to cope with *Mil.*; **šrog dhañ dhón-da ré** *C.* his life is at stake (*da?*).

དོ་བོ་ *dó-bo* *Med.*, prob. = *dó-ba* *I.*

དོ་མེད་ *do-mód* to-day, this day, v. *do.*

དོ་ར་ *do-rá* *Mil.?*

དོ་རེ་ *do-ré* v. *do* 2.

དོ་ལྷ་ལ་ *do-šā-lā* *Hind.* a thick shawl or wrapper *W.*

དོ་ལྷ་ལ་ *do-šāl* *Cs.* n. of an ornament hanging down from the shoulders; *Schr.* *mu-tig-gi do-šāl* pearl-necklace; *Mil.* id.

དོ་སྐྱོན་ *do-sé* (from *tse?*) now, at present *Bal.*

དོག་ *dog* col. an auxiliary vb., acc. to Lamas of *W.* and *C.* = *rtóg-pa*, but of different pronunciation (*W.* **dog**, *C.* **dhog**). It seems to correspond to the expressions: as far as I know, as much as you know, to your knowledge etc. So a person may be asked: **yóg - mo me bar dóg - ga(m)** has your maid-servant, for what you know, lighted a fire? whilst, if the servant herself were asked, the question could only be: **me bar-ra(m)*, or *bar tsar-ra(m)**.

དོག་ *dog* sbst., in *B.* mostly *dóg-pa*, 1. bundle, clew, skein, e.g. of wool, weighing about two pounds, as much as one can hold conveniently with the hand or twist round it (*lag-dóg*). — 2. capsule, *ār-dza-kai* of the cotton plant. — 3. ear of corn *Lec.*; *Col.* more in use: *dog-dóg* a larger piece, *kā-ra dog - dóg*, lump-sugar (opp. to ground sugar); clod, clump, lump, loaf, **dog-dóg čó-čē** *W.* to form loaves; or in general: to press, to press together, to crush, to crumple; a piece of wood, a log *W.* (differing from *rdog*); **dág-ga-dog-gē** *Ld.* broken in pieces, e.g. *kā-ra*.

དོག་པ་ *dóg-pa* 1. v. *dog* sbst. — 2. adj. and sbst., narrow, narrowness; *dóg - po*, *dóg-mo* adj.; *dóg-pai ynas-las tar-ba* *Wñ.*; fig. *šin-tu dóg-par gyúr-to* they were kept within narrow bounds *Glr.*; **ṭim dhóg-po** *C.* strict administration of justice.

དོག་ལེ་ *dóg-le* an iron pan with a handle *C., W.*

དོགས་པ་ *dōgs-pa* 1. vb., to fear, to be afraid of, to apprehend, gen. with the root of the pf. tense, which in earlier writings is placed in the instrum. case: *nyés-pa byūñ-gis mi dogs* *Dzl.*; whereas *Glr.*: *ser byūñ dōgs-pai dūs-su* (fearing) when a hail-storm is threatening; *Tar.* 188, 9: *rgyal-srid ma zin-gyi(s) dōgs-te* being afraid (the prince) might not be able to govern; *ma zin dōgs-pas* *Glr.* fearing lest he should not finish

the matter; *ṽsó-mkhan ma byuñ dóg-s-nas* *Glr.* fearing that no deliverer would make his appearance; hence for **that not, lest** and similar expressions, *bu mis mtón-gis dóg-s-nas* that his son might not be seen by the people *Pth.*; *ṽe-sdón lais dogs túr-re gyis* be on your guard lest anger should arise, take care not to grow angry! *Mil.*; *ṽgos dóg-s-pai lëibs dusters* to prevent (things) from getting dirty *Lex.*; *ṽžán-gyis ṽsál-bar šës-kyis dogs(-na)* using distant allusions, so that the drift of a speech is not at once clear and intelligible *Gram.*; rarely with the supine: *dé - dag bág - tu.* or *ṽbrós - su dogs* fearing lest they should become faint-hearted or take to flight *Dzl.* — 2. sbst. **apprehension, fear, scruple**, *dóg-s-pa skyes-te Dzl.*; also *dogs skyes-te Glr.*; *dogs bsál-ba*, *dogs ṽčód-pa* to remove doubts or apprehensions *Tar.*; *dogs dpyod ni dogs ṽčód - do* examining a scruple is as much as removing it *Sch.*; *re-dogs* hope and fear (things which a saint ought to be no longer subject to) *frq.*

ᠳᠣᠨ don 1. **a deep hole, pit, ditch**, an excavation deep in proportion to its breadth, e.g. a trench in fortifications, *Glr.*; *sa-dón* id.; *ču-dón* **a well, a deep cistern**; *me - dón* a fiery abyss, pool of fire *Dzl.*; *Sch.* proposes to use it also for **crater**. — 2. **depth, deepness, profundity**; *dón-čan Cs.*, **dón - po** *W.*, **deep**; *don - méd* not deep, shallow *Cs.* — 3. v. *dón-ba*.

ᠳᠣᠨᠭᠠ don-ga n. of a tropical climbing plant, and of a sweet-tasted lenient purgative *Med.*

ᠳᠣᠨᠫᠠ don-pa **padlock**, *dón-pa ṽjug-pa* to put a padlock on.

ᠳᠣᠨᠫᠠᠰ don-po, ᠳᠣᠨᠫᠠᠰ don-po 1. **tube**, any hollow cylindrical vessel, = *pu-ri*; *dón-bu* a small ditto; *spa-dón* a tube etc. of bamboo, *šin-dón* a tube etc. of wood; *lëags-dón* of iron; *mda-dón* **a quiver**, *dón-ba Glr.* id.; *dón-mo*, *ldón-mo* **a small churn**, = *gur-gúr*. — 2. **a shuttle**, made of a piece of bamboo.

ᠳᠣᠨᠲᠤᠰ don-tse, *Sch.* also *dón-tse*, *dón-rtse*, piece of money, **coin**, *ṽsér-gyi* gold

coin *Dzl.*; esp. a small coin, used (like penny) proverbially for a small sum, *Dzl.* 302, 9; ㄣㄣ, 6.

ᠳᠣᠨᠵᠢᠯ don-zil(?) *W.* *Corydalis meifolia*.

ᠳᠣᠨᠵᠢ don-ze **wasp** *Cs.*

ᠳᠣᠨᠲᠣᠳ don an equivalent, **inul méd-na dod ṽig tob gos** *W.* if you have no money, I must receive an equivalent; *dei dod ṽi-dra yod* what is the equivalent, what shall we get for it? *Mil.*; *bu-dód* adoptive son, *néd-kyi bu-dód mdzod* pray, suffer yourself to be adopted by us *Mil.*; *skad - dód* verbal equivalent, **synonym**, translation *Lex.*; *dód-du* **as an equivalent, as payment, for, instead of, at**, e.g. at a moderate price; *kyód-kyis nai stóbs-kyi dod mi pér Glr.*, gen. **mi non** *C.*, you cannot cope with me in strength, you are no match for me.

ᠳᠣᠨᠫᠠᠰ don-pa to project, to be prominent, gen. with *bur - du*; also **elongated** (*Botany*) *Wdn.*

ᠳᠣᠨ don (*Ssk.* ᠳᠣᠨ), resp. (at least in some of its applications) *žabs-don Pth.* 1. **sense, meaning, signification**, *gó-ba* to understand, *ṽgrél-ba* to explain; *don rnyéd-par dká-bai yig - brú* letters the meaning of which is not easily understood *Glr.*; *don mi dug* that makes no sense; *dii don ṽi yin* what does that mean? *žal ni kai don yin*: 'zal' signifies the same as *ka*; *dpe bži don dan lhai mgrur* a psalm, containing four parables, together with their explanation, as being the fifth (part) *Mil.*; *rán-gi-séms-la don gyis* refer the signification, make the application, to your own soul *Mil.*; . . . *kyi dón-du bšad*, it is explained in the sense of . . . , as having the same meaning as . . . *Gram.*; *don mtün-no* they agree in this sense, on that point, they say so unanimously *Glr.*; *don dé-la soms* think over this sense, i.e. over the meaning of this significant example *Mil.*; *žu-dón* application, petition, request; contents, *Tar.* 45, 19; also opp. to *tsig* (word, form); *čos-byuñ-na spri-ti-ma zer-ba dug-ste don mtün* in the *čos - byuñ*, it is true, he is called Spritima, but the contents (i.e.

the things related about him) agree, are the same *Glr.*; *niés-don*, and *drán-don* v. *niés-pa* extr.; **idea, notion, conception** *Was.* (283); as the heading of a chapter or paragraph, e.g. *sdig-pa dag-pai don* of the expiation of sin. Rarely in a subjective sense: *don-méd byis-pa* thoughtless children *Mil.* — 2. **the true sense, the real state of the case, the truth**, (cf. *d.n-dám*), esp. *dón-la*, sometimes also *dón-gyis* *Tar.* 102, 12, in truth, in fact, really *Glr.* and elsewh.; to speak the truth *Thgy.*; *dón-la bltá-na* col. id.; also for: true! surely! indeed, forsooth. — 3. **intent, purpose, design; profit, advantage**, *dü don ci yin* what is your meaning and intent (of doing that)? *son-son-bai don med* *Dzl.* going on is to no purpose; *don med bzin-du* without seeing the use of it, without understanding the purpose *Wdn.*; with the genit. of the noun: **the profit, advantage, the good**, of a person, *mü don byéd-pa* to promote a person's welfare; esp. with reference to holy men, *gro(-bai) don byéd-pa* to work for the welfare of (all) beings, very frq.; of priests col.: to act officially, to sacrifice; **gain, profit**, v. *nyér-ba*; in a concrete sense: **some particular advantage, prerogative, good or blessing** obtained, frq.; *pán-pai don* a useful thing, *bdé-bai don* a gift of fortune, *nyéd-pa* to obtain it; *dños-grüb mčög-gi don* the excellency of the highest perfection; hence *dón-du* postp. c. genit. 1. **for**, for the good or the benefit of; 2. **for the sake of, on account of**; c. genit. of inf. **in order to, that**; 3. rarely: **in the place of, instead of, against, for**, *zas nór-gyi dön-du tsón-ba* to sell food for money *Mil.* — 4. in a general sense: **affair, concern, business**, *rañ-(gi) don* one's own affairs, one's own interest (cf. n. 3); *yžan-(gyi) don* the interest of others; also meton. for **disinterestedness** *Mil.* (*Ssk.* परार्थ); *don mán-bas* on account of much business (syn. *brel-bas*) *Dzl.*; **chief or main point** (ni f.), *ysó-ba-rig-pai dön-rnams mdor sdü-ba* to sum up the principal points of medical science; *čos don ysüm-la dūs-te* religion being reduced to three main points (*lus, nag, yid*)

Glr.; *don sgrüb-pa*, or *grüb-pa* to settle an affair, to obtain one's end, to attain to happiness. — 5. in anatomy *don lia* are: **the heart, lungs, liver, spleen, and kidneys** *Med.*; cf. *snod*. — 6. **document, éad-don** a written contract, agreement; *če(d)-don* a letter (to an inferior person).

Comp. *d'm-čan*, *don dan ldán-pa* 1. **useful, profitable, expedient**, e.g. *tsig Thgy.* 2. **enjoying an advantage**. 3. having a certain sense. — *don-mtün* a merchant *Cs.*; *dpal dan ldán-pai don-mtün-dag* most honourable merchants! — *don-dag* 1. *Sch.* business, affairs (?). 2. col. = *don* 1. *don-dám* (परमार्थ), **the true sense**, subjectively: **good earnest**, col. *W.* *yáns-pa man don-dám yin* it is not (said in) jest, but in good earnest; objectively: *don-dám-par dbyer-méd* in truth, (after all, upon the whole, in the end), it is all the same *Gram.*; *don-dám rnám-par niés-pai čos Glr.* prob. = *don-dám-pai bdén-pa* absolute truth *Was.* (293); in later times = *ston-pa-nyid* *Trigl.* 20; *Mil.* — **don-čás** *W.* (lit. -bras) = *če-dón*?

དོན don num. for *bdün-ču*, *don-yčig* etc. 71, 72 etc. to 79.

དོན་པ་ dön - pa for *tón-pa* *Glr.* in one passage, prov. in *C.*

དོབ་དོབ་ dob-dób, dob-dób *smrá-ba* to talk stuff, nonsense *Sch.*

དོམ་ dom the brown bear; *dóm-bu* 1. *Sch.* the cub of a bear, 2. *Cs.*: a species of black dogs, resembling a bear.

དོམ་དོམ་ dom-dóm *Cs.*: ornamental fringes hanging down from the neck of a horse; *Wdn.*: *mé-tog rtü-yi dom-dóm dra.*

དོམ་ར་ dön - ra screen, shade for the eyes and the like *Sch.*

དོར་ dor a pair of draught cattle; *glañ-dór* a yoke of oxen.

དོར་པ་ dór-ba v. *dór-ba*.

དོར་མ་ dór-ma breeches, trowsers, *dor-tün* short breeches, *dor-rin* long drawers, trowsers *Cs.*; *snam-dor* from *snam-bu*; *dór-rta* 1. that part of the breeches which covers the privy parts, v. *rta*; *yüys-sa-moi dön-rta des yza sruñ*, *rmá-la pán* *Wdn.*, the

middle part of a widow's drawers prevents epilepsy and heals wounds. — 2. *W.* = *dór-ma*?

དོ། *dol* 1. **net**, esp. fishing-net, **tám-pa** to spread, to fix it *C.*, *W.*; (*nya*)-*dól-pa* a fisherman, cf. *γδól-pa*. — 2. *W.* **stew-pan**. — 3. *dol γδód-pa* to split, to cleave *Sch.*

དོ། *dos* a **load** (of a beast of burden) that has to be carried by compulsory service, without being paid for; *kál-dós* id.; *ja-dós* a load of tea carried in this manner; *dos gél-ba* to load (on), to pack, *dos bógs-pa* (not *póg-pa* *Cs.*) to unload; *dós-pa* a conductor of such loads *Cs.*, *dos-dpon* the leader of a caravan of such loads; *dos drág-pa* 1. *Mil.* prob.: **hard compulsory service**; 2. perh. also: **severe in exacting it**, e.g. a feudal lord.

དོ་ཅི་, དོ་ཅི་ *drá-çi, drán-çi* *Pur.* a flat basket.

དོ་པ་ *drá-pa* a small copper coin, used in the western part of the Himalaya, a thick **paisa**, of the value of half a penny.

དོ་པ་ *drá-ba* I. sbst. **जाल**, 1. **grate, lattice; net, net-work**, *lús-la drá-bar brel* (the veins) are spread throughout the body like net-work *S.g.*; *rúš-pai drá-ba* the frame-work of bones, the skeleton *Thgy.*; *od-zér-gyi drá-la* a pencil or aggregate of rays of light (lit. lattice-work of rays) *Glr.*; *dra mig* id., esp. col.; *lèags-(kyi) dra(-mig)* iron railings; **grate; gridiron**; *rgyá-dra* **wooden rails, fence** *C.*, *W.*; *dra-(ba) pyed(-pa)* *Lex.*, *Glr.* 'half-lattice', technical term for a kind of silk ornament; *drá-ba-čan* latticed, grated; *dra-lag-drá-lag-čan* having many forked ends or branches, of the horns of a stag. — 2. a bag made of net-work *Cs.*, *dra-pád, dra-čün* id. — 3. the web of water-fowls.

II. vb., pf. *dras*, *W.* **dé-čé**, to cut, clip, lop, dress, prune, pare (leather, cloth, paper, wings etc. with knife or scissors); also fig.: *pai min-nas drás-te* borrowing (a syllable) from the father's name *Glr.* (twice); cf. also *Tar.* 107, 13; **téb-dhe-pa** *C.* one that cuts the strings (of a

purse) on his thumb, i.e. a **cut-purse, pick-pocket**; *gos-drás* cloth cut out for a garment *Cs.*; *dras-spyád* **scissors** *Sch.*; *dra-gri* *Cs.*: 'a tailor's knife used for shears'; *drai* (sic) *ro Sch.*, **dé-rüg, ta-čé** *W.* **clippings, cuttings, remnants**.

དོ་པ་ *drá-ma* **experienced, practised, learned** *Sch.*; so perh. *Pth.*, where however *bra-ma* and *tra-ma* is the usual form.

དོ་ཐུ་ *dra-zu*, or **dra-su** *W.* a small pan with a handle; a **ladle**.

དྲག་ *drag* 1. *W.* the **post**; any parcels or goods conveyed by post, the *Hind.* डाक. — 2. **expedient, profitable, of use**, *pül-ba drág-gam* will it be of any use, well-applied, if I give? *Mil.*; *ji byas kyañ ma drag* whatever I did, it was of no use *Pth.*; *na çi-ltar byás-na drag* what course will it be expedient to take? what shall I do best? *Pth.*; **či dhag, ghañ dhag** *C.* what is right? what is expedient? *nád-pa drág-pas* *čog* it is sufficient, if the patient is getting better *Mil.*

དྲག་པ་ *drág-pa* 1. **noble, of noble birth** *C.*, **drág-po** *W.*; *mi drág-pa*, or merely *drág-pa*, a **noblemen; drag-rigs nobility, gentry**; *drág-par byéd-pa* to raise to nobility, *drág-par gyúr-ba* to become a nobleman *Cs.*; *drag-šos* an inferior officer or magistrate *Cs.* — 2. gen. *drágs-po*, *W.* also *drag-čan*, (*Ssk.* तीव्र, उग्र) **strong, vehement, violent** *ču drag-pa* a rapid river, violent current; *brtson-grus drag-pa bád-pa* or *dün-pa drag-pa* unbending, unwearied application; *skad drag-pa* a powerful voice; *Krims drag-pa* a severe punishment; *snayin-rye drag* yearning compassion; **strong, forcible**, of expressions or language; moreover an epithet of terrifying deities, particularly of Siwa (*Ssk.* रुद्र), *drag-mo* fem.; *ži rgyas dbañ drag* v. sub *ži-ba*. — Adv. *drag-tu* **vehemently, violently**, e.g. to pull, to lament, to implore; **hastily, speedily**, e.g. to come *Wdñ.*; *drág-por*, e.g. *drág-por bčad-de bklág-par byao* in reading a marked stop should be made *Gram.*; *ha-čan mi-drág-par* very gently, softly; *drág-gis, dád-pa* to believe firmly *Mil.* — 3. *drág-pa* pos-

sessing a quality in a high degree, *dug-drag-pa* *Stg.* very poisonous. — 4. symb. num. 11.

Comp. *drag-nád*, v. *dreg-nád*, *gout*. — *drág-rtsal-can* = *drág-po*, of deities. — *drag-zán* **strong and weak**, e.g. the relative force of sound *Gram.*; also **high and low**, with respect to rank. — *drag-ñul* **frightfulness**, *drag-ñul-can* **frightful, terrible, powerful; cruel**, frq., yet chiefly with respect to the power manifested by gods and sorcerers. — *drag-yśed* lit. 'cruel hangman', a terrifying deity v. *Schl.* 111, 214.

དྲགས་ *drags* adv. **very, much, greatly**, *mañ-drags* *Mil.* **very much**; adj. **much, strong, intense**, *bza-btuñ-drags* eating and drinking a great deal *S.g.*; *dran-drags* an intense, most vivid, remembrance of a person *Mil.*, an ardent longing or desire; *dga-drags-nas* being very happy, highly rejoiced *Pth.*, *C.*; *gyod-drags-nas* feeling deep repentance *Mil.*; *bsten-drags-na* if one continues it too long *S.g.*

དྲན་ *drān* a kind of bear *Sch.*

དྲན་པོ་ *drān-po* (མཐུ) **straight** 1. not deviating from the direct course, not crooked or oblique, *fig.*, *lam* etc. frq.; *lus drān-po ñóg-pa* to sit straight; **ka búb-ne dán-po òó-òe** *W.* to place a thing straight or upright again; **ñéd-la dán-po** *W.*, horizontal. — 2. **right**, e.g. *lam*, opp. to *lóg-pa*. — 3. **sincere, honest, upright, truthful**, *drān-poi rañ-bñin-can-gyi ñyir* because they have an upright character *Dzl.*; *las drān-po* good actions, righteous deeds, opp. to *rtsub-po* violent, unjust *Stg.*; *krims drān-po* 1. **a just sentence, righteous judgment**, opp. to *lóg-pa*. — 2. applied to men, with regard to their acting according to justice and the law (v. *krims*); *ñós-drain-po* **honest, upright**, with respect to religion and the divine law; also *drān-po* alone, whenever it is not to be misunderstood, may be used for our **just**. — *drān-por*, *tsig drān-por smrá-ba* to be candid, to speak the truth, frq. *drān-don* v. *ñés-pa* extr.

དྲན་པ་ *drān-pa* 1. abstract noun to *drān-po*. 2. pf. to *drēn-pa*.

དྲན་སྒོ་ *drān-srón*, རྒྱལ་པོ་, 1. **a holy hermit**, an order of men, introduced from Brahmanism into Buddhism. These saints are looked upon partly as human beings, partly as Dewas, and at any rate as being endowed with miraculous powers *Dzl.* frq. — 2. At present the Lama that offers *sbyin-sreg* is stated to bear that name, and whilst he is attending to the sacred rites, he is not allowed to eat anything but *dkar-zas* (v. *dkar-po*). — 3. symb. num.: 7.

དྲན་འཇི་ *drān-dri* *Lh.* the beam of a pair of scales, *Hind.* डण्डी.

དྲན་པ་ *drān-pa* I. vb. མུ་, 1. **to think of**, c. accus., with or without *yid-la*, gen. to think of past events, **to remember, recollect, call to mind**, *drin* benefits, v. *drin*; *byñ-ba-rnams* that which has happened *Gl.*; more emphatically: *ñjés-su drān-pa* frq.; but also *dkon-mñóg drān-pa* to think of, to remember, God; *sdüg-po yón-ba de ma drān-pa yin* do not think of, do not trouble yourself about, future evils *Mil.*; *bkyis-par mi drān-no* I do not recollect having taken anything on credit *Dzl.*; *drān-pa tsām-gyis* as soon as one thinks of it, quick as thought *Thgr.*; *so-só-nas... drān-par gyis ñig* every body should think of... *Dzl.* (the simple imp. seems not to be used); (*ñjés-su*) *drān-par byéd-pa* also: **to remind of, to put in mind of, to revive the memory of**, = *drān-du ñüg-pa*, *dran-skül byéd-pa* *Lex.* — 2. **to become conscious of, to recollect**, *rmi-lam* a dream *Pth.*; *drān-par gyür-ba* to recover one's senses, to be one's self again *Dzl.*; *ñian mi drān-pa* insensible *Dzl.*; *mi drān-pai ñóg-tu* after they had become insensible *Dzl.* — 3. **to think of with love or affection, to be attached to, to long for**, *ñ-ma* for the mother col.; **dran-sém** *W.* love, affection, attachment; *dran-mñóg-rje* dearest Sir! *Mil.*

II. sbst. མུ་མི་, 1. **remembrance, recollection, reminiscence; memory** frq.; *drān-pa ysál-po* a retentive memory. — 2. **consciousness**, *stor* is lost; *ñugs dran-méd-du ñim-pa* to lose one's senses, resp. *Mil.*; *dran-méd-du bgyál-pa* id.; *drān-pa rnyéd-*

pa to recover one's senses *Pth.*; *ysó - ba* id.; *dran-dzin-méd-pa* being out of one's senses (with joy) *Glr.*; **self-possession, consideration**, *dran-méd* without consideration, inconsiderate; *séms-can smyón-pa-dag drán-pa so - sór rnyed* insane persons regained the respective faculties of their minds *S.O.*; *drán-pa yžúns-pa* prob. quickness of apprehension, good capacity; *drán-pa nyáms-pa* weak-minded; *dran-yód*, *dran-ldán*, remembering, being in one's senses *Cs.*; *dran-sés* for *drán-pa dan sés - ráb Mil.*; **dhem - pa mañ - po ko - la šar** *C.* he is uneasy, troubled, full of scruples and apprehensions.

དྲལ་ *dral* 1. v. *lcam - mo*. 2. v. *dral - ba*.
3. for *gral*.

དྲལ་ཙེ་ *dral-tse* a kind of courier or messenger *Cs.*

དྲས་ *dras* v. *dra-ba* II.

དྲི་ *dri*, col. also *dri-ma*, **odour, smell, scent**, *dri-žim(-po)*, *dri-bsün Dzl.* an agreeable smell, sweet scent; *dri-bzáin(-po)* 1. id., 2. *Cs.* also **saffron**; *dri-nán*, prob. also *dri-lóg*, *W.* **dri sóg-po**, *Cs.* *dri-mi-žim* an unpleasant smell, a stench; *dri bró-ba* to exhale an odour *Glr.*; **di nüm-pa* or *nóm-pa** to inhale an odour; *W.*: **kyür - di*, *nyin-di*, *dug-di*, *mé-di*, *rül-di*, *hám-di rag** I perceive a sour, stale, burnt, smoky, putrid, mouldy smell; **tsig-di*, *žob-di** a smell of burnt food, burnt wool; *dri lia* five odours or perfumes used in offering; *dri - ka Sch.*: urinous smell (?); *dri - nád* vapour, exhalation, fragrance; *dri-can lté-ba* bag of the musk-deer; musk *Wdn.*; *dri-ču* scented water, perfume *Cs.* (yet cf. *dri-ma*), *dri-čen* a medicinal herb *Lt.* — *dri - ytsañ - Kán*, **गन्धकुट**, a sacred place, a chapel, conjectures about the etymology of the word v. *Burn. I*, 262. — *dri-džin po*, the nose. — *dri-za*, also *dri-za-mo* fem., **गन्धर्व** an eater of fragrance, in Brahmanism the heavenly musicians, and so also in Buddhism painted as playing on guitars, but usually (in accordance with the etymology) thought to be **aërial spirits**, that

feed on odours of every description. They are supposed not only to be fond of flowers and other fragrant objects, but also to visit dunghills, flaying-places, shambles etc., the various substances of which are accordingly dedicated to them (cf. *ytor-ma*). The Tibetan believes to be incarnated *dri-za*. — *dri-zai groñ(-kyer)* **mirage, fata morgana**.

དྲི་བ་ *dri-ba* **question**, *dri-ba dri-ba* to ask a question, *mi-la* a person; *dri-bai lan*, *dri - lán*, answer; *dri - rtóg ma mañ Mil.*, *C.* **dhi gya ma jhé* or *če** *Cs.*, don't ask long! do not ask many questions!

དྲི་བོ་ *dri-bo* an enchanter, sorcerer, magician, *dri-mo* enchantress, witch *Mil.*

དྲི་མ་ *dri - ma*, **मल**, 1. dirt, filth, impurity; excrement, ordure; *lag(-pai) dri(-ma)* marks left by dirty fingers on books etc.; *sná-dri* mucus, snot, snivel *S.g.*; *dri-ma yzum* the three impurities, excrement, urine, sweat; but sometimes more are enumerated; frq. fig.: *nyés-pai*, *nyon-móns-pai*, *ka-na-ma-tó-bai dri-ma*; *dri-ma kun zád-nas* after all impurities have been put off *Dzl.*; *dri-ču* 1. **urine**, *dór - ba* to urinate *Glr.*; *rés-ga ran-byuñ-gi dri-ču sten* sometimes (in my extremity) I had recourse to my own water *Mil.* — 2. v. sub *dri*. — *dri-čen* feces of the intestinal canal. — *dri-ma - can* **dirty, sluttish**, as to dress; *dri-ma-méd-pa* clean, cleanly. — 2. for *dkri-ma*, v. *dkri-ba*.

དྲིན་ *drin* *Cs.* = 'drin kindness, favour'; yet, *yžan drin mi jog Lex.*, *yžán - gyis drin - la mi jog - čen rañ - gi čos žugs-so Dom.*? One dictionary renders it by **प्रत्यय**, knowledge; certainty, faith, confidence

དྲིན་ *drin*, resp. *bka-drin*, rarely *sku-drin* *Glr.*, kindness, favour, grace, *blá - mai drin - gyis* by the grace of my Lama, of my spiritual father, of my patron saint *Mil.*; in addressing a person, *kyed* (or *kyod*)-*kyi bka-drin-gyis* is gen. used; *mai drin* benefits conferred by a mother *Thgy.*; *drin-can*, *drin - čé* kind, gracious, benevolent; **benefactor**, *drin - can pá - má* the parents, these benefactors; *drin-can már-pa*, Marpa

འདྲི་བ་ *drib-sil*

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དྲི་ *dre*

full of grace (Milaraspa's Lama); *fse di-la drin* *če-sós rán-gi ma yin* the greatest benefactress for this life is one's own mother; *bód-la bka-drin* *čé-ba lags-so* this turned out the greatest benefit for Tibet *Glr.*; *ā-ma drin-čen* kindest mother! (says a king to a wonder-working female saint) *Pth.*; *drin drán-pa* as a vb., to acknowledge a kindness, to feel obliged; as a sbst. **thankfulness, gratitude** *Thgy.*; *kyód-kyi drin rtá-gtu drán-pas* as I shall always feel greatly obliged to you *Dzl.*; *dei bka-drin drán-čen* full of thankfulness towards him *Dzl.*; *drin rjed-pa* unmindful of obligations; *drin rzo-ba*, *drin-du rzo-ba*, *drin-lán glán-pa*, *drin-lán bsáb-pa*, *W.* **lin-zó tai-čé** to return benefits, to show one's self grateful; *drin rzo-žin lan byao* you shall not have done it for nothing *Dzl.*; *drin-lán-du* as a gift made in return, a return-present.

འདྲི་བ་ (*drib-sil*) **dib-sil**, a corrupt form for *dril-bu ysil*, *Ld.*, = *gyér-ka*.

འདྲི་ *drim* (spelling?) **stump, trunk**, of a tree or plant, deprived of top and branches *Ld.* —

འདྲི་ *drin* v. *dre*.

འདྲི་ *dril*, gen. *dril-bu*, **bell**; *dril sróg-pa* to ring the bell; to publish by ringing a bell; *dril-lce* the tongue of a bell, the clapper; *dril-rzúgs* the body of a bell *Cs.*, *Glr.*; *dril-sgrá* the voice or sound of a bell, peal of bells; *dril-kan* bell-tower, belfry; *dril-stégs* the frame of timber, on which bells are suspended.

འདྲི་བ་ *dril-ba* v. *dril-ba*.

འདྲི་བ་ *dris-pa* v. *dri-ba*.

འདྲི་ *drü-bu* = *grü-bu*, *grü-gu*, a clue or ball, of wool etc. *

འདྲི་ *drug* num. **six**, *drug-pa*, *drug-po* cf. *dgu*; *yt-ge drug-pa* or *-ma* the prayer of the six letters, the Ommanipadmehüm, *Glr.*; *drug-cu* sixty; *drug-cu-rtsa-yčig* (*W.* **lug-cu-re-čig**), or *re-yčig*, sixty one; *drug-brgyā* six hundred; *drug-stón* six thousand; *drug-cu-skór* a cycle of sixty

years. — *drug-sgra* the so-called article, presenting itself in the following six forms: *pa, ba, ma, po, bo, mo*.

འདྲི་བ་ཁྱད་པ་, འདྲི་བ་ཁྱད་པ་ *drug-dkár, drug-dmár*, two sorts of turquoise *Cs.*

འདྲི་ *drün* the space **near**, and esp. **before** འདྲི་ a person or thing, *po-brän-gi drün gán-na-ba der dug-nas* alighting on the place before the palace *Dzl.* ཁྱ་, 3; gen. with *na, du, nas*. 1. adv. **near to, near by, to or at the side of, before, to, off from**; *drün-du rtóg-pa* to examine personally, face to face, orally *Dzl.*; *drün-du gró-ba* to go near or up to. 2. postp. c. genit. (less corr. c. accus.), *šin-gi drün-na* near, or under the tree, *drün-du* id.; to or towards the tree; *drün-nas* away from (the tree); *rgyál-poi drün-du* to the king, before, in presence of (coram) the king; *drün-pa*, resp. *sku-drün-pa*, one standing near, a waiting man, a page in ordinary *Cs.* — *drün-kor* train, retinue. — *drün-ynas-pa* companion, associate. — *drün-yig(-pa)* secretary. — *drün-tso-ba* private physician, physician in ordinary *Cs.* When preceded by *žabs* it becomes a respectful term, e.g. in the direction of a letter, where it stands for our 'to' (lit. 'to the feet of N.N.').

འདྲི་པ་ *drün-po* 1. **prudent, sensible, judicious, wise** *Mil.*, in conjunction with *yčän-po*; so also *Pth.* *yčän-drün-ldan-pa*. — 2. **sincere, candid** *C.* — 3. **diligent?**

འདྲི་བ་ *drüis* **root**, of rare occurrence; *drüis (-nas) pyun* exterminated, destroyed root and branch, *Lex.*

འདྲི་བ་ *drüis-pa* **clarified, clear** *Cs.*; *bžes-drüis* resp. for *čän*, **beer**, *Ts.*

འདྲི་ *drud* 1. v. *drud-pa*. — 2. *drud-drud* **pelican** *Sch.*

འདྲི་བ་ *drüb-pa* v. *drüb-pa*.

འདྲི་བ་ *drüm-pa* to have a strong desire, to long, languish, pine, for, *Sch.*

འདྲི་བ་ *drüs-ma* **millet** *Sch.*

འདྲི་ *dre* *Ts.*, *dreu* *Lex.*, *din* *Lh.*, *drel* *Glr.*, **mule**, *dré-pó*, *pó-dre* he-mule, *dré-mo*, *mó-dre* she-mule.

འོ་བོ་ dré-bo *Lt.*, dré - mo *Mng.*, **de - mōn**
W., elbow.

འོ་གམ་ drég-pa, drégs-pa 1. any dirt that is removed by scraping, whereas *dri-ma* is washed off; more particularly: — 2. soot, which is also used as a medicine *Wdñ.*; *kuiñ-drég* id.; *sgrón-dreg* lamp-black; *slán-dreg* soot on a kettle; *lèags-dreg* v. *lèags*; *tál-dreg*, *rdó-dreg* *Med.*? — *só-dreg* tartar incrusting the teeth *Med.* — *dreg-bál* flakes of soot. — *dreg-nád* gout; *dreg-grüm* id.

འོ་གམ་པ་ drégs-pa 1. pride, haughtiness, arrogance, *keñ-dégs* id.; *drégs-pa nyams* pride is put down, humbled; *drégs-pa skyán-ba* to lay aside, to put off pride; *nór-gyis dregs* purse-proud *Lex.* — 2. proud, haughty, arrogant, = *drégs-pa-čan*; *drégs-pa (-čan tams-čád* the great, the proud, the people of high rank, the great ones of this world *Pth.*; in the world of spirits, with or without *bgegs*: the powerful demons. — 3. as a vb.: *ró-tsas dregs tse* when the sexual impulse is strong *Med.*

འོ་ dred (*Zam.* འོ་རུ་) hyena, which name has prob. been transferred by the inhabitants of the mountainous districts to the *dred*, an animal better known to them) the yellow bear; *mi-dred* a bear that devours men *Mil.*; *pyúgs-dred* a bear destructive to cattle; *dréd-pó* he-bear, *dréd-mo* she-bear. — *dred-tsán* a bear's den. — *dred-siu-šin* hazel-nut tree *Sch.*

འོ་པོ་ dréd-po 1. *Sch.*: 'evasive, lazy', yet *čos-méd dréd-po zol-zóg pyo-rgyü-čan*? — 2. load, burden, esp. a heavy load *C.*, *dréd-po dréd-pa* = *kres-po grág-pa*, to cord a load.

འོ་མ་ dréd-ma, *rtsa-dréd-ma* *Glr.* = *drés-ma*; *dám-dréd-ma* *Mil.*?

འོ་འ་ dreu, *drel*, v. *dre*; *dreu-rnóg* 1. the mane of a mule. — 2. a couch, or stuffed-seat *Cs.* — 3. a kind of long-haired cloth.

འོ་མ་པ་ drés-ma 1. *C.* a kind of grass, of which ropes and shoes (of great durability) are made; *Glr.* *dréd-ma*; *drés-mai* *ge-sár* *S.g.* the filaments of *drés-ma*;

drés-bru *Cs.*, *drés-brum* *S.g.* the seeds of *drés-ma*. — 2. *W.* *Iris kamaonensis*.

འོ་ dro (cf. *dró-ba*), 1. the hot time of the day, from about 9 o'cl. a. m. till 3 o'cl. p. m.; *dró-la báb-nas* when this time arrived *Dzl.*; *siá-dro* the morning, *pyi-dro* 1. the later part of the afternoon, 2. *W.* **pi-ro** evening, night. — 2. a meal taken about noon, lunch; *dro btáb-pa* to lunch; *dro-lug* a sheep intended to be eaten for a luncheon; *dro-sá* meat intended for such a purpose.

འོ་བ་ dró-ba 1. to be warm, v. *drós-pa*; gen. adj. warm, *dró-bai* *ynas* a warm place; *dró-bar gyür-ba* to grow warm. — 2. warmth (*bág-dro* v. sub *ur*).

འོ་གམ་ dregs *Sch.*: 'packed up, made up into pack or parcel'.

འོ་(ས)་ droñ(s) v. *dren-pa*.

འོ་མ་ droñ-ma a large basket or dosser, provided with a lid, and carried on the back, *Hind.* पतारा.

འོ་ drod 1. warmth, heat, e.g. of the sun; *drod-yšer* warmth and moisture; *dród-kyi šin* a tropical tree *Wdñ.*; *me-drod* 1. the heat of the fire *Lt.* 2. prob. animal heat, perh. because it is supposed to arise from a union of the fiery element with a germ originated by conception. — 2. *ka-dród zuñ yèig* a small piece of food, = *ka-zás*, and prob. incorrect for *ka-bród* enjoyment of the mouth. — *lám-la drod tób-pa* *Mil.* was explained: to have a cheerful mind, free from doubts and apprehensions on the way (to heaven), *drod*, therefore, seems to stand here for *brod*. — *drod-rtags*, *Mil.*, was explained as being new knowledge, new perceptions, as a fruit of long meditation; one *Lex.* has *dród-rig-pa* = *मावज्ञ* experienced or well-versed in measure.

འོ་མ་ drón-mo* col. warm, *zan-drón* warm food.

འོ་པ་ drol v. *drol-ba*.

འོ་མ་ dros, *Sch.* = *dro*; *dros-čen* noon, mid-day, *dros-čün* forenoon(?).

འོ་གམ་ drós-pa, pf. of *dró-ba*, heated, grown warm, esp. of the ground by the

ད་མན་ *dha-mán*
ད

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གདང་བ་ *γdi-ba*

heat of the sun, of men, by warm clothing; *dros sön* the ground has grown warm, the snow is beginning to melt; *dros-na* when it is getting warm; *dí gón - na dros lags* if you put that on, you will be warm *Mil.*; *tse γdíg dros - pai gos* warm clothing for one period of existence *Mil.* — *ma-drós-pa* n. of the Manasarowara or lake of Mapam in Nari. The Hindoos describe it as something like a northern ocean, inhabited by Nagas (v. *klu*), and the Tibetans in good faith repeat such fables, at least in their literature, although they know better.

ད་མན་ *dha-mán* *Ld.-Glr.* *Schl.* fol. 17, b.,
ད v. *lda-mán*.

ད་ཏི *dhu-ti*, (ལྷུ་ཏི a shaker, agitator?) a
ད word of more recent mystical physio-
ད logic, 'the middle vein', = *dbú-ma* (cf. *γtüm-po* and *fig-le*) *Thgr.*, *Mil.*, *Wdn.* The Lamas consulted by me asserted, not quite in accordance with books, *dhu-ti* to denote a kind of *rhuñ* in the body (which would agree with ལྷུ་ to blow, and with *πνεῦμα*), a vital power closely connected with the soul, supporting it during lifetime, and leaving it only when separated by death. This would be a new or second signification of *dhu-ti*, although I cannot vouch for the correctness of the above statement, nor am I able to decide, whether *dhu-ti* and *á-ba-dhuti* are quite the same. — *á-ba-dhuti-pa* *Tar.* 187, 8 is a proper name, *Schf.*

དེ་ལ་ *dhe-la*, *Hind.* घेला, half a paisa, the
ད smallest coin, equal to the tenth part of a penny, *W.*

གདགས་ *γdag(s)* 1. fut. of *γdags-pa*. —
2. *γdags* the light, day *Cs.*, opp. to *sribs*. — 3. in *Stg.* *γdags-pa* occurs frq. as a translation of *प्रज्ञा* wisdom.

གདང་, རྩར་ *γdan, rdan (lñan?)* 1. clothes-
stand, rack or rail for hanging up clothes, *γdan-la gos dzár-ba, gél-ba; γdan-bu* 1. peg or nail, for the same purpose. 2. *skás-kyi γdan(-bu)* *Lex.*, **srál-dán** *W.*, step of a ladder. — 2. col. for *γden*.

གདང་བ་ *γdan-ba, γdāns-pa*, to open wide, mouth and nostrils, to gape *B.* and

col.; *γdan-pai kro-zál* an angry face with the mouth wide opened *Glr.*

གདངས་ *γdāns* 1. music, harmony, melody, = *dbyanis, snyags*, also *γdāns-snyan*; *γdāns byéd-pa* to make music *C.* — 2. resp. for *dprál-ba* forehead *Cs.*

གདངས་པ་ *γdāns-pa* 1. v. *γdan-ba*. 2. resp. one recovering from illness, convalescent, with *snyun, bsnyun-ba* *Lex.*; **ra dan** *W.* he has recovered from his drunken fit, has become sober again.

གདན་ *γdan, आसन*, resp. *bzugs-γdan* *W.*, a bolster, or seat composed of several quilts or cushions, put one upon the other (five for common people, nine for people of quality), cf. *bol; γdan-kri* a throne *Glr.*; *γdan-rābs* a succession of teachers *Tar.* 199, 4. The word is much used in polite expressions: *γdan dēgs-pa* to take leave, to withdraw, to depart; *γdan-sa* 1. place of residence, *blamai* *Mil.*; *dga - ston - gyi* place of a festival *Glr.* 2. situation, position, rank, n. f., *Mil.*; *γdan-dren-pa* to invite, = *spyán-dren-pa*, to appoint, to nominate, *dpon-du* a chief, a leader *Glr.*; to go to meet *Glr.*; **dan-su-čē** *W.* id.; **dan-kyal-čē** *W.* to accompany, as a mark of attention; *dan-péb-pa* to arrive *Sch.*

གདབ་བ་ *γdab-pa*, fut. of *dēbs-pa*.

གདམ་ཀ་ *γdām-ka* *W.*, *γdam-na* *Lex.*, choice, election, **dām - ka čö - čē** *W.* to choose, to elect; *γdām-na byéd-pa* *Lex.* id.

གདམ་པ་ *γdām-pa*, fut. of *dōms-pa, γdāms-pa*, pf. of *dōms - pa*, to advise, *rgyál-po-la γdām-pai mdo* adviser of kings, a mirror for sovereigns *Thgy.*; *γdāms-pa* sbst. advice, counsel, doctrine, precept, *γdāms-nāg, W.* **γdāms-ka, γdāms-ka** (cf. *ká-ta, ká-lta*), resp. *žal-γdāms, bka - γdāms* id.; *γdāms-pa dīg zu* we ask for some advice *Glr.*; *pān - pa γdāms - pa* a good advice; *γdāms-nāg stón-pa* *Lex.*, **dām-ka, or ká-ta tán-čē** *W.* to give an advice, to advise; *γdāms - nāg dōms - pai tsiγ* the imperative mood, expressing command or exhortation *Gram.*

གདའ་བ་ *γdi-ba*, eleg. for *γdiγ-pa* *B.* and *Khams*, 1. to be, to be there, *du*

γda how many are there here? *Zam.*; *sgyir-gin γda* *Glr.*; *rtóg-tu γdao* he or it may be discerned, distinguished *Dzl.*; *pyin-nas γda* he had arrived *Mil.*; no other negative than *mi* can precede it: *žabs-mfil-la ču rég-pa tsám-las mi γda* the water did not reach above the soles of the shoes *Mil.* — 2. with *par* it expresses uncertainty, vagueness, *ršégs-par γda* he may possibly go, *Pth.*; *di yin-pa* (col. for *par*) *γda* he seems to be this (man) *Pth.*; cf. *dug-pa*. — 3. to say, cf. *mčā-ba*.

གདལ་བ་ *γdál-ba* another form for *rdal-ba*.

གདིང་བ་ *γdün-ba* another form for *dün-ba*; also sbst.: *γdün-ba dan bgo-ba* carpets and clothes, i.e. all sorts of textures, *Stg.*

གདུ་བ་ *γdū-ba* 1. another form for *sdū-ba* to gather, to collect. 2. another form for *γdün-ba*(?) *Sch.*: to love; cf. *rnyed-la γdu Zam.*

གདུ་བ་ *γdū-bu* *Glr.*, *γdū-gu* *Glr.*, *γdūb-bu* the usual form, ring for the wrist, bracelet, or for the ankle, an ornament of Hindoo women; *lag* (resp. *pyag*)-*γdub* bracelet; *rkañ* (resp. *žabs*)-*γdub* foot-ring; *sór* (col. *ser*)-*γdub* finger-ring *Glr.*; *yser-γdub* gold-ring, *diul-γdub* silver-ring; *yser-ser-γdub* a golden finger-ring; **tág-čē** *W.* to put on (a ring).

གདུག་བ་ *γdüg-pa* 1. poison = *dug*, *γdüg-pa ysum* *Dzl.* = *dug ysum*; *žās-su γdüg-pa zá-ba* *Dom.* — 2. in general: any thing hurtful, or any injury, mischief, harm done; as adj. noxious, mischievous, dangerous, *γdüg-pa-čan*, of animals, demons, wicked men; *dug-sbrül γdüg-pa-čan* dangerous venomous serpents *Glr.*; *dre-srín γdüg-pa mañ* many mischievous demons *Glr.*; *γdüg-pai bsám-pa* propensity to destroy, destructiveness, ferocity, of beasts of prey *Glr.*; *γdüg-pai ná-ro* wild screams *Mil.*; *γdug-rtsub* ferocity, malice, spite *Mil.*; *stár-bu γdüg-pa tsér-ma-čan* buckthorn with horrible spines *Wdñ.*; also for mischief done by evil spirits *Mil.*

གདུགས་ *γdugs* I. resp. *dbu-γdiugs* 1. parasol, umbrella, *B., C.* — 2. canopy, bal-

dachin; *spyi-γdugs* a covering, shelter, awning, for several persons *Glr.*; *γdugs būbs-pa* to raise a canopy, to put up a shade or screen; of peacocks: to spread the tail.

II. eleg. mid-day, noon, *sán-gi γdugs-la* for to-morrow noon *Dzl.*; noon-tide heat (cf. *dugs*), *γdugs-méd γdön-pa γdugs-kyis γdüns* an unprotected face is molested by the heat *Lex.*; *γdugs-tsód* 1. noon-tide, dinner-time, 2. dinner.

གདུང་ *γdün*, resp. for *rus* (-*pa*), 1. bone, bones, remains, esp. as *rín-srél*, also *γdün-rūs*, *sku-γdün*; *yser-γdün*, *diul-γdün* the gold and silver palls covering the remains of the highest Lamas. — 2. family, lineage, progeny, descendants, *rigs ni rgyal-rigs-so, γdün-nigau-ta mao* as to caste, he belongs to that of the ruler, as to family, he is a descendant of Gotama; also fig.: *sans-rgyás-kyi γdün* *Dzl.* the spiritual children of Buddha, the saints; *γdün-brgyud* yod the house, the family, is still existing *Glr.*; *γdün*(*brgyud*) *dzin-pai sras* a first-born male, by whom the lineage may be continued, frq.; also for any single descendant *Glr.* — *γdün-sgróm* *Sch.* coffin, *Schr.* funeral urn. — *γdün-rtén* funeral pyramid containing relics, cf. *mčod-rten*. — *γdün-rabs* generation, *ná-nas γdün-rábs liá-pa-la* in the fifth degree after me *Glr.*

གདུང་བ་ *γdün-ba, γdüns-pa* I. vb. 1. to desire, to long for, *žās-la, ltó-la, Glr.* and elsewh.; **duñ duñ čó-čē** *W.* id. — 2. to love, *šin-tu γdün-bai ma γčig* my own dearly beloved mother! cf. *brtse-γdün*. — 3. to feel pain, to be pained, tormented, afflicted, by heat or cold, thirst, lust, distress; **nyiñ dññ-te** *W.* sad, sorrowful; *γdün-bar byéd-pa* to make sad, to distress, *γžán-gyi séms-la*, the mind of others. — 4. to be dried, *nyi-mas* by the sun, of a dead body *Dzl.*

II. sbst. 1. desire, longing, lust, *γdün-ba ži* (sensual) desire ceases *Stg.* — 2. love, *mos-gus-γdün-ba dpag-méd skye* immense veneration and love arises *Glr.* — 3. affliction, misery, distress, torment, pang, *γdün-bai skad* a plaintive voice, doleful cry *Glr.*

III. adj. 1. longed for, earnestly desired. — 2. beloved, v. above. — 3. grieved, tormented frq.; *γdün-dbyāns* a song expressive of longing or of grief, an elegy *Mil.*; *γdün-séms* love-longing *B.*, and col.; **ā-ma-la dūn-sem-čan dug** *W.* he tenderly loves his mother.

གདུང་མ་ *γdün-ma* beam, piece of timber, *má-γdün* principal beam, *bü-γdün* cross-beam; *γdün-kébs* beams projecting over the capital of a column *Gltr.* — *γdün-sgrig* a raft *Ld.* — *γdün-débs* *S.g.* pedestal, base(?) — *γdün-zám* a bridge of timber or of poles. — *γdün-šin* *Sik.* fir-tree (*Pinus abies*).

གདུང་བ་ *γdül-pa* love, longing *Sch.*, cf. *γdú-ba*.

གདུབ་བྱ་ *γdüb-bu* v. *γdú-bu*.

གདུབ་བ་ *γdüb-pa* *Stg.*: *zás-la*, adj., frugal, temperate?

གདུམ་(པོ) *γdüm(-po)* a piece *Sch.*, = *dum*.

གདུལ་ *γdul* v. *dul-ba*.

གདུས་ *γdus* v. *γdú-ba*.

གདེག་ *γdeg* v. *dégs-pa*.

གདེང་ *γden* confidence, assurance, cheerfulness *Mil.* very frq.; *γden-tób-pa* to become confident, to take courage, to be reassured; *ཅི-tse γden čian med* when dying, he has no confident hope *Mil.*; *mi-γigs-pai γden* a strong confidence *Mil.*, *Thgr.*; *γden-tsád* id., *de-rin tsam yan sdód-pai γden-tsád ma mčis-pas* not being sure whether his life will be spared for one day more; *ཅི-bród γden-tsád med* without confidence, without any readiness to die *Mil.*; *bto-γden* *Mil.* and col. = *γden*.

གདེང་བ་ *γden-ba*, pf. *γdens*, *Cs.* to threaten, to menace; *Sch.* to brandish in a menacing way, *mtson-γden* brandishing a weapon *Lex.*; I also met with: *lag γden-ba Gltr.* to raise and move one's hand (in a suppliant manner), cf. *dün-ba* II., and: *bya γsog γden-pa* a bird with its wings raised and spread *Ma*.

གདེང་མ་གྲ་ *γdens-ka* head and neck of a serpent, *sbrül-gyi Gltr.*

གདེང་མ་བ་ *γdens-pa* 1. v. *γden-ba*, 2. = *γden(?) *dān-pa-čan** *W.*, **ló-den-pa** *C.*, deserving or enjoying confidence; faithful, trusty, of servants, husbands, wives etc.

གདོང་(པ་) *γdon(-pa)*, resp. *žal-γdon*, 1. face, countenance, *γdon skya* a pale face *Lt.*; *γdon-dmar bod-yul* the country of the red-faced (more accurately: brown-faced) Tibetans *Pth.*; *γdon-nág(-po)* 1. a black face; 2. a frowning countenance; *γdon-čün* dejected, disheartened, *Krel-méd γdon-čün mi byed-par* impudent and saucy *Gltr.*; **don-šran tán-čē** *W.*, **don-šran-te čā-wa** *Kun.*, to be forward, bold, brazen-faced; *řág-gi γdón-pa* pig's face, pig's head *Sambh.*; *γdon-bži-pa* Brahma ('the four-faced'). — 2. surface, superficialities, *sa-γžti*; fore-part, front-part, *dón-la* adv. in front, in advance e.g. to go *C.*; *γdon-γtád*, *Ld.*: *dön-stád* just opposite; *γdon(-la)-déd-pa* to push or press forward, to urge on (a donkey, a coward to the fight), to haul (a culprit before the judge); *snán-ba γdón-ded-pa* to pursue one's course regardless of others (both in a good and in a bad sense) *Mil.*; *γdon-řyis* handkerchief *Sch.*; **don-si** *W.* complexion, *gyur son* he has changed colour; to *tug-pa* and *bsü-ba* it is joined pleon.; *γdon-lhógs* is stated to imply the same as *grām-bu* *Lt.*

གདོང་མ་ *γdód-ma* = *γzód-ma*, the beginning, *γdód-mai* dus; *γdód-mar* in the beginning, at first *Mil.*; *γdód-kyi(s)* first, at first, previously, before *Mil.*; *γdód(-ma)-nas* from the beginning; *γdód-nas dág-pa* of primitive purity *Mil.* and elsewh.; *da-γdód* *Lex.* prob. = *da-γzód*.

གདོན་ *γdon* (ཡུམ་) evil spirit, demon, causing diseases etc., *steñ og-gi* superior and inferior (spirits), *Rahu* e.g. is *steñ-gi γdon*, an evil spirit of the aerial or heavenly regions; *steñ-γdon-gyis* *čē-ba Gltr.* = *γzas řóg-pa* to die of epilepsy (*W.?*), or of apoplexy (*Sch.*); *γdon-čén bəo-lhá*, or *bəo-brgyál*, frq.; *γdón-gyis brlāms-pa* *Lt.*, *brlābs-pa* *Sch.*, infatuated or possessed by

some evil spirit; *γdon jūg-pa* the entering of a demon into a person; *γdön-mi-za-ba* **certainty, surety**; *de byuñ-ba-la* or *de byuñ-bar γdon mi za* there is no doubt of such a thing having happened; gen. adv.: *γdön-mi-za-bar* undoubtedly, indubitably, *γdön-mi-fsal-bar* *Dzl.* id.

གདོན་པ་ *γdon-pa* Cs. fut. of *γdon-pa*.

གདོན་པ་ *γdöl-pa*, *Lexx.* = *rigs-nān*, **चण्डाल**, **an outcast**, a man of the lowest and most despised caste, still below the *dmān-rigs*. The Tibetan word for this caste was perh. originally *döl-pa* fisherman, and has afterwards been transferred to all persons that gain their livelihood by the killing of animals, and consequently are despised as professional sinners.

གདོས་ *γdos* 1. **fetter, chain**; *γdos-tāg* **fetter** in a fig. sense, bondage, *Thgy.* — 2. **material existence(?)**, **matter(?)**. *γdos-bcās*, (*b*)*rdos-bcās*, **material, corporeal**, *γdos-bcās-kyi lus* *Thgr.*, frq.; *γdos-bcās-su grüb-pa med* (these things) are nothing material, they have no substance *Thgr.*; *γdos-méd* **immaterial, unsubstantial**; *γdös-su čé-ba* seems to be the same as *γdos-bcās*, and perh. also *γdös-pa dzin* *Lex.* — 3. *γdos bryāb-pa* *C.* for *W.* **Ka kun gyāb-čé**, v. *rkün-ma*.

གདོས་པ་ *γdös-pa* 1. = *γdos(?)* — 2. Cs. **mast, sail-yard**; acc. to *Lexx.* something pertaining to a ship; *γdös-bu* oar *Sch.*

བདག་ *bdag* 1. **self**, *ña bdag* for *ña nyid* *Dzl.* *ṽṽ*, 14; gen. in the objective case: **myself, thyself, one's self**; *bdag ston γžan smad* to praise one's self, to blame others; *bdag sruñ-ba* to devote one's self to solitary contemplation; or as a genit.: *bdāg-gi* one's own, my, mine; *bdāg-gi sēms-la smad* he reproved himself *Dzl.*; *bdāg - tu dzin-pa*; *bdag - dzin* the clinging to the I, the attachment to one's own self, **egotism**, frq.; *bdag dan bdāg-gir dzin-pa* attachment to the I and mine *S.O.*; *bdāg-tu ltā-ba* prob. id., *Tar.* 35, 18, *Schf.*: *Atmaka-theory*, *bdag-méd-pai čos* *Tar.* 36, 1 the *Anātmaka*, the contrary; *bdag - méd rnām - pa γnyis* are mentioned in *Thgy.*, prob. = *gān - zāg - gi*

bdag-méd, and *čos-kyi bdag-méd* *Mil.* c. XII.; *bdāg - gir med* *S.O.*; *bdag - méd* ultimately coincides with *ston-pa-nyid*, *Burn.* I., 462 med. In common life, *bdag - med* is also used for **another**, **dag - méd - kyi mi** id.; **dag-méd-la ma tan** do not give it to another; *bdag-γžan* I and others, one's self and others; *bdag-nyid* 1. = *bdag* **I myself, thou thyself, he himself**, *bdag-nyid-la γsón-čig* listen to me! *Pth.*; *rgyāl-po bdag-nyid* the king himself *Dzl.*; *Ka-čig ni bdag-nyid rāb - tu byuñ - bar γsol* some ask for the permission of becoming priests themselves *Dzl.*; *bdag-nyid ba-žig* only for their own persons *Thgy.* 2. sbst. **the thing itself, the substance, the essence**, *byañ - čub-sēms-kyi bdag-nyid yin* I am the essence of bōdhi, the personified bōdhi, says *Mil.*; *tugs-rjei bdag-nyid dkon-mcōg-γsum* o grace personified, *Triratna!* *Gl.*; the Ommanipadmehūm is *sañs-rgyās fams-čād-kyi dgōñs-pa fams-čād γčig-tu bsdūs-pai bdag-nyid* *Gl.*, i.e. the sum and substance of all the sentences of all the Buddhas concentrated in one word; *bdag-nyid-čén-po*, *čé-bai bdag-nyid* = *rdzōgs - pai sañs - rgyās* chief Buddha, *Sākya*thubpa, *S.O.* — 2. sbst. pronoun, first person, **I**, eleg., expressing modesty and respect to the hearer or reader, without amounting to our 'my own humble self', v. *prān-bu*; plur. *bdāg - čag*, *bdāg - rnams*, *bdāg-čag-rnams*, also in a general sense: we mortals *Thgy.*; *bdāg-čag tsōñ-pa-rnams* we, these merchants here *Dzl.* — 3. **the I**, the ego = *gān-zag* *Was.* (269). — 4. **master, lord**, for *bdāg-po*, v. below. — 5. in natural philosophy **the element of solid matter**; also for **air** *Stg.* — *bdāg-po* 1. **proprietor, master, lord**; *bdāg-poi sgra* the syllable *pa*, as denoting the active agent, i.e. him that has to do with a thing, e.g. *rtā-pa* (not to be taken as 'definite article' *Cs.*); thus in many compound words: *kāñ-bdag*, *kyim-bdag* etc.; *tugs-rjei bdāg-po* lord of grace, *Awalokiteswara*, *Gl.* init.; supreme lord, liege-lord, *klui bdāg-po* = *dbāñ-po*, *rgyāl-po*; patron. 2. **husband, lord, spouse**; hence **ā-mā dag-po*, or *sriñ-mo dag-po**, a vulgar and ob-

scene word of abuse. — *bdag*(-pò) *byéd-pa* to reign over, to possess, prop. with *la*, but also with accus. *gha-sá-ča bód-kyis bdag byas* Tibet reigned over the province of Gha; W. also: to treat rudely, to handle roughly; *bdág-tu byás-pai bud-méd* a married woman *Thgy.*; *bdag-po-med-pa* (col. *mkan*) unowned, e.g. of a dog, *Pth*; forlorn, friendless, without a patron, a vagabond; also for an unmarried woman; also as an abusive word.

Comp. *bdag-rkyén* (as yet not found in books) seems to denote kindness, attention, help, received from a superior, (yet, it would seem, not without some obligation or other existing on the part of the latter, and thus the word differs from *bka-drín*). — *bdag-nyid*, *bdag-méd* v. above. — *bdag-bzün* *Glr.* prob. = *bdag-po*. — *bdag-bsrūn* hermit.

བདམ་བ་ *bdā-ba* I. adj. resp. savoury, well-tasted, for *zim-pa*; C. col. **dán-te**.

II. vb., pf. *bdas* = *déd-pa*, 1. to drive, to drive out, *pyugs* cattle; to chase, to put to flight *Dzl.*; *lās-kyis, lās-kyi rlün-gis bdás-nas* in consequence of works, of certain actions, frq. — 2. to carry away, along, or off, to hurry off, *čü-bos bdás-pai glün* land carried away by water *Cs.* — 3. to call in, collect, recover, *bū-lon* debts *Dzl.* — 4. to reprove, rebuke, accuse *Sch.*; *bdā-déd byéd-pa Lex.*, *Cs.*: 1. to drive, to carry. 2. to examine, to investigate.

བདམ་ *bdar* for *bdā-bar*.

བདམ་བ་, རྩམ་བ་ *bdār-ba, rdār-ba*, to rub, i.e. 1. to file, to polish *Glr.*, to grind, to whet; *bdār-rdo* whet stone, hone. 2. to rasp, e.g. sandal-wood *Glr.*; to grind, to pulverize, *pyé-mar bdār-ba* to grind to powder, *Lex.*; *lèags-bdar* a file, *sā-bdar* a rasp. — 3. so *bdār-ba C.* to gnash or grind the teeth; *pyag bdār-ba* to sweep *B.*; *byi* and *pyi bdār-ba* to clean, to polish *Dzl.* — *Ma.* in two passages: to pray earnestly, which is the meaning required by the context, confirmed also by several Lamas. — *mdān-du bdār-ba Lex.*: བྲམ་མུ་ to place in front; to lead; to appoint; show; inspect;

prefer; honour. — *skyel-bdār* fee or reward given to an escort *Sch.* — *brdār-ša Sch.*: 'sēms-kyi *brdār-ša* the nerves, sinews'(?); *bdār-ša yèd-pa*, and *rtsa-brdār yèd-pa* to examine closely *Mil.*; *ran-gi sēms brdar-ša čod C.* take it seriously to heart.

བདམ་བ་ *bdül-ba* v. *rdül-ba*.

བདམ་བ་ *bdüg-pa* 1. vb. pf. *bdugs*, to fumigate, to burn incense, to swing the censer *Dzl.* — 2. sbst. the burning of incense; perfume, frankincense, more frq. *bdug-spós, bdug-spós-kyis bdüg-pa, Dzl.*; *bdug-spós* ful odours of incense arise *Pth*.

བདམ་བ་ *bdün-ba* v. *rdün-ba*.

བདམ་ *bdud*, *Ssk.* मार, *Mong.* *šimnus*, the personified evil principle, the Evil One, the Devil, the adversary of Buddha, and he that tempts men to sin, but not like Satan of the Bible, a fallen spirit, nor like Ahriman of the Persians, an antagonist of Buddha of equal power and influence, but merely an evil genius of the highest rank, by whose defeat Buddha will finally be the more glorified. He is also identified with the god of love (Cupid), कम; v. *Köpp.* I. 88. 111. 253. In later times he has been split into four, and subsequently into numerous devils; also female devils, *bdüd-mo*, are mentioned. — *bdüd-rtsi* (अमृत. सुधा) 1. the drink of gods, nectar, frq.; fig.: *čos-kyi bdüd-rtsi* the nectar of the doctrine, and similar expressions; even common beer, when drunk by a Lama, may resp. be called so. — 2. a praising epithet of medicines; *bdud-rtsi-lia-lum* a bath prepared of a decoction of five holy plants, viz. *šug-pa, bū-lu, tse-pád, kām-pa*, and *čom-bu*. — 3. myrobalan, *Terminalia citrina*, *Wdh.* — 4. a kind of brandy(?) — 5. *bdud-rtsi-dmār-po* a demon.

བདམ་ *bdun* 1. seven, *bdün-pa, bdün-po*, cf. *dgu*; *bdün-ču* seventy; *bdün-ču-rtsa-yèig*, (W. **bdun-ču-don-čèig**), *don-yèig*, seventy one etc.; *bdun-brgyā* seven hundred, *bdun-stōn* seven thousand etc. — *lūs-kyi bdün-po* the seven (principal) parts of the body, viz. hands, feet, shoulders, and neck,

(those of holy men are of a goodly size, long and stately) *Stg.* — *bdun-prág* (ἑβδόμη) seven days, a week, *S.g.* — **dün-na-tse** *W.* a child born before the natural time, a seven months' child.

བདུན་པ་ *bdur-ba* *Sch.* to belong to a class(?).

བདེ་བ་ *bde-ba* (ग्रह, सुख) vb., adj., sbst., *bdé-po* adj. *Mil.*, *C.* (of rare occurrence), *bdé-mo* adj., col., esp. *W.*, 1. to be happy or well; happy; happiness; *mī* *bdé-ba* the contrary of *bdé-ba*; *na* *bdé-ste* as I am quite happy *Dzl.*; *bdeo* he is happy, prospers, flourishes; *bdé-bar byéd-pa* to make happy; *bdé - bar pyin - pa* to come to a state of happiness, of rest, to a place of safety; *bdé-baryás-pa* to be happy, to live in prosperity; *bdé-bar rton-ba* to let alone, to let another be happy; *kyod bdé - bar btañ mī yon* we shall not allow you to be quiet *Mil.*; in *C.* col.: **žü' dé - mo - la mī žag** id.; *bdé-bar gyür-čig*, resp. *bžugs-sig*, be happy! farewell! *W.* **dé-mo ča žig**; *bdé-bar btsā-ba* *B.*, **dé-mo-la kyé-čē** *W.*, to be safely delivered of a child; *bde-bar ršégs-pa* he that has entered into eternal bliss, the blessed, *Sch.* (*Köpp.* I, 91?) an epithet of former Buddhas, *Ssk.* सुगत; *lus dañ sems mī-bdé-bar gyür-ba* to be bodily and spiritually afflicted *Dzl.*; *mī-bdé - bai bāg-med-na* fearless of adversity *Dzl.*; *mī-bdé-bar gyür-ba* to ache, of parts of the body; *mīal mī-bdé-bar gyür-ba* to be in travail, to suffer the pangs of childbirth; *sems-bdé, blo-bdé, snyin-bdé* cheerful, merry, glad; *šin - tu fugs-ma-bdé-bar dām-bēas-te* promising with a heavy heart, very reluctantly *Glr.*; *dga-bdé* v. *dga-ba* comp.; *dus-bdé* (*-mo* *W.*) peace, a state of peace, in *C.* frq. in conjunction with *žod-žāgs* or *sa-žām*; *ži(-bai)-bdé(-ba)* the happiness of rest, a happy tranquillity *Glr.*; peace *Thgy.*; esp. the happiness of Nirwana *Thgy.*, *Mil.*; *žig-rten-gyi bdé - ba - la čāgs-te* fond of a worldly life of pleasure *Dzl.*; *bdé-ba dañ ldān-pa* happy, *bdé-ba-čan* v. below; *nas-skābs - kyī bde-ba* a happy situation *Glr.*; *mya-nān-las dās-pai bdé-ba tób-pa* to attain to the happiness of Nirwana *Dzl.*; *dus-brtān-*

gyī bdé-ba-la bkod dgos I must help him to attain to eternal bliss *Mil.*; *žan-bde* v. *žan.* — 2. good, favourable, suited to its purpose ... *na bdeo* (*W.* **dé-mo-žin**) the best thing will be, if I ... *Dzl.*; **gho dé-wa yon** *C.* so it becomes intelligible; good, well-qualified, well-adapted, *ka lēe bdé-ba* with good organs of speech *Pth.*; *smra-bdé-žin* knowing to speak well, well-spoken *Pth.*; *nyāms-rtoḡs-kyī smra lēe bde* a tongue skilled in speaking wisdom *Pth.*; in *W.* it is opp. to *rtsōg-po*: **lam de - mo** the road is good, may be passed without risk. — 3. in *W.* *bde* is also the usual word for beautiful, more accurately: *(l)ta-na de-mo; mā de-mo* splendid indeed! **dé-mo man-na-méd** it is only for show.

Comp. *bde-skyid* happiness, felicity, frq.; *bdé - gro* going to happiness, joining the happy (spirits in heaven), also *bdér - gro*, opp. to *nān - gro*; usually in a general sense, like our 'heaven'; *bdé-gro mto-ris-kyī lus tób-pa* to receive a heavenly (glorified) body. — *bde - čén* felicity, consummate bliss, frq. — *bde-mčōḡ*, शंखर, सम्वर, a deity of more recent Buddhism, *Schl.* 108; *Tar.* — *bde - žāgs* prosperity, welfare. — *bde-stōn* (acc. to a Lama's statement for *tabz bdé-ba, šes-rāb stōn-pa-nyid*), an expression for contemplation, v. *Was.* (144 and 141). — *bde-spyōā* *W.*, **de-čōd** *C.* **de-čō**, col. euphemism for privy. — *bdé-ba-čan* सुखवति, *bdé-ba-čan-gyi žin-kams* the land of bliss, a sort of heaven or paradise, in the far west, the abode of Dhyani Buddha Amitabha, v. *Glr.* chapt. IV., *Köpp.* II., 27. — *bde-byéd* he who or that which makes happy *Cs.*, शंकर. — *bde-byūn* शशु, शञ्जल, source of happiness, n. of *Siva*; as symb. num.: 11. — *bde - blāg* ease, content *Cs.*, acc. to our Lama: quickness, speed, *nād-pa bde-blāg-tu ršōs-par gyür-bai mtsan-nyid* *Wdn.* a sign that the patient will soon recover. — *bde-légs* well-being; ... *las bde-légs-su gyür-čig* they shall recover from ... they shall prosper again after ... *Dom.*

བདེན་པ་ *bdén-pa*, सत्य, I. vb. 1. to be true, and adj. true, *kyod zér-ba bdén-no*

what you say is true, you are right *Dzl.*; *bdág-gis nyés-pa bdén-gyis* it being true that I committed a fault *Dzl.*; *dé-bzin-du bden srid* it might be true after all *Glr.*; *šin-tu yañ bden* to be sure, that is true! *Glr.*; *de bdén-par nés-sam* is it quite certain that this is true? *Glr.*; *é bden ltós-la bdén-par dñg-na* ... see whether it is true, and if it is, then ... *Pth.*; *bdén-par dñin-pa* to believe to be true, to take for granted *bdén-dñin zig-na* the illusion being destroyed *Thgr.*; **dén-če-čē** *W.* (for *yid-čes-pa*) to believe, to be persuaded of the truth, frq.; *bden bden* very true indeed! certainly; *bden-bdén-ma* prob. something in which there is much truth *Tar.* — 2. to be in the right, to be right, *kyed bod-blon-rnams bden ye* Tibetan ambassadors are in your full right *Glr.*; **ña á-sál-la dñen-pa son** *W.* I have evidently been right.

II. sbst. 1. **truth**, in the abstract; but usually: **something true**, true words etc., *bdén-pa smra-ba* to tell or speak the truth; as adj.: **true, veracious** *Stg.*, (*W.* **dén-pa zér-kan**); *mi-bden-rdzün* this is not truth but falsehood *Glr.*; *bden-pa mtón-ba* to discern, to know, the truth, a degree of Buddhist perfection *Tar.*; *bdén-pa bñi* the four truths, the four realities, viz. pain, the origin of pain, the annihilation of pain, and the way of annihilating it, v. *Köpp.* I., 220. Whether, when *bdén-pa ynyis* are mentioned, they refer to two of the just named realities, or whether they always denote absolute (objective) truth (*don-dám-pai bdén-pa*) and subjective truth (*kun-rdzób-kyi bdén-pa*) as mentioned by *Was.* (293), I am not prepared to decide, nor am I able to explain the meaning of *lám-gyi bdén-pa* and *góg-pai bdén-pa* (*Thgy.* frq.). *bden-pa-nyid* seems to be a technical term for truth, though the Buddhist understands by it nothing but *ston-pa-nyid*. Nevertheless, the possibility of its being misapprehended from this reason ought to be no obstacle to the word being used in its original sense, and re-established in its proper right, the more so, as Buddhist

philosophy makes but a mockery of truth, by identifying it with a negation of reality. — 2. = *bden-tsig*, v. below, *Mil.*

Comp. **dén-dañ, dén-da** *W.* in truth, certainly. — *bden-po* a true, a just man *Cs.* — *bden-brál Cs.*: 1. 'void of truth, unjust. 2. southwest part or direction'. — *bden-tsig* 1. a true word *Mil.*, but usually 2. a solemn asseveration, often combined with a prayer, to which the power of securing infallible fulfilment is ascribed *Dzl.* and elsewh., frq. — *bden-dñin* v. above.

བདོན་པ་ *bder* = *bdé-bar*; *gañ-bdér* **whichever you like, at your pleasure**; *ñi-bdér* has a similar meaning. v. *Tar.* 69, 14, and prob. also 192, 4; *bder-bkod* v. *gód-pa bdér-gro* v. *bdé-ba*.

བདོན་པ་ *bdó-ba* 1. *Cs.* 'abundance, exuberance'; more corr., acc. to *Zam.*, where it is explained by *dár-ba* and **तीव्र** (unbounded), **to extend** (intr.) **without bounds**. — 2. with *la*, **to hurt, to injure** a person *Dom.* and elsewh.; *dgra bdó-ba* v. *sdán-ba*.

བདོན་པ་ *bdóg-pa* I. vb. 1. *W.* **to get or take possession of, to stow away, to house**, **ston-tóg** the harvest; **to put into**, **gám-mi nán-du** something into a box; **to lay up or by, to keep**, esp. **dóg-te bór-čē** in store, on hand; **ug nán-du dóg-čē** to hold one's breath. — 2. *B.* **to be in possession, to be possessed of**, gen. with *la*, like *yód-pa*, *dé-la rás-nyug rñig bdog* he is in possession of only one piece of cloth *Dzl.*; *kyód-la di-dra-bai stób-ma bdóg-gam* have you such scholars? *Dzl.*; *nor mi bdóg-pa Dzl.* poor; *dgon-pa ni gán-na bdog Mil.* where have you (where is) your monastery? *bdág-la jóg-pa bdog* I have a cavern *Mil.*; in an absolute sense: *tabs bdóg-gam mi bdog* are there any means or not? *Ma.*; *W.* **yin-dog-čan** is stated to mean **proud, arrogant**; **yóg-dog-čan** one that saves money, a scraper.

II. sbst. **wealth, riches**, *B.*; cog to *bdág-po*.

བདོན་པ་ *bdrál-ba*, pf. of *drál ba*, *Dzl.* frq. (s. l. e.)

མདག་པ་ *mdag-pa* a sort of large **unburnt bricks** of mud or clay *Cs.*

མདག་མ་, མེ་མདག་ *mdag-ma, me-mdag,*
glowing embers, live or
burning coals, *mdag-mai don* a pit for keep-
ing them, e.g. for the purpose of melting
metals *Stg.*

མདེད་ *mdan*, also *mdaṅs*, 1. *C.*, *B.* yesterday
evening, last night, frq.; *mdan-gi rmi-*
lam, also *mdan-sim-gyi rmi-lam Glr.*,
Pth., last night's dream. — 2. *W.* yesterday
(cf. *ka-rtśān*); *mdan-sān Lex.*, *Cs.*: 'yester-
day and to-morrow, now-a-days'; perh.
erron. for *deñ-sān*.

མདེད་བ་ *mdan-ba Sch.*: *mdan-bai ṅnas*
place of cremation, the spot where
the burning of the dead takes place.

མདེད་ས་ *mdaṅs* I. *Ssk.* अजस्र, तेजस्र, 1. resp.
sku mdaṅs brightness of face, fresh
and healthy complexion, also with *bžin-gyi*
Cs.; *mig-gi mdaṅs* bright eyes *Lt.*; *γzi-*
mdaṅs = *mdaṅs*; *dmār-bai mdaṅs* fresh,
ruddy complexion *Glr.*; *dmār-bai mdaṅs-*
kyis with a face beaming with joy *Dzl.*
and elsewh.; the brightness is destroyed
by disease, *ṣrog*, frq., or is fading away,
ṣor Lt.; in a relative sense: appearance,
exterior, look, *mdaṅs-nān* bad, ugly appear-
ance *S.g.* — 2. *Med.*: a hypothetical fluid,
the most subtle part of the semen, a sub-
stance that pervades the whole body, esp.
the skin, and is the primary source of
vitality; cf. *Wise*, Hindu Syst. of Med.,
Calcutta 1845, p. 42. 54. 201. — *mdaṅs-*
bsgyur n. of a species of bile. — 3. bright-
ness, lustre, splendour, in general, *nyi-mai,*
jai B. and col.; fig.: *dbān-poi mdaṅs-ma*
myi ni nā-la med Pth. I am destitute of
the eye, that brightest of the senses, as
much as: the most excellent of possessions
is denied to me.

II. resp. *dprāl-ba* forehead.

མདེད་ *mda* 1. arrow, *rgyab-pa, ṣpen-pa* to
shoot (an arrow); *smiyug-mda* an
arrow of reed, *lèags-mda* an iron arrow;
diug-mda a poisoned arrow *Mil.*; *dprāl-*
bai mda an arrow lodged in the forehead
Glr.; *mé-mda* 1. a fiery dart. 2. gun, fire-
lock *C.* — 2. any straight and thin pole
or piece of wood, e.g. the stem or tube

of a tobacco-pipe; *štāi-rtai mda* pole or
beam of a carriage; *lèags-mda* an iron
bar or rod, a ramrod etc.; *čū-mda* a jet
or shoot of water, frq.; **(s)kār-da** *W.* a
shooting star. — 3. = *mdo* 1. — 4. symb.
num.: 5.

Comp. *mda-kün* loop-hole, embrasure.
— *mdā-mkan* 1. an archer. 2. an arrow-
maker *Glr.* — *mda-rgyāñ* the range of an
arrow-shot *Glr.* + *mda-sgró* the feathers
of an arrow *Cs.* — *mdā-ču* the waters
discharged from the lower parts of a valley,
opp. to *pū-ču*, those of the upper part
Glr. — *mda-ltōñ* the notch at that end
of an arrow which is placed on the bow-
string *Pth.* — *mda-dār* a little flag fastened
to an arrow; esp. an arrow with silk rib-
bons of five different colours. By hooking
such an arrow into the collar of a bride,
the match-maker draws her forth from
among her maiden companions *Glr.* — *mda-*
dōñ quiver. — *mdā-pa* an archer; *mda-*
dpōñ the commander of the archers, a high
military rank *C.* — *mda-sprād* v. *spród-*
pa. — *mda-bér* perh. the more correct
form of *ta-bér.* — *mdā-bo* a large arrow.
— *mda-mó* arrow-lot, a kind of fortune-
telling by means of arrows. — *mda-rtśéd*
byéd-pa to amuse one's self with the shoot-
ing of arrows *Cs.* — *mda-tso* a troop of
archers *Cs.* — *mda-γyu* bow and arrows
Dzl. — *mdā-bzo-pa* arrow-maker. — *mda-*
yáb Glr. 1. *Lex.* = *pū-šu*, fence; hence
parapet, railing; yet a Lama from Tashi-
lhunpo declared it to be the projecting part
of the (flat) roofs of large temples, on which
the parapet is erected. — 2. a covered
gallery on the top of a house *C.*

མདུང་ *mdun* 1. lance, spear, pike, *mdun-*
skór-ba to brandish, to whirl a spear
Cs.; *mdun-kyim Dzl.* 96, 9 a frame for
leaning spears against; *mdun-mkan* a maker
of spears; *mdun-tūñ*, or *ṣāb-mdun* a short
lance or pike, a javelin. — *mdun-fogs* *Mil.*,
mdun-pa a spearsman, a lancer. — *mdun-*
dār a lance with a little flag at the top.
— *mdun-rtse* top of a spear, spear-head;
mdun-šin shaft of a lance. — *mdun-bzo-pa* =

མདུད་ mdud

mdün-mkan. — *mdün rtse-ysüm-pa* trident. — 2. **sting**, of insects *C.*, *W.*, *mdün brgyáb-pa* to sting. — 3. *γser-mdün*, *dnul-mdün* prob. the **two frontal muscles** *Med.*

མདུད་ mdud *Lt.* a medicine (?).

མདུད་པ་ mdud-pa a knot, *mdud-pa bór-ba* frq., *did-pa* *Lt.*, *byéd-pa* *Cs.*, **gyáb-čé** *W.*, to tie or make a knot, *sgrol-ba*, *grol-ba*, to untie (a knot); **dól-dud** *W.* sliding-knot, slip-knot, **šin-dud** *W.* a regular knot; *skra-mdud* knot or bow of ribbons holding together the long plaits of the women; frq. fig. *sér-snai mdud-pa* bonds of avarice *Mil.*; **nyin-dud dól-čé** *W.* (to untie) 'to open one's heart to a person; *mdud-pa-čan.* 1. full of knots, knotty. 2. **cloddy** (?) *S.g.* — *mdud-dra* a disease of the membrum virile, prob. paraphimosis *Mng.*

མདུན་ mdün the fore-part, the front-side of a thing; the vis-à-vis, *mdün-gyi nám-mka-la* in the heavens before him, over against him, *Gl.* and elsewh.; *mdün-gyis* adv. coram, face to face, *mdün-gyis ltá-ba* to behold face to face; gen. c. *la*, *na*, *du*, *nas*: 1. adv. before it, at it, to it, from it; 2. postp. before, at, to etc.; *mdün-la ön-ba*, or *sleb-pa* to come up or near, *rán-gi mdün-la sleb ma bèug* he did not allow (the pursuer) to come near; *mdün-du skir-ba* to send in advance; *mdün-du pyin-pa* to come near, to approach; to hasten to *Pth.*; *mi mán-po tsógs-pai mdündu* in the presence of a great number of people *Dzl.* — *sku-mdün-pa* a waiting-man, valet de chambre, v. *sku.* — *mdün-léog* v. *léog-tse.* — *mdün-na-don* (*C.* **dün-nán-don**) 1. *Lex.* पुरीहित, court-chaplain, domestic chaplain or priest; so prob. also *Tar.* 58, 17. — 2. at present: a high civil officer or functionary, = *bka-blón*, vizier, *Stg.* and elsewh.

མདུན་མ་ mdün-ma, frq. in later lit.; one Lama explained it by *mós-pa*, another by: 1. wife, 2. things, concerns; *jig-rtén-gyi mdün-ma* = *jig-rtén-gyi bya-ba.*

མ

མདོ་ལེ་ mdo-lé

མདོ་ mdeu, *Sch.* also *mde-ka*, arrow-head *B.*; *mde-sül* *Cs.*: 'the furrows or grooves of an arrow-head'.

མདོ་ mdo 1. the lower part of a valley, where it merges into the plain (opp. to *pu*), = *mda*; more frq. the place where one valley opens into another, hence in general: the point where two valleys, roads (*lám-mdo*), rivers (*čü-mdo*) meet; *lám-srañ-mdor* at the street-corners *Dzl.*; *ysüm-mdo*, *bzi-mdo*, *čóg-mdo* the point where three, four, several (roads etc.) meet, esp. *bzi-mdo* a crossing, cross-road, as a place of incantations; *mdo* prop. n. (in full: *dar-tse-mdo*) province of the eastern part of Tibet, v. *kams*; **dó-ru** in *C.* used as postp. = near, with, by, **ñe do-ru** with me, **yul-gyi do-ru** near the village. —

2. *Ssk.* सूत्र, aphorism, short sentence or rule, axiom; hence *mdó-ru*, *mdor*, *mdó-tsam sdu-ba* to contract, abridge, epitomize, to give only the main points, frq.; *mdor(-sdu)-na* in short, in general, altogether, on an average, denique, frq. — 3. *Sūtra*, in the more recent Buddhist sense, religious treatise or dissertation, a sacred writing, *mdo-sdé* a collection of *Sūtras*, a part of the *Kangyur*; *mdo-sdé-pa*, *mdo-sde-dzin* *Sautrāntika*, a school of philosophers, v. *Tar.*; *mdo-mán* title of several collections of *Sūtras*; in quoting passages: *mdó-la*, *mdó-las*, in the *mdo*, according to the *mdo* (viz. is said, is written etc.) *Stg.*; *mdo-sñob* giving a benediction to the host for his entertainment *Mil.*, cf. *Köpp.* I, 143. At present a distinction is to be made between *mdoi* or *dbü-mai lam*, and *snágs-kyi lam*, i. e. between the doctrine of the sacred writings and a faithful and systematic study of them, — and of the more modern mysticism, which is mixed up with Siwaism, and seeks to obtain spiritual gifts by means of witchcraft, thus saving trouble and time; v. *Was.* (142. 177), *Köpp.* II, 29. — 4. *Cs.* *mdó-čan* prudent, *mdo-med* imprudent, cf. *do.* —

མདོ་ལེ་ mdo-lé, the tibetanized डोली *Hind.* sedan-chair *Pth.*


མིང་གྱ་ mdog, resp. *sku - mdóg*, colour (cf. *ka-dóg*) *B., C.*; *mdog-légs* of a beautiful colour; *mdog-mdzés* 1. id., 2. a rose. *Cs.*; *mdog-dkar-ká* perh. the more corr. spelling for **do-gar-ká** *W.*, light-blue; *mdog-ysál* a species of gall, lit. 'purifier of the skin', *Med.*

མིང་ཐུ་ mdoñs 1. the white spot, blaze, star on the forehead of a horse *Gl.* and elsewh.; 2. the eye in a peacock's feather; *rmá-byai mdoñs*, *sgro-mdóñs*, *mdóñs-sgro* peacock's feather; *mdóñs-mfa-čan* turkey-hen *Cs.*

མིང་ཐུ་པ་ mdoñs-pa = *ldón-ba*, blind, physically and morally, *B.*, *mig-mdóñs-pa*, *mdóñs-par gyúr-ba*, to get blind, to be made blind *Dzl.*

མིང་ཐུ་གཞི་པ་ mdoñs-ysol-ba *Mil.*, *mdoñs-sól zú-ba* or *byéd-pa* *Cs.*, to congratulate, to wish joy to another *Cs.*; *Zam.* explains it by *dün-pa* to wish, another *Lex.* by *nó-dga* joy; in the passage of *Mil.* it seems to signify thank-offering.

མིང་ཐུ་མ་ mdoms, sometimes written for *doms*.

མིང་ཐུ་ mdos a cross formed of two small sticks, the ends of which are connected by coloured strings , and used in various magic ceremonies.

དཔལ་པ་ dag-pa 1. *Sch.*: 'clay; cleaving, adhesive, sticky.' In *C.* = *jim-pa* (*W.* **ká-lag**) a mixture of clay and water; *dag-zál* *S.g.* prob. id.; *dag-pa sbyán-ba* to make such a mixture, *Cs.*; *dag-sbyár* covering, or stopping up with clay, e.g. the chinks of a wall or door, **dag-jár búl-ba** to render such service to a meditating Lama as an act of piety. In *Pth.* *dag-pa* is mentioned as a kind of plastic art, and evidently signifies to mould, to model, to shape. — 2. = *ldág-pa* *Cs.*; *dag-gu* *Lex.* = *skyó-ma*, pap, pulp, prob. = *ldé-gu*. — 3. pf. *dag*, 1. to clear, to wash away, to wipe off, *dri-ma*, frq.; *rtá-la sol-byúg* (to clean) a horse marked or blackened with charcoal *Gl.*; *sdig-sgríb* (to wash off) the filth of sin *Gl.* 2. to disappear, of sinful thoughts *Gl.*, sometimes *ynás-su* to their own place, is added

pleon. *Mil.* — Participle *dág-pa* clean, v. *dág-pa*.

དཔལ་པ་ dan v. *dad*.

དཔལ་པ་ dan-ba *Sch.* to come to, to arrive at; cf. also *brya-dans*, sub *brya*.

དཔལ་པ་ dad, dan, resp. *sku-dad* or *dan* *Lex.* funeral-repast.

དཔལ་པ་ dab a train of persons, *kor-dab* retinue *Cs.*

དཔལ་པ་ dab-ma 1. wing, *sprig-pa* to shake (the wings) *Cs.*, *gyób-pa* to clap them *Cs.* — 2. ladle, float-board of a water-wheel. — 3. petal, flower-leaf, frq.; *dab-bryad* eight-petaled *Gl.*; v. *Schl. Buddh.* 248. — 4. any leaf, a broad leaf, also *lo-dab*. — 5. fan *Cs.* — 6. flag *Cs.* — *dab-čags* a winged animal, bird, frq. — *dab-ráns-pa* full of leaves; with leaves fully developed *Sch.* — *dab-yšóg* flag-feather, quill-feather.

དཔལ་པ་ dabs, rarely *dab*, the side, lateral surface, of a hill, of the body etc.; surface, *mčín-dabs* of the liver *Med.*; in a more general sense: *sgál-dabs* the lumbar region *Med.*; pleon.: *nágs-dabs-na* = *nágs-na* in the woods *Mil.*

དཔལ་པ་ dam mud, mire, swamp, earth and water, = *dág-pa*, but as a product of nature; *dam-rdzáb* *B.*, **dam-tsóg** *W.* id.; *dám-du*, *dam-rdzáb-la byin-ba* to sink into a swamp; **dam-pág(s)** *W.* muddy plash, slough. — *dám-bu* reed for thatching, writing etc.; *Cs.* also sugar-cane; *dam-bu ka-ra?* prob. a species of reed in wells or ponds *Wdn.*; **dam-búr** *W.* sugar-cane.

དཔལ་པ་ dám-ka *Zam.*, *dám-ga*, *dám-na*, *dám-pa* *Cs.* choice, option, *den sañ* *dám-ka byéd-pa* to choose whether to-day or to-morrow *Zam.*; cf. *ydám-ka*.

དཔལ་པ་ dám-pa (or *dóm(s)-pa* *Gl.* prov.) pf. *dams*, imp. *dom(s)*, to choose, to select, a bride *Gl.*; *mi-ytsán-ba* *dám-pa* such as choose impure things, cynical, lascivious characters *Stg.*; *dam-rin* choosing, turning over in one's mind a long while; *dgrá-bo yán-pa mi ytañ* *dam-rin tábs-kyis ydul* prob.: not losing sight of your enemy, constantly watching, put him

དཔེ་བློ་ *dá-ba*

5

འདི་ *di*

down, as soon as an opportunity offers, *S.g.*, and hence *že-sdān dam-rin* a long lingering, lurking grudge *S.g.*

དཔེ་བློ་ *dá-ba*, pf. *das* (prob. vb. n. to *bdá-ba*, *déd-pa*) to pass over, 1. to travel over, to clear a certain space, *fan de* this plain *Sambh.*; *žag dú-mai lam* (to perform) many day's journeys *Dzl.* — 2. c. *las*: to go beyond, to surpass *Dzl.*; *lha-las das-pai spos* incense surpassing that of the gods, i.e. that which is burnt to them *S.O.*; to exceed, *tsād-las* the measure *Lt.*; *grāns-las das-pa Tar.* surpassing number, innumerable; *bsām-byai yül-las* (surpassing) the understanding or imagination, inconceivable *Glr.*; to transgress, to trespass against, *bkā-las*, *krim-las*, a commandment, a law = *gāl-ba*; to get over a thing, to get the better of, to overcome, = *rgyāl-ba*; to go away from, *mya-nān-las* q.v.; to let go, leave off, abandon, *čós-las* one's religion *Thgy.*; *bló-las das-pa?* — 3. with or without *dūs-las*, *tse*, resp. *sku*, to depart this life, to die; *das-po* the deceased, defunct, late, *Lex.*; **de-lóg**

W. the soul of a deceased person, ghost, apparition; the re-appearing is possible only for about forty days after death, as long as the *Bardo* lasts, v. *bar-do*. — 4. to pass by, = to disappear, *nyi-zlá das-nas* when the sun and the moon have disappeared (for a time); very frq. relative to time: to pass away, to elapse, *das-pai dus* the time that has passed, is gone, past time, v. *dus* 5.; *zla dgu das-nas* after nine months *Lt.*; *das-ló* the year past, *das-zlá* the month past, *das-žag* the day past; **de-žag-la** *W.* the other day, lately; *nyin-mtsān čós-kys dá-bar bya* day and night are spent in religious exercises; *dgé-bai byā-ba kō-nas dus da Tar.* (time) spent in none but works of virtue. — *dá-ga* (-*ma*) *Cs.* hour of death, *da-ga-ye-šes* मृति ज्ञान, knowledge of the hour of death (title of a book).

དཔེ་བློ་ *dár-ba* to tremble, shudder, shiver, quake, *grān-bas dar-ba* to shiver with cold; *jigs-pas* (to tremble) with fear; *dár-žin gril-ba* id.; *dár-bar gyúr-ba* to begin to tremble; *dar-yām Sch.* doubting,

wavering, undetermined, *dar-yām byéd-pa* to doubt, to waver.

དཔེ་བློ་ *dal(?) ru-dāl, ru-drél* a single horn *Sch.* — *bad-dāl* prov., being left exhausted on the road, sinking under fatigue.

དཔེ་བློ་ *dal-dāl* v. *tā-bag*.

དཔེ་བློ་ *dāl-ba* = *dāl-ba*, *ču-dāl* still water *Lex.*

འདི་ *di* demonstr. pron. **this**, *nai bu di* this my son; *nai di* this of me, i.e. that which I am doing just now *Glr.*, what I am experiencing just now *Mil.*; **the present, the respective**, *grub-pa-po di* the respective performer (of an incantation) *Dom.*; such a one, *bdag min di žes-byā-ba* I, such and such a one *Thgr.*, also *di dan di* (-*lta-bu*) and similar expressions, *nas kyód-la di dan di-lta-bu žig sbyin-no* I give you such and such a thing. On the difference between *di* and *de* v. *de*; the plural forms and derivatives of both of them are in conformity; only the following may be particularly mentioned: *di-ka-rān* is used also for **just here, just now** *Mil.*; *di-lta-ste* for instance, to wit, such as, viz.; also pleon. with *žé-na*: *nyis gan žé-na di-lta-ste Wdn.*; *di pyir žé-na di-lta-ste Pth.*; *di-ltar so, in this manner*, *ci pyir kyod di-ltar gyur* in what manner have you become so, how did you get into this condition? *Dzl.* frq.; *di-ltar-ro* it ran thus, it was to this effect, of this purport *Glr.* frq.; *na di-ltar yin* such I am, I am, live, go, just as you see me here *Mil.*; in the verse: *dus-byas čos-rnams di-ltar blta* 'compounded things must be regarded thus' — the word *di-ltar* is meant to be accompanied by a snap of the fingers (*se-gól*, or *skād-čig-ma*); *di-nas* from this place, from this time present, as yet, still. *di* (*dan*) *pyi* (-*ma*) the present and the future life, frq.; *di pyid sdēb-pa, rjē-ba* to exchange this life for the future one, i.e. *tse pyi-ma blōs-btān-ste dii don sgrub-pa* to be earthly minded *C.*; **di-zug, i-zug** *W.*, so, thus; **di-rin** *W.* to-day; *di-ru* (come) in here, into this place; here, at this place, frq.; now, seldom.

འདིག་ *dig* stopper, stopple, also *ka-dig*; **dig-če** *Ld.* to put in a stopper; to stop up, to close with a stopper; **dig-ril** *C.* musket-ball. Cf. *dig*.

འདིང་བ་ *dün-ba*, pf. *btin*, fut. *ydin*, imp. *tün(s)*, to spread on the ground, a mat, carpet etc.; to scatter, sprinkle, strew, grass or hay to lie upon, ashes on the snow etc.; **btin-ba** sbst. *W.* a small carpet, on which the Lamas use to sit; **mal-btin** *C.* bedding, pillow, or blanket. — *dün rgyab-pa* *Sch.* to weigh in one's mind, to consider; to suspect, to entertain a suspicion.

འདུ(ག)ཁང་ *du(n)-kan* meeting-house, house of assembly; *čos-čad-pai* (quasi) church, chapel *Dzl.*

འདུ་འཇུག་ *du-krug* tumult, riot, uproar *Cs.*

འདུ་བ་ *du-ba*, pf. *duš*, (vb. n. to *sdud-pa*) 1. to come together, to assemble, of men and animals; *dun-kän-du* *Dzl.*; *dus-sam ma duš* are they already assembled? *dan* with (a person) *Tar.*; in order to fight *Stg.*; of things: *nyés-pa fams-čad dei lüs-la duš*, v. *nyes-pa*; *du-ba* and *duš-pa* sbst. a coming together, an assembling, a gathering, esp. in *Med.* a (somewhat indefinite) disease, or cause of disease; *duš-sa* meeting-place *Gl.*; *las-mi man-po duš-sa* an establishment comprizing many workmen, manufactory, workshop, workhouse, **dzóm-du yón-gin dug** *C.* they flock or crowd together; *tson-duš* the assembled traders or dealers, the market frq.; *skyabs-kun-duš* 'a collection of all the refugees' is a name given to *Milaraspa*. — 2. to unite, to join one another, *kyo-šug-tu* as husband and wife, to get married; in a special sense in philosophical language: 1. to unite (opp. to *brál-ba*), e.g. the soul uniting with an organ of sense, like *sdéb-pa*, *Mil.* 2. *duš-byás* composed of two or more ingredients, *duš-ma-byas* consisting of one thing, simple, elementary; only this is eternal, every thing compounded is perishable, frq. — 3. to be pressed or crowded together, **šril dūs-te dug** *Ld.* they stand crowded, in serried files or ranks; intellectually: *dam-čos duš-pa* a

compressed system of religion. — 4. *duš-pa* to consist of or in, *ynyis-su duš-so* (religion) consists of two things *Thgy.*; *snan-srid séms-su duš-te yda* the external world consists of spirit, is spirit, i.e. is nothing *Mil.* — 5. col.: to be drawn together, to contract, to shrink, **duš ča dug** *Ld.* it shrinks, e.g. wood or paper from heat; **tsa-du** *C.* prob. cramp, spasm, convulsion; **dus-kan** *Ld.* elastic, springy.

འདུ་བྱེད་ *du-byéd*, *Ssk.* संस्कार, (the Tibetan word is nothing but a literal translation of the *Ssk. saṅskāra*; cf. also *du-shés* and *pin-po*) 'one of the obscurest and most difficult terms of Buddhist philosophy' *Köpp.* I, 603, where the various translations are enumerated that have been attempted, such as: idea, notion, imagination (cf. *Burn.* I, 503), action (*Was.*) etc. It should, however, at once be acknowledged, that the word cannot be translated into a European language, as the meaning given to it is not the result of honest research and observation, but a product of arbitrary and wild speculation.

འདུ་འཇིག་ *du-dzi* noise, bustle, din, clamour, *du-dzi méd-pai dbén-pa di* this solitude without any noise *Mil.*; *du-dzi-la ynáš-pa* to live in the midst of the bustle of worldly affairs; *du-zin*, *du-lón* *Cs.* id.

འདུ་ཤེས་ *du-shes*, *Ssk.* संज्ञा ('con-scientia') corresponds in most cases to our idea, notion, conception, image, although sometimes perception, feeling, sense, thought, consciousness may be employed for it: *nór-la rtág - tu yód - pai du-shés skyéd - pa* to combine with earthly goods the idea of constant possession *S.O.* and thus frq.; *lüs-la grui du-shés jug-pa* to unite with the human body the idea of a ship, to represent the body as a ship, *Thgy.*; *skyó-bai du-shés byun* the perception, the feeling of discomfort arises *S.g.*; *kró-bai du-shés-spán-ba* to detest the idea, the thought of anger *Dzl.*; *dgé-bai pyógs-la du-shés cün-zad kyan ma pyos* no thoughts, no inclinations, tending to virtue, arose (in him), virtuous emotions never stirred in his mind; *čágs-pai*

du-ṣes-ḍan entertaining thoughts of sensual pleasure *Gl.*; *du-ṣes slar rnyéd-pa* to recover from a state of insensibility; as vb.: *du-ṣes-pa, mya-nan-ḍas tob du-ṣes-te* imagining that I shall obtain Nirwāna *Thgy.* As one of the five *ḥūn-po* it is translated by **idea** (*Burn.* I, 511), by **perception** (*Köpp.* I, 603). The three terms *du-ṣes-ḍan, du-ṣes-med-pa, du-ṣes-med-min* may be rendered: having the faculty of thinking, having no faculty of thinking, neither thinking nor not thinking (*Dzl.* 23, 7), *du-ṣes-ḍan* refers to human beings, the two other terms relate to celestial beings (*v. Köpp.* I, 261, 17 and 26), that are evidently so much the more excellent and exalted, as they are far above all reasoning and thinking. According to another, and (it would seem) more natural interpretation, the first of these three terms implies **rational** beings (man), the second **irrational** beings (higher animals), and the third **quite irrational** creatures (lower animals, worms, reptiles, that are not even possessed of the sensitive powers of the higher animals), whilst the 'long-lived Lhas' of the 17th. heaven are classed together with the common Lhas (who however taken strictly, belong to the 'first world') and on account of their stupidity are believed to be incapable of ever being converted, *Thgy.*

འདྲེན་པ་ *ḍug-pa* (eleg. *ydá-ba*, resp. *bḥugs-pa*) 1. **to sit**, syn. with *sdód-pa*; with *na, la* etc.; **to sit down** with termin. or *la*; **to sit up** (in bed); *ḍug-par gyir* to get seated *Dzl.* 15, 6; **to remain sitting**, to keep one's seat, *Dzl.* 15, 7; **to remain, to stay, dir ma ḍug-par soñ zig *Dzl.*; **to remain behind, to stay at home**, with or without *gyir, Kyim-na* etc. *Dzl.* — 2. **to be, to exist, to live** *Gl.*: ... *skabs-med ḍug-go?* there is no chance of ... Yes, there is! ... *ḍug ṣes-nas* knowing that ... is still alive *Dzl.*; *drán-sroñ byéd-ḥin ḍug* he lives as a hermit *Dzl.*; **to be, to live at a certain place, ynás-na ḍug-pa** the being somewhere *Gram.*; *ḥa-má gán-na ḍug* where are my parents now? **to be at home** *Dzl.* and elsewh.; **to****

be extant, to be found, ḍan mi ḍug nothing is, or was to be found, nothing was there *Mil.*; as partic. joined with, or put inst. of the possess. pron.: *ko-rán ḍan (koi) bu brgyad ḍug-pa* he and his eight children being with him *Mil.* (*yód-pa* is construed in the same manner); in quotations: to be found, to be written, to be met with, ... *yod zér-ba ... na ḍug* the account of being ... is to be found in ..., *Gl.* — 3. **to be**, as copula, in *B.* often with termin.: *Kyim-par ḍug-pa* to be a layman *Stg.*; *rkán-pa kír-bor ḍug* the foot was variously coloured *Dzl.*; *di-rnams mi-ma-yin-du ḍug-pas* as these are spirits *Mil.* Generally speaking, this termin. case is not to be pressed, nor always to be explained by: **to have become**, or to be translated by: **in**, as in the following: *ryga-gár-gyi yi-ger ḍug-pas* to be (written) in the Indian language *Gl.* — 4. **to be**, as auxiliary vb., 1. with the termin. of the inf., often merely paraphrastically, e.g. *yód-par ḍug-pa = yód-pa* *Gl.*; frq., however, indicating doubtfulness and uncertainty: *na ni ṣaṇ ḥi-bar ḍug* may be I shall die to-morrow *Gl.*; *kyed ... yin-par-ḍug* you seem to be, you are, I dare say *Mil.*; *gro dgós-par ḍug* I suppose you must go *Gl.*; *stér-bar ḍug* it will probably be given *Gl.*; *ma mtón-na mi rtógs-par ḍug* if we had not seen it, we should probably not have known it *Mil.*; in the same manner it is used with *yód-pa*, q.v. — 2. with a verbal root, in ancient lit. hardly ever occurring, in more recent writings used paraphrastically like *ḍug-pa*, with the termin. of the inf. (v. above 1), but not indicating a certain tense, e.g. *rdol ḍug* it makes its appearance, comes to light, *Gl.*, *bṣig ḍug* they were destroyed *Gl.*; in col. language (in *W.* at least) it is gen. a sign of the pres. tense: *zer ḍug* I say, thou sayest etc.; only in *Bal.* it indicates the fut. tense. — 3. with the gerund in *te* or *nas* vulgo for the pres. or preterite tense, frq.; in *B.* of so rare occurrence, that it is prob. to be regarded as a vulgarism to be charged on the copyists, and to be cor-

rected accordingly. — 4. with *gin* (B. and col.) and *èin* (B.), denoting a continued action, state, or condition, as in English: I am looking. — *düg-ynas*, *düg-sa*, place of residence, abode.

འདྲུབ་པ་ *did-pa*, pf. *btud*, fut. *ydud* (Cs.), imp. *dud*, *tud* (Cs.), to bend or bow down, to incline, *rná-ba*, to incline one's ears to hear, (also used of animals), cf. our 'to prick the ears', *Dzl.*; to bow, to make a bow, *la*, to a person; *zábs-la* at a person's feet, to kneel down before a person.

འདྲུབ་པ་ *dun*, *go-dün*, = *sna-tsogs* of several kinds, divers, sundry, various, *Lex.*

འདྲུབ་པ་ *dün-pa* 1. vb. to desire, to wish earnestly, with *la*, *nyán-pa-la mi dün-par* they not having any desire to hear *Pth.*; *dgé-ba-la* to strive after virtue, frq.; also *dün-pa* alone (without *dgé-ba-la*) id. *Thg.*; **lo éb-la düm-pa** C. religious interest, concern for religion; to be zealous, to take a warm interest *Mil.* — 2. sbst. a desire *Thgy.*; a supplication *Dzl.*, *Glr.* Cf. *dün-pa*.

འདྲུབ་པ་ *dün-ma* 1. advice, counsel, *nán-pa* a bad advice *Ma.*; *débs-pa* to give advice; *byéd-pa* to take a resolution *Mil.* — 2. consultation (v. examples sub *éün-ba*), *dün-grós* id.; *da-lán-gyi dün-grós di-la* at this present consultation *Glr.*; **düm-ma jhé'-pa** C. to consult, to confer with (a person about a matter). — 3. council, *dün-mar bsdus* they called a council together *Mil.*; esp. in compounds: *dün-kan* = *dü-kan* q.v.; *dün-sa* meeting-place, assembly, frq.; union, association, society, *dge-dün* an association of clerical persons. — 4. v. *dum?* *nyen-dün* harmony amongst relations, *Stg.* — 5. the state of being a bride; bride, C., and perh. *Glr.*; cf. also *dga-dün* sub *dga-ba*. — 6. = *mdün-ma?*

འདྲུབ་སྐྱོམ་པ་ *dub-snyóms* Sch. a state of comfort, ease; *dub-krügs*, an interruption of that state, discomfort.

འདྲུབ་པ་ *düm-pa* 1. vb. to reconcile one's self to, to be reconciled with, *táb-pa düm-na* if contending parties are reconciled with one another; *rtág-tu mi düm-*

mo-they are constantly at variance *Dzl.*; **düm-fa** (lit. *kra*) C. contract, agreement, = *čad-don*. — 2. sbst. concord, unison, peace Cs.

འདྲུབ་པ་ *dur* thick and clammy *Sch.*

འདྲུབ་པ་ *dür-ba* to trot; *dür-grós* the trot.

འདྲུབ་པ་ *dül-ba* I. vb., pf. *btul*, *tul*, fut. *ydul*, imp. *tul*, W. **tül-čé** 1. to tame, to break in, *rta*; to subdue, conquer, vanquish, *dgra*; sometimes even to kill, to annihilate *Pth.* — 2. to till, cultivate, waste land; to civilize, a nation, which with the Buddhist is the same as to convert, frq.; to educate, to discipline, to punish; *ydül-bai rigs-pa* those fit for and predestinated to conversion *Dzl.*; *ydül-bya* id. frq.; also used substantively: *gró-ba ná-yi ydül-bya yin* the beings are to be converted by me *Glr.*; *bdag kyéd-kyi ydül-byar šog čig* may we become your converts!

II. sbst. *ཐུན་པ་* 1. the taming etc. — 2. also *dül-bai sde*, the disciplinary part of the Kangyur, *dül-ba-las* from, or according to the Dulwa; *dül-bai brda* an expression (taken) from the Dulwa.

འདྲུབ་པ་ *dus-pa*, v. *dü-ba*.

འདི་གུ་ *dé-gu*, v. *ldé-gu*.

འདི་བ་ *dé-ba*, v. *ldé-ba*.

འདིག(ས་)་པ་ *dég(s)-pa*, pf. *bteg(s)*, fut. *ydeg*, imp. *feg*, W. **tág-čé**. imp. **tog**, to lift, to raise, to elevate, the head, the tail, also fig.; *sgrón-me* *Glr.*, **od-fo** W., to hold up a lamp, a light; also fig.: to let one's light shine to others; *grágs-pai gó-sar dégs-pa* to raise to a high rank; to support, sustain, maintain, keep up, *Pth.*; *rá-mbu dégs-pa* to join in singing, to fall in with, *Dzl.* and elsewh. (*Sch.* erron. 'to bawl, to blare'); *rá-mda dégs-pa* to help; for **ži tág-čé** and similar phrases cf. the secondary forms *tég-pa*, *tégs-pa*, *fégs-pa*; with or without *srán-la*, *rgyá-ma-la* etc.: to put on the balance, to weigh, B.; *žib-btégs* weighed accurately

Lt.; *dégs-kal* 'a bushel by weight' *Cs.*, or rather: twenty points on the large steel-yard. — **jug-tág** *W.* water-wagtail. — **dég-kā** *C.*, *W.*, weight. — *dégs-dpon* is said to denote a military dignity, but is not generally known; as 'servant waiting at table', it ought to be spelled *stégs-dpon*. — *dégs-šin* *Sch.* yoke, fitted to a person's shoulders, for carrying water-buckets etc.

འདོང་བ་ *dén-ba*, pf. *deñ*, imp. *deñ(s)*, to go, esp. *pyir déñ-ba* to go back, to return, *Dzl.*, *Lex.* Cf. *don-ba*.

འདོད་བ་ *déd-pa*, pf. and imp. *ded*, sometimes preceded by *rjes-su*, to go or walk behind, hence 1. to drive, cattle, the herdsman walking behind the animals, whereas of the shepherd *krid-pa* is used; *rlün-gis gru ded* the wind drives the ship, frq.; also to drive through (a tube) by blowing, to blow through *Glr.*; to drive (animals, birds) from a place of rest, to rouse, start. — 2. to pursue, chase, run after, *rgód-ma déd-pa* to be in the rut (of a stallion); **ded tán-čē** *W.* to chase, to hunt; **déd-de bó-čē** *W.* to call after a person. — 3. vb. n. to follow in succession, to succeed, *rim-pa bzin* successively, of generations, *Glr.* — 4. to call in, to recover, money, debts; *bü-lon-ded drág-po* a severe dun *Mil.*; *déd-mi* a driver, e.g. the person walking behind the horse of a rider, driving it on *Lt.*; the pursuer of a fugitive *Glr.* — Cf. *bdá-ba*.

འདོངས་ *débs* 1. puncheon (tool). — 2. time, times, = **lan** *W.* (?).

འདོངས་པ་ *débs-pa*, pf. *btab*, fut. *γtab*, imp. *tob*, supine *débs-su*, and *γdáb-tu*, *W.* **táb-čē**, imp. **tob**; to cast, throw, strike, hit, variously applied, cf. *rgyab-pa*, in *B.* gen. with instr., even if there is a dative in the same sentence, v. the examples; **cog-tse-la táb-čē** *W.* to strike upon the table; *rlün-gis, γdón-gyis, nád-kyis débs-pa*, to be beaten by the wind, to be possessed by a demon, to be seized with an illness, frq.; *snágs-kyis débs-pa B.*, *mtu btáb-pa col.*, to pronounce a charm against a person or thing, with *la*; *lan*,

no-spród, gros débs-pa, to answer, to explain, to advise; *γsól-ba débs-pa* to make a request, *smón-lam débs-pa* to offer up a prayer; *γsal-débs byéd-pa* to remember well *Mil.*; *γsal-débs-su šes-pa* prob. to have a distinct recollection of a thing *Glr.*; *rtsis débs-pa* prob. to cast up an account, to reckon, to compute, *dei rtsis-γdáb bdág-la med* I do not take that into account *Mil.*; *lūs-la γzér(-gyis) débs-pa Dzl.*, **zér tab-čē*, or *gyab-čē** *W.*, knocking nails into the body; *rgyas débs-pa* to seal; **lūd tab-čē*, or *gyáb-čē** *W.* to spread dung (on the ground), to manure; *čus débs-pa* to sprinkle with water *Dzl.*; *tša, ša tūg-pa-la débs-pa* to put salt, meat, into the soup; *sá-bon débs-pa* to sow; *gur débs-pa, sga-débs-pa*, to pitch a tent, a camp (driving in the tent-pins); also without a subst.: *snar btáb-pai ču-γšon-du* (pitching) in the same dell where they had encamped before *Dzl.* ༡༩, 1. (*Sch.* incorr.): hence in general: to found, to establish, e.g. a monastery, frq.; *dus débs-pa* to fix a time.

འདོས་པ་ *dém-pa* to prove, to examine *Sch.*

འདོར་ *der* *Glr.* prob. for *lder*.

འདོ་ *do*, for *mdo* 3., *Cs.* *do-yód* prudent, clever, *do-méd* *Lex.*, *Cs.* imprudent, silly.

འདོ་བ་ *dó-ba* 1. subst. *Sch.*: 'a breed of fine horses'; one *Lex.* has *do-rta* w. e. — 2. vb. *Cs.*: = *zló-ba*, to say, to repeat; *ma-dos-par* unspeakable (?) *Dzl.* ༣༧, 4 (the reading of *Sch.* dubious, v. *Schf.*'s remarks on this passage).

འདོག་པ་ *dóg-pa*, prob. an incorr. reading for *dógs-pa*.

འདོགས་པ་ *dógs-pa*, pf. *btags* (also *γdays?*), fut. *γdag(s)*, imp. *fogs*, *W.* **tag-čē**, imp. **tog* or *tag ton**, 1. to bind, fasten, tie to, (opp. to *gról-ba*), *W.* **Kyi tág-te bor**, tie up, fasten, the dog well; (v. *bór-ba*); *la* to a thing, frq.; also in a more general sense: to fix, to attach, e.g. a balcony to a house *S.g.*; to tie round, to buckle on, *go-mtsón lūs-la* the armour *1th*; to

put on, *rgyan* gay clothes, finery, *rgyan bzán-po* *btágs-pa* beautifully attired *Mil.*; col. also without *rgyan*, e.g. **tág-dad-čan** *W.* fond of dress and finery. — 2. in particular phrases: *bkar-ḡdógs-pa* v. *bkar*; *mi-la skyon ḡdógs-pa* to charge a person with a fault, to upbraid; *sgro ḡdógs-pa* v. *sgro*; *túgs-la ḡdógs-pa* to interest one's self in or for, to take care of; *kyod túgs-la mi ḡdógs-pa* *ḡdi ḡi yin mi* *šes* why he does not interest himself in your behalf, I know not *Mil.nt.* 37, 6.; with reference to things: to have near at heart; *túgs-la btágs-so* you have taken great care of me, a phrase frq. used, where we should say: I am much obliged to you! though Tibetans deny its implying acknowledgment and expression of thanks. — *dám-la ḡdógs-pa* v. *dám*; *ḡpán ḡdógs-pa* v. *ḡpán-pa*; *miñ ḡdógs-pa* to give a name; *ḡrá-bai sgó-nas* according to likeness or analogy *Mig.*; *kyewi miñ ḡskad ḡdags* how is the boy to be called? *Dzl.* *miñ mi-ydün-ba* *žes* (or *mi-ydün-bar*) *btágs-so* they named him... *Mil.*, *Dzl.*; *miñ* may also be wanting. — 3. *Gram.* to join, subjoin, affix, *rar btágs ga* a *g* joined with *r*, i.e. *rg*; *ra-la ja* a *j* joined with *r*, i.e. *rj*; *sa-la btágs-pai ta-yig*, *st*; *ya-btágs*, or shorter, *yá-ta*, the *ya* which is written underneath, the subscribed *ya*, = *ḡ*; *yá-ta btágs-pa yi-ge bdun*, seven letters are joined with *yá-ta(gs)* *Glr.*; *smád-ḡdogs ḡsum* the three subscribed letters, *ya*, *ra*, and *la* *Zam.*; *ḡdogs-čan* 1. having a letter subscribed; 2. an open syllable with a vowel-sign, as *go* གོ, *de* དེ, *mdo* མདོ, etc. (not *da* ད་ or *mda* མད་) *Zam.*; *a-ḡdogs* consonants with *a* (འ) subscribed, syllables with a long vowel. — 4. in philosophical writings: *btágs-pa* conditional, not absolute, *Was.* (228. 270), *btágs-méd* nominal *Was.* (281).

འདོན་བ་ *ḡdón-ba*, pf. and imp. *ḡdön* or *ḡdön*, to go, to proceed, *so-sór* *Dzl.* to separate, to disperse; *rgyál-poi tád-du* (to go) to the king; *ḡpyi-rol-tu* *čág-čin* to take a walk *Dzl.*; *ḡdön-ño* let us go *Dzl.*; *lóg-la ḡdön-ño* let us turn back *Glr.*

འདོན་བ་ *ḡdód-pa* I. vb. (*W.* more frq. *tád-pa*), to have a mind, to like, to be willing, *zas bzán-po mi ḡdod* *Dzl.*; *mi za ḡdod tsul byed* he pretends not to like this food *Lt.*; *shyin(-par) ḡdód-pa ḡgyur* he gets inclined to give; *mi ḡdód-par ḡgyur-ba* to feel no longer inclined; to wish, *nyán(-par)* to listen; *ḡi dan ḡi ḡdód-pa* whatever you may wish *Dzl.*; *rgyál-po ḡdód-pa* to wish to be a king *Dzl.*; as adj.: wished for, desirable, esp. with negatives, v. below; *ḡdód-par byá-ba* adj. agreeable, pleasing, obliging, flattering, *Stg.*, *Cs.*; to desire, to long for, *Kyim ḡdod* I wish I were at home *Dzl.*; *me dan nyi-ma* (I am longing) for fire and for sunshine *Med.*; *bü-mo na mi ḡdod* I do not wish for a girl; *raiñ-ḡdód-žen-pa* self-love *Glr.*; (*raiñ-*) *bzán-ḡdod* self-complacency, vanity, *Glr.*; to ask for, to demand, *koñ-jo ḡdód-pa-la slebs* they came in order to ask for *Koñjo* (in marriage) *Glr.*; to strive for, to aspire after, *sañs-rgyá-bar* for holiness, for being like Buddha, for Buddhahood, *Dzl.*; to be willing, to intend; also ironically: *ná-ḡdód-pa* one that wants to grow ill, that does not take any care of himself; to be ready, willing, *bsnyen-bkür byéd-par tō* take charge of the waiting on (Buddha); *ḡdód-par byéd-pa* to make willing, disposed, to persuade to it *Dzl.*; to maintain, to assert; to suppose; to pronounce to be (cf. *tád-pa?*) *Mig.*, *Tar.* and elsewh. frq. — *mi ḡdód-pa* to be not willing, not liking; to detest, *btágs-pas kün-gyis mi ḡdód-na* as she was detested by all on account of her sluttishness *Dzl.*; to be angry, indignant, *žes mi ḡdod nas* thus exclaiming indignantly *Dzl.*; *mi-ḡdód-pa*, and *ma-ḡdód-pa* adj. not wished for, disagreeable, adverse, *mi-ḡdód-pai las* hard drudgery; *mi-ḡdod(-lóg)-pai rluñ* adverse wind, frq.; **tsig mi-ḡdód-pa zer-kan** *W.* one that slanders.

II. sbst. *Ssk.* काम 1. lust, desire in general; *ḡdód-pa kun zád-de* after all desires have ceased *Dzl.*; *ḡdód-pa-rnams-la čágs-pa* to indulge one's desires or passions; in a special sense, carnal desire, lust, vo-

luptuousness, = ཏོང - ཅཱག, frq.; meton., coitus, ཏོང་པ་ སྤྱོད་པ་ to practise it; ཏོང་པའི་དུས་ འདུས་པ་ to agree upon the time for cohabiting *Tar.* — 2. *Ssk.* རྩལ་, a wish, ཏོང་པ་ རྩལ་ རྣམས་ཀྱི་འོ་མ་ if three wishes are granted *Dzl.*; meton. the object of desire, ཏོང་པ་ འོ་མ་པ་; ཏོང་པ་ འོ་མ་ བྱེད་པ་ to be separated from the object of one's desire. — 3. **supposition** *Tar.* 45, 21. — 4. *W.* semen virile. — 5. **Kama**, Cupid, the god of love and of lust. — 6. symb. num.: 13.

Comp. ཏོང་ཁམས་ the world of sensual pleasure, the world of Brahma; ཏོང་ཁམས་བདེ་མཆོག་མ་, prop. n. = *Skye-dgvi-bdäg-mo*, = *Dpal-lhá-mo*. — ཏོང་མཁན་ he that wishes, seeks, sues, a lover, suitor, cca., *nai bú-mo* ཏོང་མཁན་ མཁན་པོ་ ཏོང་ there are here many suitors of my daughter *Glr.* — ཏོང་དག་ all wishes, *lus* ཏོང་དག་ སྤྱི་བ་པ་ to transform one's self at pleasure *Mil.*, *Stg.* — ཏོང་ཅན་, ཏོང་འདྲན་, ཏོང་པ་ཅན་ eager, desirous *Cs.* — ཏོང་ཅཱག་ (རྩལ་) passion, carnal desire, lust, frq., ཏོང་ཅཱག་ སྤྱི་བ་པ་; as the highest of the three *guna* (cf. *γτι-mug*) it corresponds to *सत्त्व*, virtue, and is symbolized as cock or hen, though Tibetan readers probably never understand anything else by it than sensual indulgence. — ཏོང་འོ་མ་ v. འོ་མ་. — ཏོང་དྲི་བ་ strong desire *Cs.* — ཏོང་འཕྲུ་པ་ prop. n. **Dodpál**, a large hardware-manufactory and mint at the foot of the Potala in Lhasa. — ཏོང་བྱེད་, ཏོང་མེད་, free from passions. — ཏོང་(པའི་) རྩལ་(ཏན་) 'wished for goods', earthly goods and pleasures, whatever is grateful to the senses, such as ཏོང་པ་ འོ་མ་, a delight to the ears, the eyes, the palate etc. — ཏོང་ལོག་ **unchastity, lewdness, prostitution**, *spyód-pa* to have illicit, esp. incestuous intercourse, *dan* with. — ཏོང་སྤོང་ཅན་ **avaricious, greedy** *Pth.*, yet cf. ཅཱག་སྤོང་ཅན་; both words prob. signify the same. — ཏོང་ལཱ་ = ཏོང་པ་ 5.

འདོན་ ཏོང་ *Lt.*, n. of a medicine (?) *dkar*, *dmar*, *skyur-don*.

འདོན་པ་ ཏོང་པ་, pf. *btön*, fut. (*Cs.*) *γdon*, imp. *ton*, *W.* **tön-è**, the vulg. word for *byin-pa*, vb. a. to *tön-pa*, *byün-*

ba, to cause to go out or to come forth, i.e.

1. to expel, throw out, eject, from the house, village etc.; to take out, from a box; to draw forth; to dig out, metals; **zän-ton-sa** *W.* a copper-mine; **tön-te bór-è** *W.* to put, set, lay, place out; to let out, of prison *Pth.*; to drive or turn away, to dismiss, a servant, a wife etc., frq.; **na koi ka-ne dan ma ton** *W.* I could not get or force any thing out of him; *mčī-ma don-pa* to shed tears *Glr.*; with *skad* and similar words: to utter, to set up (a cry), to make one's self heard; hence 2. to pronounce, *yi-ge nyis-nyis-su don-pa* to pronounce two consonants as two distinct sounds *Gram.*; to pronounce a magic formula; *klog-pa dan don-pa-la göms-ñin* practising reading and pronouncing *Dzl.*; to say, to repeat; to recite (sacred texts) with a singing, drawling tone, like that of mendicant friars; hence in general, to perform one's devotions; *žal-don-du mdzad-pa*, *Tar.* 95, 11, prob. resp. = *ka-tön byed-pa* to repeat by heart; *tugs-la don-pa* prob. to read silently. — 3. fig. to elevate, to raise, *kri tög-tu Pth.*, or *gyäl-sar Glr.*, to raise to the throne; *mgo v. mgo-don*, sub *mgo* compounds; *γžán-gyi srog* to prolong a person's life, by affording him a (scanty) subsistence *Thgy.*; **srog-ton-kan(-po)** *W.* the giver of life, *ζωονοιός*. — 4. **ka tön-è** *W.* to sharpen a scythe by means of a hammer. — 5. to edit, to publish, books, *Tar.* 47, 17. — 6. *čos mtā-ru don-pa* to arrive at the end and scope of religious knowledge *Mil.* — 7. *W.* resp. to take, to taste, to eat or to drink, *don yin-na* would you like a taste of that? *dön-kan* dining-room; *dön-gir* resp. for *ta-gir*; *dön-rag* for *ñ-rag*.

འདོན་པ་ ཏོང་པ་ 1. to come together *Lex.*, *Lt.* — 2. for *dām-pa* to choose,

to make a choice *Glr.* — 3. also *doms-pa*, pf. *γdams*, ft. *γdam*, imp. *doms*, 1. to advise, cf. *γdam-pa*. 2. to exhort, *bäg-med-pa-rnams-la* wicked persons, *brtsón-par* to give diligence *Tar.* 3. to recommend *Glr.*, to bid, to command, v. *γdóm-pa*. — 4. *Cs.*: importance; business, occupation (?).

འདྲམ་ *drais*

5

འདྲམ་པ་ *drub-pa*

par ston dgos you must tell me minutely how she looks, what kind of appearance she has *Glr.*; *jug èi dra èig on* what will be the upshot? where is this to end? *Glr.*; *na ji-dra-bar de bzin gyur* he becomes just what I am *Stg.*; **ghán-de** *C. col.* how? *dra-dra* (*W. *dán-ḍa**) very frq. for *drá-ba*, e.g. *ḍa-dkár-gyi rgyu drá-dra-la tig-rtse-zer* something similar to the substance of tin is called zinc; *dra mi dra* like and unlike; equality, likeness, similarity, *dra mi dra ltá-ba* to examine the likeness *Glr.* — 2. sbst. 1. resemblance, likeness, v. *dógs-pa* 2. — 2. form, shape, appearance, phase. *Thg.*

འདྲམ་ *drais* v. *grais*.འདྲད་ *drad* v. *brad*.འདྲན་ *dran* v. *gran*.

འདྲལ་བ་ *drál-ba*, pf. *drál* (cf. *rál-ba* and *hrál-ba*), to tear to pieces, to rend asunder; also to pull down, a house; to rip up, to cut open, an animal.

འདྲི་བ་ *dri-ba*, pf. and imp. *dris*, 1. to ask, ... *la*, *W. nas*, a person; with accus. to enquire after or about a thing; *grós-dri-sa* a place for asking advice, oracle *Glr.*; *blá-ma dri-ba* to inquire after one's Lama *Mil.*; *pá-mái ytam* after one's parents *Dzl.*; *dri-bai tsig* interrogative pronoun, e.g. *èi Gram.*; v. also *dri-ba*. — 2. inst. of *bri-ba*.

འདྲིན་བ་ *drin-ba* *Glr.* fol. 57, 12? another reading: *ldin-ba*.

འདྲིད་བ་ *drid-pa* for *brid-pa*.འདྲིམ་བ་ *drim-pa* for *brim-pa*.

འདྲིལ་བ་ *dril-ba*, pf. *dril*, I. vb. n., cf. *gril-ba* and *hril-ba*, 1. to be turned, rolled round or twisted into a thing, *od-zér-gyi gán-bur* to be wrapped into a covering of light *Glr.*; to gather, to flow together, as *pó-bai bád-kan*, the gastric phlegm *Med.*; fig.: *blo-séms yèig-tu dril-te* whilst our minds were flowing together *Glr.*; *yül-pa-rnams ká-dril-te nó-log-pa* a conspiracy *Schr.* — 2. to roll down, *ri-bo nos-la* the

slope of a hill *Thgy.* — 3. to fall, to fall down *W.*

II. vb. a., cf. *sgril-ba*, to wrap up, *rás-kyis* in a kandkerchief *Glr.*, *dar sna lias* in five sorts of silk *Glr.*; *zais-kyis* (covered or sheathed) with copper *Mil.*; to heap together, to pile up, *mé-tog pin-por dril* the blossoms are aggregated, heaped together in a panicle *Wdn.*; *dril-bas* in short, to sum up all, in summa *Glr.* — *ljags dril-ba* *Sch.*: to play with the tongue, moving it to and fro.

འདྲིས་པ་ *dris-pa* to be accustomed to, to be acquainted with, gen. with *dan*, *Glr.* and col.; rarely with accus.: *nyen ji tsam dris bzin* the more friends you get familiar with; *mig dris ès-na* if persons constantly see one another, get perfectly used to one another, *Mil.*; mostly adj. (= *góms-pa*) accustomed, used, *mi* or *kán-pa dan*, to men, to one's house; also *dris-pa* used absol. = tame *W.*; *dris-pa mi* an acquaintance, a sympathizing friend, an assistant *Thgy.*; *sniar-dris-kyi mi* an old acquaintance, an old crony *Thgr.* A derivation of *dris-pa* from *drid-pa*, *brid-pa*, to deceive, to bait, to decoy, and hence to tame, was suggested by some Tibetans, but is after all scarcely to be authenticated.

འདྲུ་བ་ *drú-ba* v. *brú-ba*.

འདྲུགས་པ་ *drugs-pa* to fall into small pieces, to crumble (away) *Sch.*

འདྲུད་བ་ *drud-pa*, pf. and imp. *drud* (*drus*?), rarely *brud-pa*, 1. to rub, *lus* the body; to file, to rasp, *šin* wood, *Lex.*; to rub off, to scour, **bé-ma dan* *W.*; to polish, to smooth, to plane, *pag-ste* with a plane *W.*; to grind, to powder, to pulverize (?). — 2. to drag, to draw or pull along on the ground, by a rope, *ro sá-la* a dead body on the ground (*ma-drus-par* without slipping?) *Med.* — 3. **ḍud-de gyur ton** *W.* move, or push it a little aside; *ḍud cad-de* *W.* to cut off obliquely (?).

འདྲུབ་བ་ *drub-pa*, pf. and imp. *drub* (s) 1. to sew *Sch.*, so perh. *Dzl.* 23, 11.

— 2. to embroider *C.* — 3. to heal, *rma* wounds *S.g.* — *tsen-drub* needle-work *Sch.*

འདྲུལ་བ་ *drul-ba*, pf. *drul*, gen. *rul* (q.v.), to become putrid, to rot, to putrefy, *drul-bar gyir-ba* id.; *drul-bar byéd-pa* to cause to be decomposed *Med.*; *rten-drul* prob.: putrefied substances, *bšan-yčis byin-par-byed* are removed with the faeces *Med.*

འདྲེ་ *dre*, also *lha-dre*, *W. *lân-dé**, goblin, gnome, imp, demon, evil spirit, devil, col. the most frq. word for such beings; quite in a general sense: *klu-ynyân-la sôgs-pai lha-dre-rnams*; *byá-dre*, *dre-rgód* *Lt.* prob. two particular species of demons; *zá-dre* is said to be a word for 'owl'; *drés kyér-ba* to be carried off by goblins *Ma.*; *drés-ynód*, *drei ynód-pa* mischief done by evil spirits; *dre jüg-pa* the entering of evil spirits, the state of possession; *dré-zugs-pa* (*W. *kan**) one possessed by a devil, a demoniac; *skród-pa* to cast out, *dül-ba* to subdue (devils).

Comp. *dre-jigs-šin* = *gu-gul-šin*, 'devil's fear', a resinous wood, by the burning of which goblins are smoked out. — *dre-paŋ-ka* n. of the fruit of *sgón-tog* *Wdn.* — **de-pu* (or *bu?*) *-tsüb** *W.* whirlwind, water-spout. — *dré-po* a male devil, *dré-mo* a female d., *dré-bu* a young d., an imp *Cs.* — *dre-me-bud* ignis fatuus, will-o'the wisp, Jack with the lantern *Schr.* — *dre-dmág* a goblin host. — *dre-lág* the left hand, the left side of the body being supposed to belong to the evil spirits *C.* — *dré-šig* 'devil's louse', bed-bug *C.* — *dre-srin* goblins and Rakshasas, demons in general, frq.

འདྲེ་བ་ *dré-ba* I. pf. and imp. *drés*, prop. vb. n. to *bsré-ba*, 1. to be mixed with, *de ynyis drés(-na)* *Lt.* if the two are mixed with each other; *pyogs-yčig-tu drés* mixed together, miscellaneous *Lex.*; *drés-mtsáms* (*tsams* *Tar.*) the 'limit of mixing', *rgyá-mtso dan gán-gá drés-mtsáms* the influx of the Ganga into the sea *Tar.* 178, 9; *tsig yžan ma drés-par* without mingling other talk with (the conversation); *ka dan snyin ma drés* a man with whom word and sentiment differ, a hypocrite; *čos dan čos ma*

yin-pa drés right and wrong were mixed together; in an absol. sense: *spyód-pa drés-te miu-stegs-par gyir-* to his course of life degenerated, and he became a Brahmanist *Pth.*; *dúd-gro drés-pa* an animal of a mixed race, half-breed, mongrel; *ma drés-par* without any confounding or mixing together, sharply discriminating *Mil.*; *ma-drés-pa* prob. pure, unadulterated. — 2. to interfere, to meddle with, **de lé-ka dan ma dé** *W.* do not meddle with that; to have intercourse with, to engage in, *B.* and col.; *rán-sems blá-ma drés-pas bde* through your, the Lama's, intercourse with my soul, in your society, I am happy *Mil.*; *γtam dré-ba* id.

II. erron. for *gré-ba* *Pth.*

འདྲེག་པ་ *drég-pa* v. *brég-pa.*

འདྲེགས་ *dregs* v. *drég-pa.*

འདྲེན་པ་ *dréd-pa* to slide, glide, slip, **déd-de gyel** *W.*, **déd-tag(?) šór-ne gyel** *C.* he slipped and fell.

འདྲིན་པ་ *drén-pa*, pf. *dran(s)*, fut. *dran*, imp. *drön(s)*, 1. to draw, drag, pull, a carriage *Glr.*; a person by his arm *Dzl.*; *drág-tu* violently *Dzl.*; to draw tight, a rope *Dzl.*; to draw from, to pull out, an arrow out of a wound *Glr.*; to press or squeeze out, matter, pus, *Med.*; to tear out, *γsón-poirgyü-ma* the intestines of a living person; fig. *ka-čig tser-siön-gyi rigs-suan dren* some reckon it (lit. draw it) to the species of Meconopsis *Wdn.*; to cause, to effect, *bde-čen* felicity *Thgy.*, *skyüg-pa* vomiting *Tar.* — 2. to conduct, water (*W. *rán-dé**); to lead, to guide; with or without *sna*, *lam drén-pa* to direct a person in his way; also sbst. guide, *dren-méd* without a guide, without a king *Dzl.*; esp. to lead to happiness, felicity, frq.; opp. to *lóg-dren-pa* q.v.; *yül-du-dmag* to lead an army into a country, to wage war against it, frq. — 3. to cite, to quote, *lun* a religious authority *Cs.* — 4. to invite, a guest; to call, to go to meet; to cause to appear, to conjure up, a ghost, a deity; resp. *spyán-dren-pa*, *γdán-dren-*

pa; also for **to fetch, to go for**, if the object is of a sacred character, e.g. relics; *spyān ma drāns-par gró-ba* to go uninvited *Cs.* — 5. **to place before one, to serve up**, dishes, meals; **to pour out**, beer, wine etc., *cedpar*, *frq.*; resp. with *zál-du Pth.*; **to taste**, to eat or drink what has been offered, resp. *W.* (cf. *mčód-pa, ysól-ba*). — 6. **to count, to number**, esp. with *re, or re-ré-nas*, separately, one by one, *Glr., Mil.*; **to enumerate**, *ma drāns* ... are here not enumerated *Wdn.*; c. termin. **to count for, to consider, to look upon as**, *dpé-ru* as a parable, as not existing *Mil.* — 7. *W.* in a general sense: **to convey, to remove**, **zá-čé túr-mañ dan den** food is conveyed by a spoon, **ka kyem dan den** snow is removed by a shovel. — 8. further: *rkañ* (resp. *žabs*) *drén-pa* **to insult, to scoff, to deride** *Thgy., C.* — *me drén-pa* the blazing, flaring of a flame *Sch.* — *ngo-dren* v. *ngo*, comp.

འདྲེན་མ་, འདྲེན་མ་ *drén-ma, drés-ma*, mixture, medley, e.g. in border-districts a mixed dialect, a mixed religion; a mixed colour, e.g. gray.

འདྲེན་མ་པ་ *dróns-pa* = *drén-pa*, esp. in conjunction with *spyān*: *spyān-dróns-sam ltos žig*; *mī dróns-na* try whether you can invite him (whether he will come); if not, then ... *Mil.*, also *Mil. nt.*

འདྲོག་པ་ *dróg-pa* 1. **to wince, shrink, quiver, start**, from fear; **to shy**, of horses; *dróg-čan* shy, skittish, easily frightened *W.* 2. — *drog-slón-ba Sch.*: **to take by surprise, to deceive by cunning, to outwit**; *blo-dróg Lex.* w.e.

འདྲོག་སྒྲིང་ *drob-skyón Sch.*: 'the keeper of light'(?).

རྩེ་བ་ *rdān* v. *γdan*.

རྩེ་བ་ *rdāb-pa* v. *rdéb-pa*.

རྩེ་བ་ *rdār-ba* v. *bdār-ba*.

རྩེ་བ་ *rdāl-ba*, pf. and fut. *brdal*, imp. *rdol*, also *γdāl-ba, bdāl-ba*, 1. **to spread**, sand, stones, manure, esp. if done by means of a stick, rake, shovel etc.; **to extend**, a

canopy *Pth.*; **to cover**, *rdziñ-gi žabs byé-mas*, the bottom of a pond with sand *Dzl.*; fig. *dam-čos tañ-mar bdāl-ba-la* now when holy religion lies before you as if it were spread out in a plain, i.e. when it is accessible to all, *Mil.*; *kyab-γdāl* or *rdāl* spreading far and wide, all-embracing, *sems nám-mk'a ltá-bu, čos-kyi kloñ, čos-dbyiñs*, and the like; *gron-rdāl* v. sub *gron*. — 2. *sos-γdāl Lex.* w.e.; *Sch.*: **slowly, not in a hurry**. རྩེ་བ་ *rdig* = *yo-byád?* *nān-gi rdig kun Mil.* seems to mean: all the utensils and furniture of a house.

རྩེ་བ་པ་ *rdigs-pa* **to beat** *Sch.*, prob. = *rdég-pa*.

རྩེ་བ་ *rdib-pa*, pf. *rdibs*, vb. n. to *rtib-pa*, **to fall to pieces, to give way, to break down**, of a roof, rock, tree, the heavens. — 2. **to get dented, battered**, like tin-vessels by a blow or knock, *C., W.*

རྩེ་བ་ *rdü-ba Cs.* thistle, not generally known, but perh. the same as *ma-rdu*.

རྩེ་བ་ *rdü-pa*, pf. *brdugs*, fut. *brdug*, 1. **to conquer, to vanquish**(?), *klü-rnams-kyis lha-ma-yin túb-čün rdüg-par byás-te* the Nagas having overcome and vanquished the Asuras *Stg.*; hence prob. **to annihilate, destroy, undo**, *der tabs brdugs-pas* as all resources were destroyed *Pth.* — 2. **to strike against, to stumble at**, *C.* (cf. *tug-pa* II, 3); *togs-rdug* (or *brtug*)-*méd-pa*, v. *tógs-pa*, without impediment.

རྩེ་བ་ *rdün*, a small mound, hillock, *Ld.*

རྩེ་བ་ *rdün-ba*, pf. *brduñs*, fut. *brduñ*, imp. (b) *rdün(s)*, also *bdün-ba*, **to beat, to strike**, a person, a drum etc.; **to cudgel, to drub**, also *rdün-tsog-pa* (*Sch.* - *tsob-pa*?); **to beat with a hammer, to hammer**, *lčags*; *rdün-du rüñ-ba* malleable, ductile; **to knock, sgo** at a door; **to break to pieces, to smash**, *rdo-yis* with a stone (the sacrificial vessels) *Glr.*; **to beat out**, *brá-bo* buckwheat, with a stick; hence to beat out with a flail, **to thrash; to pound, to bray**; *stén-rdün* a pestle *Ld.* — *bro rdün-ba* **to dance**. — *γzu rdün-ba* **to bend the bow**, v. *Schf.* on *Dzl.* 254, 11. — *rdün-mk'an* a fighter, bully; of horses:

a **kicker**; of oxen, **butting**. — *rdul-yrtag* *Lex.* w.e., prob. a drubbing, a sound thrashing; *rdun-yrtag byun* I have got a drubbing.

རྩལ་པོ་ *rdul-po* *Cs.* **maimed, mutilated**, *rdul-po byed-pa* to mutilate, *lag-rdul* a maimed hand, *rkañ-rdul* a maimed foot, *rwa-rdul* a mutilated horn; having a maimed hand, foot etc. *Mil.*

རྩལ་ *rdul* **dust**, not so much as a deposited mass, but rather as particles floating in the air, **motes, atoms**; thus esp. *rdul-prán*, *rdul-prá-mo*, *rdul-pra-ráb*, *nyi-zér-gyi rdul*, yet less to express minuteness than infinite number; **atom**, in a philosophical sense, *Ku - Krag - gi rdul tams-čád* all the atoms of the procreative fluid *Wdn.*; **monad**, *rdul-pra-rab-ča-med*, acc. to *Was.* (279); *rdul tul*, *ldan*, dust arises *Dzl.*; *rdul mi tul-bar* (or *ma ldan-bar*) *byed-pa* to lay the dust *Dzl.*; *sprug-pa*, *W.* **šrüg-čē**, to shake off, to beat out; *rdul-du rlóg-pa* (in this case also *tál-bar rlóg-pa*) to crush or pound a thing, until it is reduced to powder *Lex.*; *glan-rdul* *Cs.*: 'a mote in the dung of an ox' (?), *Sch.*: 'a small particle of cow-dung.' — *rdol-rjei rdul* diamond-powder (?) *Lex.*; *sól-bai rdul* coal-dust.

Comp. *rdul - čan* **dusty**. — *rdul-pyágs* **dusting-whisk**, *dusting-brush* *Sch.* — *rdul-tsuh* a whirling cloud of dust. — *rdul-tson* coloured stone-dust, employed in certain ceremonies, for making figures drawn in the sand more visible *Mil. nt.* — *rdul-rzán* a blouse (?), travelling-cloak against the dust, *Wdk. fol. 144* a Lha wears such a garment.

རྩལ་པོ་ *rdul-po*, prob. *erron.* for *rtul-po* *Dzl.* 237, 2.

རྩལ་ *rdol* in compounds for *rdeu*.

རྩལ་དང་རྩལ་ *rde-ba-da - ru* *Wdn.*, tibetanized from རྩལ་མཁའ་, cedar.

རྩལ་(སྤྲུལ་)པ་ *rdég(s)-pa*, pf. (b) *rdegs*, fut. *brdeg*, imp. (b) *rdeg(s)*, to beat, strike, smite, c. accus., or (less corr.) c. dat., chiefly in *B.*, *rdég-čin spyód-pa*, verberando concumbere, to compel a wife by blows to fulfil the conjugal duty *Thgy.*; *mé-loñ-la brdég-čin* beating the looking-glass in anger

Gl.; *rdeg-čsóg-gi sdug-bsiál* the ill-fortune of getting a beating *Thgy.*; to push, thrust, knock, kick, *phul-rdég* a blow with the fist, *byéd-pa* to give one *Mil.*; *rdeg-čós* *Lex.* w.e., *Sch.* a dance; *rdeg - čós - pa* to dance, so perh. *Thgy.*, if *brdóg-čós-pa* is not a better reading, *glo-rdég(-tu)* = *glo-bür-du*, suddenly.

རྩལ་པ་ *rdéb-pa*, sometimes for *sdéb-pa*.

རྩལ་(སྤྲུལ་)པ་ *rdéb(s) - pa*, prob. the original form, but of rare occurrence, for *rdáb-pa*, pf. *brdabs*, fut. *brdab*, 1. to throw down with a clap, to clap the coat-tail on the ground *Gl.*; with a clashing sound, a potsherd *Tar.*; to fling or knock down, a person *Mil.*; *lus sá-la* to prostrate one's self, very frq.; *rtas* (to be thrown) by the horse *Sch.*; **ka dáb-pa** 1. *C.* to fall upon one's face. 2. *W.* to smack with the tongue, also of the snapping of a spring, of the clapping down of a lid or the cover of a book; **ká-lpags déb-pa** *W.* to smack with the lips (in eating). — 2. to throw to and fro, to toss about, *mgó-bo rdébs-šin dré-ldog-pa* to turn one's head this way and that way *Pth.* — 3. to stumble *Sch.*, so perh. *Lt. fol. 196, 6*; *čal rdáb-pa* *Lex.*, *rdáb-čal-ba* *Sch.* to slip and stumble. — 4. to kill, to slaughter *Bal.* — 5. **deb-šóg šé' - pa*, *tán-wa** *C.*, **ur deb tán-čē** *W.*, to talk big, to exaggerate.

རྩལ་, རྩལ་, རྩལ་པོ་ *rdeu, rde, rdél-po*, dimin. of *rdol*, 1. a little stone, pebble, *rdeu bskür-ba bžin* like a little stone thrown on the ground *Gl.* — 2. the stone, calculus, in the bladder or the kidneys, *pho-rdél* calculus in males, *mo-rdél* in females; *rdeu čágs-pa* the concrescence of a calculus, *rdeu don-pa* the removing it *Cs.* — *rdel-dkár* a white pebble, *rdel-kra* a coloured pebble *Cs.* — *rde-grám* ('the spreading of little-stones') the counting with pebbles *Cs.* — *rde-jžál* a pavement of pebbles. — 3. a musket-ball *C.*, *rdeu-pár* a bullet-mould; a bullet-founder *C.*

རྩལ་ *rdol* *B., C.*, *rdó-ba* in *W.* the usual form, in more recent lit. frq., 1. stone. — 2. weight, for weighing things by a balance,

ꨀ rdo

ꨀ

ꨀꨀ rdo-rje

col.; *rdo*i of stone, *rdo*i *túb* - *pa* a stone Buddha *Gl*r.; *rdo* *skyéd* - *pa*, *skyá* - *ba*, to carry or drag stones to a place; **do*-*čág* *čög*-*pa** *C*. a ceremony observed in making a contract, by breaking a stone and using the fractured side as a seal, cf. *mdzúg*-*gu* *túd*-*pa*; *rdo*-*bčál* *btin*-*ba* *Sch*.: 'stones arranged according to their species'; **do*-*rúb*-*la* *tán*-*čé*, *do*-*rúb* *tán*-*te* *sád*-*čé** *W*. to pelt, beat, or kill with stones, **to stone**; *rdo* *rus* *tug* to the last extremity *Sch*.; *dñiul* - *rdo* a stone containing silver, silver-ore *Lex*.; *sprín*-*rdo* a sort of marble *Cs*.; *sbrá* - *rdo* *Sch*., (perh. *spra*-*rdo*?) asbestos; *mé* - *rdo* fire-stone, flint; *rmai*-*rdo* foundation-stone; *zúr*-*rdo* corner-stone; *γsér*-*rdo* a stone containing gold, gold-ore *Cs*.

Comp. *rdo*-*klád* a stone resembling a sheep's brain, and used as a remedy for diseases of the brain *S.g*. — *rdo*-*dkár* *Cs*. a white stone; *Sch*. alabaster. — *rdo*-*skrán* a kind of steatite or soap-stone. — *rdo*-*ká* a vein in a stone. — *rdo*-*kóg* a stone pot. — *rdo*-*mkrís* gall-stone(?) *S.g*. — *rdo*-*rgyúd* various kinds of soft stone, as serpentine, soap-stone, chalk. — *rdo* - *rgyús* *S.g*.? **do*-*čág** *C*. oath taken in the above mentioned ceremony. — *rdo*-*čál* *Sik*. = *rdo*-*γžál*. — *rdo*-*čár* a shower of stones; hail *Schr*. — *rdo*-*čán*, *W*. **dom*-*čán**, a stone of such a size as may be grasped by the hand. — *rdo*-*mnyen* *Cs*. = *ka*-*ma*-*ru* a soft kind of stone, alabaster. — *rdo*-*snyin* jasper *Sch*. — *rdo*-*tál* *Cs*. stone - ashes, calcined stone; *Sch*. quicklime, *Schf*. *Tar*. 103, 14: chalk; *rdo*-*tál* *byügs*-*pa* to rough - cast, to plaster. — *rdo*-*drég* *S.g*.? *Sch*. dirt on stones. — *rdo*-*snim* rock-oil, petroleum *Schr*. — **do*-*pé** *W*. stone-dust, small particles or grains of stone. — *rdo* *bün* - *ba* a shining black stone *Cs*. — *rdó*-*bos* (perh. *do*-*bos*) a large hammer, mallet *Ld*. — *do* - *dbyüg* a sling-stone *S.g*. — *rdo* - *bum* a sacred heap of stones, a *mani*. — *rdo*-*sbóm* large, heavy stones *Sch*. — *rdo*-*rtsig* stone-wall — *rdo*-*tsád* (= *yám*-*bu*, *rta*-*rmig*-*ma* *Cs*.) a bar of silver-bullion, of about 156½ tolas (4 pounds) in weight, the common medium of barter

in Central Asia. — *rdo*-*žun* *Lt*. = *brag*-*žun* bitumen, mineral pitch(?) — *rdo*-*žó* lime, both quick lime and slaked lime *C*. — *rdo*-*γžál* a stone-pavement. — *rdo*-*γžógs* a cut or wrought stone *Cs*. — *rdo*-*zám* a stone-bridge; a rock-bridge, natural bridge formed by overhanging rocks. — *rdo*-*rin*(s) a stone pillar, obelisk, as a land-mark, monument, or an ornament of buildings *Gl*r. — *rdo*-*ríl* a globular stone *Pth*. — *rdo*-*léb* a stone slab to sit upon; or to write on etc. — *rdo* - *srañ* a stone weight *Cs*. — *rdo* - *srin* *Gl*r. 50, 10, evidently a corruption of *dar*-*srin*.

ꨀꨀ rdo-rje, gen. **dór*-*je** *W*. **dór*-*žé**, वज्र, (Zam. also उपल) 1. precious, stone, jewel, esp. diamond, more precisely: *rdó*-*rje* *pa*-*lám*; *rdo*-*rjei* *ytun* a knocker made of precious stones *Dzl*.; *rdó* - *rjei* *sku* an adamantine body *Pth*.; *rdó*-*rjei* *tse* an adamantine life *Gl*r.; *zag*-*med*-*rdó*-*rje*-*lta*-*bui* *tsé*-*la* *mña* *brnyéd*-*pas* *Pth*. as much as immortality; *rdó*-*rjei* *jim*-*pa*, or *rin*-*po*-*čei* *Jim*-*pa* *Gl*r. mortar composed of pulverized precious stones and water, and considered a cement of marvelous properties. — 2. thunderbolt, originally the weapon of Indra, with the northern Buddhists the ritual sceptre of the priests (v. *Köpp*. II, 271; *Was*. 193), held by them during their prayers in their hands and moved about in various directions; symbol of hardness and durability, also of power; source of many phantastic ideas and practices; frq. forming part of names. — 3. euphem. for *pó*-*rtágs* *C*.

Comp. *rdo*-*rje*-*glin* seems to be the popular spelling of the Sanitarium in British Sikkim, which by the English generally is written Darjeeling. (Here Csoma died, and Dr. Hooker staid here for some time.) Acc. to several titles of books in the Petersb. list of manuscripts, it ought properly to be spelled *dar*-*rgyas*-*glin*. — *rdo*-*rje*-*rgya*-*grám* v. *rgya* comp. — *rdo*-*rje*-*γčód*-*pa*, वज्रक्केदिका, title of a religious book most extensively used among Buddhists; *Was*. (145), *Burn*. I, 465. — *rdo*-*rje* - *čán*, वज्रपाणि, less frq. *dzin*,

ལྷ་, also *lág-na*, or *pyág-na-rdo-rje*, and abbreviated *lag-*, or *pyag-rdór*, **holder of the sceptre**, originally the Indra of the Brahmans; in Buddhism, in the first place, the Dhyani Bodhisatva of the Dhyani Buddha Aksobhya, and secondly a terrifying deity, the guardian of the mystical doctrine (*Was. frq.*), hence confounded with the *čos-skyon-bži*, as well as with *ku-be-ra*, prince of the *ynod-sbyin*, and special deity of Milaraspa; v. *Köpp.* and *Schl.* — *rdo-rje-ydán*, **वज्रासन**, prop. the diamond seat or throne of Buddha at Gaya, *Köpp.* I, 93, and hence also proper name applied to that town, *frq.* — *rdo-rje-pá-lám* diamond v. above. — *rdo-rje-pág-mo*, **वज्रवाराहि** or **भद्राहि** (*Wts.* 136) 'diamond-sow', a goddess of later Buddhism, *frq.* worshipped (also in *Lh.*, where she has a sanctuary at Markula near Triloknath), and incarnated as abbess in a nunnery, situated on an island of the lake Pal-te, v. *Georgi Alph. Tib.*, *Wts.* 135. — *rdo-rje-púr-pa* *Glr.* an instrument the upper part of which is a dorje and the lower a purpa. — *rdo-rje-légs-pa*, abbrev. **dor-lág**, a local deity in *Lh.*, originally an honest village black-smith. — *rdo-rje-sems-dpa*, **वज्रसत्त्व**, gen. = *rdo-rje-čán* (*Was.* 188), sometimes differing from it, v. *Schl.* p. 50; also = *mi-skyód-pa*, Aksobhya; also *mi-skyon-rdó-rje* *Glr.* Respecting the word *rdo-rje* cf. *Burn.* I, 526.

རྟོ་ལ་ rdo-ra, or rto-ra **circle of dancers** *W.*

རྟོ་ rdog *C.* **root**, **dog dhan ló-ma** root and leaves; **lab-dog** radish-root; yet cf. *rdóg-po*.

རྟོ་པ་ rdóg-pa **step, footstep; kick**, *rdóg-pa bór-ba* to step, to pace, to walk *Cs.*; *rdóg-sgra* the sound of steps, the clattering of hoofs; *rdog-stán* a straw-mat for cleaning one's shoes *C.*; *rdóg-pai óg-tu jüg-pa* *Dzl.* ༡༩༡, 13 (*Ms.*; *Sch.*: *rdóg-pai žabs-su?*) to prostrate, to throw under one's feet; *rdóg-pas rdün-ba* *Sch.*, *pül-ba* *Sch.*, *snón-pa*, *mnán-pa* *Sch.*, *rdog-pül rgyáb-pa* *Pth.*, **dog-tó pül-wa** *C.*, **dog-čön gyab-čé** *W.* to strike with the foot, to apply a good kick, to stamp

the ground; *rdog-bstád byéd-pa* prob. id.; prop. to load, to pack on(?).

རྟོ་པོ་ rdóg-po (*Cs.* also *rdóg-ma*), a grain of corn, sand, sugar; a drop of rain *Glr.*; *sran rdog bdun* seven peas; *preñ-rdog* the bead of a rosary, which often consists of grains of seed; a piece, *rdog-yčig* (how many turnips do you want?) one *C.*

རྟོ་ས་པ་ rdóns-pa v. *sdóns-pa*.

རྟོ་མ་ཆ་ rdom-čán v. *rdo-mčán*.

རྟོ་ rdor 1. in compound words for *rdó-rje*. — 2. n. of a monastery in Tibet *Cs.* Chronolog. Table 1223 p. C. — 3. = *sdor* *Cs.*

རྟོ་པ་ rdól-pa a cobbler *Cs.*, prob. = *ydól-pa*.

རྟོ་པ་ rdól-ba, pf. and fut. *brdól*, vb. n. to *rtól-ba*, 1. to come out, to break forth from, to gush forth, to issue from, of a well of water (issuing from) *Pth.*; to come up, to sprout, to shoot, of seed; **so ma dol** *W.* the teeth are not yet cutting; *kón-nas rdól-bai glu* a song streaming forth from within *Mil.*; *mi-nad rdól-žin* diseases breaking out among men *Mil.*; to flow or run off, of the water of a lake; *kloñ rdól-ba* to come forth, to proceed from the middle or the midst of *Glr.* (the meaning of this passage is not quite clear); *rdol-yžér* an instrument for boring metals *Sch.* — 2. of vessels: to leak, to be not tight, to have holes, *snod žabs-brdól* a vessel with a leaky bottom *Thgy.*; also of shoes, covers, tent-cloth etc. not being watertight; to break, to burst, of ulcers, wounds; *glo-rdól* *Med.* v. *gló-ba*; *rdol-ynyén* *Sch.*: 'fistula; gonorrhea'. — 3. to rave, to deliriate; to be sleep-walking, lunatic, also *bla rdól(smrá)-ba* *Lex.*, where it is explained by *bab-čöl*; *ynyid-rdól*, *mig-rdól* *C.* id.

རྟོ་པ་ rdós-pa 1. sbst., *Cs.* = *ydos*; *lus rdos-čé* *Lex.* w.e. — 2. vb. n. *Sch.*: 'to break, burst, flow out, *dbú-ba*, or *lbú-ba* the bursting of a bubble'.

ལྷ་ lda... *Ld.* *frq.* for *kla...*, *gla...*, *zla...*

ལྷ་གུ་ *ldá-gu*

ལྷ་གུ་ *ldá-gu* discourse, speech, conversation; W.: **ldá-gu tán-čé** to speak; **ldá-gu šé-čé med** one cannot understand what is spoken or said; *ldá-gu-čan* talkative Cs.

ལྷ་མཎ་ *lda-mán*, Ld.-Glr. *dha-mán*, a couple of small kettle-drums, one hanging in front, the other behind, the latter being beaten by a second person that follows the bearer.

ལྷ་ལྷི་ *lda-ldi* a kind of ornament of silk or cotton, a fringe or tassel, *dár-gyi*, *rín-po-čei*, esp. worn in sacrificing, *Lex.*

ལྷ་ག་པ་ *ldág-pa*, pf. *blidags*, fut. *blidag*, imp. *ldog*, to lick, *Krag* blood; *klad ldág-pa* the brain being licked up, a punishment of hell *Thgy.*; *ná-bza-la*, or *-nas* to lick a person's coat *Mil.*; **ldag-ldog** W. = *pe-srul*, lit. 'a lick', i.e. a pap prepared of *rtsám-pa* and *čan*, licked from the fingers, or eaten with a spoon.

ལྷ་ང་ *ldan* 1. v. *ldán-ba*. — 2. for *γdan* stand, frame, trestle. — 3. W. **ldán-ldán-la kur** carry it lengthways! opp. to *pred*; **ldán-ldán-la dad-čé** to rock with one's chair.

ལྷ་ང་མགོ་ *ldán-mgo* the yarn-beam of a loom *Sch.*

ལྷ་ང་སྒོ་སྐ་ *ldán-sgo-ska*. Ssk. शरभ, Fouc. *Gyatch.* ३५८; if the text is correct, it would seem preferable to connect *ri-dags* with *ldán-sgo-ska*, and to render it: 'the animal Sarabha', a fabulous eight-footed creature of the snowy mountains.

ལྷ་ང་བ་ *ldán-ba*, pf. *ldáns* or *lans*, imp. *ldon*, 1. vb. n. to *slán-ba*, to rise, to get up (cf. the more frq. secondary form *lán-ba*), *gyél-ba-las* from a fall *Wdn.*; *nyál-las* from a lying position *Lex.*; *stán-las* from a seat; *to-ráns* in the morning *Lt.*; *nó-mi-šes-pa-la* before, or in presence of a stranger; also used of the bristling of the hair, *Lt.*, of the rising of vapours, perfumes, dust, of a wind springing up; to extend, to spread, *dri nán-pa pyogs bcur* *ldan* an offensive smell is spreading in every quarter *Tar.*; *Krugs-pa dbús-nas* the rebellion (spread) from the province of Ü, *Ma.*; to break out, *mé-ro ldan* the smothered

ལྷ་ན་པ་ *ldán-pa*

flame breaks out again; in a special sense of morbid matter that has accumulated (*ysóg-pa*) *Med.* frq., e.g. *ka-zás zú-nas ldan* during digestion the symptoms break out anew; *dgrá-ru ldán-ba* to show one's self an enemy, to break out into hostilities frq.; to arise, originate, break out, of disease, despair, *Mil.*; also for: to have risen, to stand, but only in certain combinations, *ldan dub byéd-pa* tired from having been standing (so long) *Lt.* — 2. W. to suffice, to be sufficient, enough (cf. *lon-ba*) = *Kyéd-pa*, of food, clothes, money; hence *ldan*: complete, perfect, entire, whole, **ras nán-ša rág-ma gos ldan čig** cotton cloth with lining (sufficient) for a whole dress; **dú-gu gos ldan nyis** woolen yarn for two complete dresses. — *ldan* prob. signifies also quite through, cf. *ltan* II.; *ldán-tsád* occurs in medical works, and in many cases seems to imply quantity; *neu-ldán* *Lex.* = *namnyám* of the same age (*Sch.* not corr.).

ལྷ་ད་པ་ *ldád-pa* 1. vb. pf. and fut. *blad*, imp. *ldod*, to chew *Zam.*, W.; *skyug-ldád* Cs., v. *skyug bldeg-čün ldad-pa* (?) *Sch.* to chew the cud, to ruminate; *log* Cs. 1. id., 2. rumination, deliberate reflection; *Pur.*: **spá ldad-čas** to taste, to try; *Ld.*: **di ldad-čé** to smell at. — 2. *Ld.* for *glád-pa*

ལྷ་ན་པ་ *ldán-pa* I. sbst., also *mdán-pa* *Lex.*, cheek, *ldán(-pai)* so cheek-tooth, molar tooth; *ldan-lédag* Cs. a blow on the cheek, a box on the ear; **den-tsóg** C. id.; **mi dhé-la den-tsog gyag* (or *gyab*) *son*, *mi dhe den-tsog-ghī mán-po duñ son** his ears have been soundly boxed; metaph. *grog-ldán* the cheek or side of a ravine *Mil. nt.*

II. vb. and adj. 1. originally: to be near to, hard by, a thing, (juxta), hence W. **ldán-la*, *ldán-du**, adv. and postp., near to, by, **ne ldán-la dug** sit down by my side; **šin-gi ldán-du** close by the tree; **nai ldán-du sog** come near to me! **gám-mi ldán-du** near the box; **tser-mán-ni ldán-la dül-čé** to go along the side of a hedge. — 2. in B. and C. only

used with reference to possession (penes), mostly as partic. or adj., and construed like *bčás-pa*, **having, being possessed of, provided with**, = *can* (which in *W.* is almost exclusively used in this sense). The objects may be things of any description, also physical and mental properties, so that *ldán-pa* differs in this respect from *bčás-pa* (*Tar.* 136, 14. 15); *nor dan ldán-pa* rich, wealthy; *sems-can dan ldán-pa* with child; *bu dan bu-mor-ldán-pa* having children; *rig-pa dan ldán-pa* wise; with a negative: *nor dan mi ldán-pa*; *dan ldan-par gyír-ba* to get, to obtain, frq.; *ldán-du lén-pa* *Gl.* 101, 1 is stated to mean the same. Poetically, and forming part of certain expressions and names, without *dan* and *pa*, like *can*: *nor-ldán*, *dga-ldán*, *byor-ldán*. — 3. *ldán-pa* and *ldan dan dús-pa* seem to imply: **mixed, compound** (opp. to *rkyán-pa*) with regard to temper and disposition of mind *S. g.* — 4. to add up, sum up, *Wdk.* — 5. *W.* **gün-kā tsug-pa ldan yin** it will be enough, it will hold out, till winter-time, prob. only a corruption of *ldán-ba*. — 6. *Pur.* = *grig*, **regularly, properly, duly, rightly**.

ལྷན་(པ་)པོ་ *ldán(-pa)-po* one that has, that is able, a man of ability *Cs.*

ལྷན་མ་ *ldán-ma* n. of a country *Ma.*

ལྷན་ཚུང་ *ldan-tsád* equivalent to *dus-tsád* *Mig.* 35 (?).

ལྷན་ལྷིབ་ *ldab-lbib* (*skad*) *Lex.* silly talk, tittle-tattle.

ལྷན་ལྷིབ་ *ldab-lbób* *Lex.* w.e., *Cs.* indolence, dullness, drowsiness; acc. to others, a hasty, volatile manner.

ལྷན་པ་ *ldab-pa*, pf. *bldabs*, fut *bldab*, imp. *ldob*, 1. *Cs.* to do again, to repeat; *skyár-ldab* *Lex.*, *Sch.*: repeatedly, anew, afresh, again; *nyis-ldab* *Lex.*, *Sch.*: for the second time, doubly, twice; **du-(l)dab de san chen-mo yod** *W.* it is ten times as large as that, yet cf. *ltáb-pa*; **ldab-ste zér-na** *W.* saying it once more, again, in short. — 2. ? *Ld.*: **ldab züm-te kyer** take a

firm hold of him (or it) with your hand, and carry him (or it) away!

ལྷན་ལྷན་ *ldam-ldám* *Cs.*, *ldam-pa*, very idle, slothful.

ལྷན་ལྷན་ *ldam-ldim* *Cs.*: 'mean, pitiful, sorry, idle'.

ལྷན་ལྷན་ *ldam-ldém* *Ld.* dubious, uncertain, used of things.

ལྷན་བ་ *ldár-ba* *Cs.* to be weary, tired, faint, languid, *ldar-ldár-du gyír-ba*.

ལྷི་རི་རི་ *ldi-ri-ri* (v. *ldir-ba*) the rolling of thunder *Thgr.*

ལྷིག་པ་ *ldig-pa* to fall or sink through *Sch.*

ལྷིར་བ་ *ldin-ba* to be swimming, floating, cf. *rkyál-ba*, *W.*: **čán-ni ka-tóg-la pabs ldiñ dug**, opp. to **til-la ner* or *nub*;* to be suspended, floating, soaring (in the air), *ynám-la*, *nám-mka-la*; *m'á-ldiñ* v. *mka*.

ལྷིར་ཁ་ *ldiñ-ka* v. *ltiñ-ka*.

ལྷིར་ཁ་ *ldiñ-kan* a bower formed by the branches of a tree, the leafy canopy of a dense wood *Mil.*; *šin gyü-lo rgyás-pai ldiñ-kan* the wide shady porches of turkois-leaved trees.

ལྷིར་དཔོན་ *ldiñ-dpon* an officer over fifty, acc. to others, over a hundred men, = *brgyá-dpon*, a sergeant, captain, distinguished by a copper button on his cap, *Hook.* II, 160. 200.; *ldiñ-gog* *Sch.*, *ldiñ-tso*, the troop under this officer's command.

ལྷིར་སེ་ *ldiñ-se*, or *ldiñ-si* *Ld.*, adv. quite, very, very much, **na ldiñ-se kams zán-po yod** I am quite well; **na ldiñ-se ma fád son** I was very much displeased, very vexed; perh. also **ldiñs tag-pa-nas** for *ytiñ*, cf. *lins-pa*, or perh. in *Ld.* *ldiñ* is the form for *ytiñ*.

ལྷིབ་པ་ *ldib-pa* 1. vb., pf. *bldib*, *Sch.* = *ldig-pa*. — 2. adj. *Cs.*: not clear, not intelligible, **ka-dib** *W.* stammering, stuttering; *ldib-ldib* = *ldab-ldib*.

ལྷིམ་ *ldim* *W.* the crash of a falling tree, the report of a gun, **ldim zér-ra rag** I hear a crack.

ལྷིར་ལྷིར་ *ldir-ldir* is said to be = **di-ri-ri** *C.*

ལྷིར་བ་ *ldir-ba*

ད

ལྷེམ་པ་ *ldém-pa*

ལྷིར་བ་ *ldir-ba* 1. also *ltir-ba*, to be distended, inflated, to belly; *lto-ldir* a big belly; *ltó-ldir-čan* big-bellied. — 2. to rush, to roar, of the wind *W.*; to roll, of the thunder, brag *ldir* it thunders; *ldir bzin* like thunder; *ldir-sgra* a thundering, roaring noise; *ldir-čé-ba* thundering *Thgr.*

ལྷུ་གུ་ *ldü-gu* = *γdiu-ba*, *γdiu-gu*.

ལྷུག་(ས)་བ་ *ldüg(s)-pa*, pf. *ldugs* (*Lex.*), *blugs* (usual form), fut. *blug*, imp. *blug(s)*, col. *blug-pa*, to pour, *snód-du*; *lág-ču blugs* pour some water on my hands, give me water for washing; to sprinkle, to strew, sand *Gl.*; to cast, to found, metals. Cf. *blugs* and *lugs*.

ལྷུད་པ་ *ldüd-pa*, pf., fut. and imp. *blud*, col. *blüd-pa*, to give to drink, to water, cattle etc., with accus. of the drink given, *dug blüd-čin mi* ཉི he does not die by a poisoned draught, *btün-ba blud* he gives (him) to drink *Thgr.*; *tüg-pa légs-par blüd-čin* making (another) eat plenty of soup *Lt.*, as one also says: *tüg-pa fün-ba* to eat soup.

ལྷུམ་ *ldum* 1. vegetables, greens, in general. — 2. *W.* lettuce, salad; *ldum-nág*, a kind of lettuce *Cs.*; *ldüm-bu* 1. *Cs.* plant, stalked plant. 2. prob. for *ldóm-bu* *Mil.*; 3. *C.* vulgar pronunciation for *sdón-po*. — *ldüm-ra* 1. *W.* kitchen-garden; 2. fruit-garden, orchard, and 3. esp. flower-garden (better *sdüm-ra*); *ldüm-ra-pa* gardener *Pth.*

ལྷུམ་པོ་, ལྷུམ་ལྷུམ་ *ldüm-po*, *ldum-ldüm*, 1. for *düm-po* *Gl.*; 2. *Ld.* for *züm-po*, round; *Mil.* also *ldüm-la* *gril-ba* made round, rounded off.

ལྷུར་ལྷུར་ *ldur-ldir* *Lex.*; *Sch.*: roaring, rushing.

ལྷུ་ལྷུ་ *lde?* *Lexx.* *min(-gi)-lde* w. e.; *lde-ka* *Sch.*: 'belonging together, of the same species'.

ལྷུ་གུ་, ལྷུ་ *lde-gu*, *ldeu* *Med.* 1. *Cs.* mixture, syrup (?); 2. ointment *Wdn.*

ལྷེ་བ་ *ldé-ba* (*Sch.* also *dé-ba*), pf. (*b*)*ldes*, fut. *blde*, imp. *ldes*, to warm one's self, c. accus., me, at the fire; *nyi-ma*, in the sun (not *me-la*).

ལྷེ་མིག་ *lde-mig* *B.* and *C.* (*Ts.* col. **de-mág** *Bal.* **le-mig*, otherwise not in use in *W.*) 1. key, *lde-čáb* *Gl.* prob. id. — 2. introduction, preface *Cs.*

ལྷེའུ་ *ldeu* 1. *Cs.* also *sdeu*, a kind of pease, *Hind.* मुड़ा — 2. v. *lde-gu*.

ལྷེལ་བ་ *ldég-pa* (pf. *bldeg?*) to quake, shake, tremble, e. g. of the palace of the gods *Dzl.*

ལྷེང་ཀ་ *ldén-ka*, *ldñ-ka*, v. *ltén-ka*, a pond.

ལྷེབ་ *ldeb* 1. *Sch.* leaf, sheet, of paper; 2. = *ldebs* 1.

ལྷེབ་པ་ *ldéb-pa* 1. *Cs.* = *ldég-pa*; 2. *Sch.* to bend round or back, to turn round, to double down.

ལྷེབས་ *ldebs* 1. side, *Lex.* = *dabs*, e. g. of a mountain *Sch.*, the flat side of a sword or knife *Cs.*; *rüs-pai bür-poi ldebs* by the side of, near, the protuberance of a bone. — 2. compass, enclosure, fence *Sch.* — 3. *C.*, *W.* a large cloth, in which a person is carried by several others, either by means of a pole, or by taking hold of the four corners. This mode of conveyance is called **Dandi** (डण्डी *Hindi*). — 4. in the *Wdn.* it seems to have still another signification.

ལྷེམ་ *ldem* 1. v. *ldém-pa* I. — 2. statue, idolatrous image, idol, standing upright, cf. *ldém-pa* II., *C.* — 3. suspension-bridge(?) *Ld.-Gl.* *Schl.* 17, a; v. *ldém-pa* III.

ལྷེམ་པ་ *ldém-pa* I. sbst. 1. *Cs.*: 'contrariety, opposition, irony', which seems not to be quite inconsistent with the explanation given by *Zam.*, *drañ-min*, as being an intentional concealing of the true sentiment. — *ldém(-po)* riddle, enigma (cf. *tsód-bya*); *mi-ldem*, *byá-ldem*, *bém-ldem* an enigma or allegory applied to men, to birds, to inanimate beings; *ldém-poi nág*, *ldém-ytam* parable, allegory; *ldem-dgóns* *Lex.* = *Ssk.*

अभिसंधि, prob.: a concealed deceitful intention, *Sch.*: 'a mysterious opinion'; *ldem-rjód-pa* *Cs.* to say a riddle or parable, **ldem tad-čé** *W.* to propose a riddle, *ldem tsód-pa* *Cs.*, *čód-pa* *Sch.*, to solve a riddle. — 2. *W.* a trap (*C.* **pür-nyi**), **bi-ldém**

mouse-trap, **wa-lém** fox-trap, **tsüg-čé** to put a trap.

II. adj. 1. (*Schr. ldém - po*) straight, upright; tall, well-made, *Mil.*, prob. also *Wdn.* — 2. partic. of III., inconstant; unstable, variable, perishable *Cs.*

III. vb., also *ldem - ldém - pa Sch.* to move up and down, striking, trembling, vibrating; *ṣog-sgró ldém-pa* the clapping of wings *Mil.*; *ldem - ldém* flexible, supple, elastic, pliant.

ལྷོ་ lder, *Ts.* = *ldebs* I., *skyai ldér-la* on the side of a wall, on a wall, e.g. to paint, to scrawl; *rii lder*.

ལྷོ་བ་ ldér-ba *Cs.*: '1. toughness, clamminess, 2. potter's clay'. *ldér-tso Cs.* 1. clay, 2. an idol made of clay *Mng.* — *ldér-sku Glr.* prob. = *ldér-tso* 2.; acc. to others: a picture on a wall. — *ldér-bzo* figures modelled of clay, plastic work, *ldér - bzoi lha Zam.* = *ldér-tso* 2.; *ldér-bzoi-ldebs Lex.* a clay-enclosure (?) — *ldér-so Glr.* 88, 1. 2., by the context also figure, image.

ལྷོ་ ldo side, *Ld.* for *glo*.

ལྷོ་པ་ ldóg-pa, pf. and imp. *log*, vb. n. to *zlog-pa*, 1. to come back, to return, to go home, to depart. — 2. to come again, often with *pyir*, of diseases, = to relapse; in a specific religious sense v. *brás-bu bzi*, frq.; *dgrar* to come forward again as an enemy, to renew the war (*ni f.*) *Mil.* — 3. to change, to undergo a change), as to colour, smell etc. *Med.*; *gyür-ldog*, and *ldog - gyür Mng.* changeableness, inconstancy, fickleness. — 4. to turn away (vb. n.) *las* from; *blo ldóg - pa id. Thgy.*; *no ldóg-pa v. lóg-pa*. The partic. as adj.: *dé-las ldóg-pai* (the thing) opposed to that, contrary to it, *Wdn.*; *go-ldóg id. Lt.*; *ngo-ldóg Lex.*? — *Sch.* has also *ldog-pyé-ba* distinguished, different, from each other, and *ldóg-pa* reciprocal, mutual, each separately. Cf. *lóg-pa*.

ལྷོ་བ་ ldón-ba 1. vb., pf. *ldons*, *lon*, to become blind, to be blind; to be infatuated. — 2. adj., also *ldóns-pa*, *mdóns-pa*, blind; infatuated. Cf. *lón-ba*.

ལྷོ་མོ་ ldón-mo, resp. *ṣol - ldón*, a small churn, used for preparing tea, = *gurgur*, v. sub *ja*. Cf. **don-dús** *Ld.* a stave; *ldon-rus*?

ལྷོ་རོ་ ldón-ros *Cs.*: n. of a yellow earth, bole, ochre, used for staining the walls of houses; *ldon-ros-sa Lt.*

ལྷོ་པ་ ldón-pa to give or pay back, to return, = *klón-pa*, *glón-pa*; esp. with *lan*, to answer *Dzl.*

ལྷོ་བ་ ldób-pa to apprehend quickly; to be witty, to be quick in repartee *Cs.*; *ldobs-skyén Lex.*, explained by *šes-sla-ba* understanding readily?

ལྷོ་བ་ ldóm-pa? *rag-ldóm-pa* is stated to be = *rag-lüs-pa Ld.*

ལྷོ་བ་ ldóm-bu, less frq. *ldüm - bu*, often preceded by *ro-snyoms* alms, consisting of food; *ldóm-bu byéd-pa* to ask such alms; *ldóm-sa* alms-house, house where beggars receive food; *ldóm-bu-ba* a person living on alms, a beggar, *Mil.*, *Pth.*

ལྷོ་བ་ sdán-ba, pf. *sdañs*, I. to be angry, wrathful, *mi dgá-žin sdán-ste* growing angry, flying into a passion *Dzl.*; gen. c. *la*: to hate, to be inimically disposed, frq.; *sdán-bai dgra* opp. to *byáms-pai ṣnyen*; *sdán-bar sém-s-pai dgrá-bo id. Wdn.*; *kyim-mtses-kyi dgrá-sdán-ba*, or *dgrá-bdo-ba* the neighbour's grudge; *sdán(-bai) sems*, *sdán-blo*, most frq. *že-sdán*, hatred, enmity, hostility, ill-will; (cf. *duḡ*) *sdán - ba tams - čád jig-pa* to subdue all hostile powers; *śnar sdán-ba* the former, the old hatred *Mil.*; *sdán-mig Lex.* an angry look, a scowl.

II. for *γdán-ba*.

ལྷོ་བ་ sdán-bu v. *γdán-bu*.

ལྷོ་བ་ sdád-pa v. *sdód-pa*.

ལྷོ་བ་ sdám-pa v. *sdóm-pa*.

ལྷོ་བ་ sdár-ma trembling, timorous, timid *Dzl.*, *Zam.*

ལྷོ་བ་ sdi-ba, pf. *bsdis*, v. *sdig-pa*.

ལྷོ་བ་ sdig 1. thick (?) *ṣús-pa sdig Mng.* — 2. foundation *C.*, *rgyág - pa* to lay a foundation.

སྒྲིག་པ་ *sdig-pa* I. also *sdig-pa rwá-čan*, col. **rá-tse**, **scorpion**, also as sign of the zodiac; *sdig-pa dkár-po*, *nág-po*; *sdig-rwá*, the sting of a scorpion; *sdig-dùg* the poison of a scorpion; *sdig-tsán* a scorpion's nest; *sdig-srin* **crab**, **crawfish**, used both as food and medicine *Med.*, but not as designation for the respective sign of the zodiac, v. sub *kyim*; *sdig-srin-bu* *Lt.* id.?

II. (པཔ) **sin**, moral evil as a power, *sdig-pa-la yid-ches-pa* *Dzl.* ཨ་ཨ་, 11 to believe in sin as such; *jöms-pa* to conquer sin, as something hostile to man *Dom.*, and so meton. = sinners, adversaries; sometimes perh. for **sinfulness**, sinful state, but gen. in a concrete sense: **offence**, **trespass**, in thought, word, or deed, *ka-na-ma-tó-bai sdig-pa*, or *nyés-pa* prob. a grievous sin *Dzl.*; also with a genit., *rgyál-poi sdig-pa sbyón-ba* to wash away, to expiate, the king's sin; also *dág-pa*, *sél-ba*, *W.* **čád-čé**; *byán-ba* id., but more in an intransitive or passive sense; so also *čégs-pa* (*yšág-pa*, *bšags-pa*) to confess, as acc. to Buddhist views, confession is almost tantamount to expiation of sin, cf. also *gyód-pa* and *bzód-pa*; there seems to be, however, no word strictly corresponding to our 'forgiving' of sin; *sdig-(pai)-las* a sinful deed; *sdig-pa-la dgá-ba* to love sin, to be wicked; *sdig-(pai) grogs* a companion in vice, an associate in crime *Dzl.*; *sdig-pa byéd-pa*, *spyód-pa*, to commit sin, to sin; *sdig-pa mi byéd-pai yul* a country where no sins are committed, a pious country; *sdig-byéd*, *sdig-spyód* **impious**, **wicked**; a wicked person, *sdig-pa-rnams byás-pa* id. (more accurately: πολλὰ ἡμαρτησώς *Stg.*; *sdig-čan* id. (*sdig-pa-čan* seems not to be in use); *sdig-sgrib* the filth, the contamination of sin, *sdig-sgrib tams-čád sél-ba* to cleanse from every defilement of sin *Glr.* (which the Ommanipadmehūm is sufficient to do); *sdig-po* a sinner, a bad character, *sdig-po čé* a vile sinner *Glr.*, *Mil.*; *rdig-to-čan*, *པཔལལ*, = *sdig-čan*, but only as epithet of *Dud*; *sdig-blón* a wicked officer *Glr.*

སྒྲིག་(ས)་པ་ *sdig(s)-pa*, pf. *bsdigs*, fut. *bsdig*, imp. *sdigs*, and *sdi-ba*, pf. *bsdís*, ft. *bsdí*, 1. to show, to point out, *sdigs-mdzúb* a pointing finger, . . . *la sdigs-mdzúb ytád-pa* to point at . . . (with scorn or derision); *sdigs-mdzúb nám-mka-la ytad* pointing with the fingers toward heaven, yet not in a 'menacing' (*Cs.*) way. — 2. to aim *C.*, *bsdí(g)s-sa* the place that is aimed at, aim, butt; goal *Thgy.*; *bsdís-pai pyógs-su* in the direction of the aim *Thgy.* — 3. to menace, to threaten, *čád-pas* with punishment *Mil.* (ni f.); **dig-čé pí-la** *Ld.* as an alarm-shot; *di-la bdág-gis jigs-pa zig-gis ma bsdigs-na* if I do not threaten him with something frightful, if I do not strike him with fear, *Dzl.*; *sdigs-mo byéd-pa* to assume a menacing attitude *Mil.*, to threaten tauntingly *Thgy.*

སྒྲིག་སྒྲི་ *sdins* a cavity or depression, *spán-sdins* a depression on a grassy plain, *ri-sdins* on a mountain-ridge; the significations given by *Cs.*, 'middle part, heart, core', were not known to our men of Tashilunpo.

སྒྲིག་པ་ *sdib-pa* 1. *Sch.* = *ldib-pa*. — 2. *Tar.* 8, 18 = *rtib-pa*.

སྒྲིག་པ་ *sdug-pa* I. adj. pretty, nice, *ltá-na* to look at *Dzl.*; **tsa-dhi-dug-pa** *C.* mint, *Mentha*, ἡδύσμου; gen. with reference to a person: what is agreeable, pleasing, dear, to a person *Ssk.*: *མྱེད་*, *bdág-gi bu náñ-gi sdug-pa-la* the most beloved of my sons *Dzl.*; *nai bu sdug* my dear son *Pth.*; *sdug-par dzin-pa* *Dzl.*, *sém-pa* *Dzl.* frq., *rtsi-ba* *Mil.*, to love, c. dat., gen. with regard to parental love; *sdug-par gyúr-ba* to become dear to a person, to be endeared to, *Dzl.*; *mi-sdug-pa* not fair, ugly, disagreeable, of the body, of a country etc.; *mi-sdug-pai tñ-né-dzin* *Tar.* 10, 11 contemplating one's self and the world as a foul, putrid carcass (v. *Tar.* Transl. 285, foot of the page); *mi-sdug-par byéd-pa* to disfigure, pollute, profane, a temple *Dzl.*; *sdug-gu* beautiful, pretty, handsome, *bud-méd sdug-gu tams-čád* all pretty women *Dzl.*; there is also a form for the fem. gender: *sdüg-*

gu-ma Dzl.; *sdü - ge - ba* Cs.: 'the state of being somewhat pleasing'(?); in a prayer occurs: *bod-bāns sdüg-ge snyin-re-rjé* the good, poor Tibetans, just as in W. **sdug-pa-tsé** is used; often (but not necessarily) rather pityingly: *kō sdug-pa-tsé* the good man (will do his utmost); **ri-pa sdug-pa-tsé** the good fieldmouse (speedily made off); but also: **sab dug-pa-tsé ā-lu zig ton** W. good sir, give me a few potatoes!

II. vb. to be oppressed, afflicted, grieved, like *γdün-ba*, *sems lās-kyis sdüg - nas* by sorrow *Mil.*; **sem mán-po mán-po dug son** C. I was very, very sorry for it; . . . *pas sdüg-go* we are miserable, because . . . Dzl.; *sdüg-par gyür-ba* to become unhappy, to get into distress Dzl.

III. sbst., Ssk. ཏུ་ཐ, affliction, misery, distress, *bod sdüg-pai mgo dzugs* that is the beginning of the misfortunes of Tibet *Ma.*; *néd-la sdüg-pai ré-mos bab* (then) came our turn of being visited by affliction *Mil.*; more frq. *sdug*, and *sdug-bsñál* (v. below) *sdüg-tu mi yon dug-gam* are you not in distress? *Mil.*; *sdug kūr byéd-pa* to undergo hardships (voluntarily), to bear affliction (patiently), to suffer, in an emphatical sense, *Mil.*; *sdug mi teg* you cannot endure the hardships *Mil.*; **ka-dug mán-po jhē' - pa** C. to work hard, to drudge; *skyiñ-sdüg* good and adverse fortune, good luck and ill luck, very frq.; *bde-sdüg* id.; *sdug-sógs byéd-pa* (the contrary to *tsogs-sógs byéd-pa*) to accumulate misery upon one's self *Mil.*; **dug mán-po tán-wa** C. to plague or vex a good deal, to inflict injury, c. la; *γzan-sdüg-gi sdüg-pa* the sin of having done evil to others *Mil.*; **dug zē'-la tán-wa** C. to torture, to put to the rack; *sdug báb-pa* to be in mourning Cs.; *sdug srin-ba* to mourn Cs.; *sdüg - ñan* col. fatiguing, worrying. — *sdug* as adj., unhappy, miserable, *Pth.*, is of rare occurrence.

Comp. and deriv. *sdug-kān* a chamber of mourning, a darkened room Cs. — *sdug-gós* a mourning dress Cs. — *sdug-bsñál* the most frq. word for misfortune, misery, suffering; also pain, *sdug-bsñál-gyis γdüns-pa*

Dzl., *sdug-bsñál myón-ba* (W. **tōñ-čē**) to be in calamity, to suffer pain; **dug - nāl tōñ-wa, tēr-wa** C. (**tān-čē** W.), to inflict pain, to grieve, to torment; *sdug-bsñál dan ldān-pa, sdug-bsñál-ñan* unhappy, miserable; misery, distress, affliction; **dug-nāl jhē'-pa** C. to lament, wail, moan; *sdug-bsñál-du gyür-ba* to become sorrowful or melancholy; **ñā-la nā-ga-ri ma šes-pe dug-nāl yod** Ld. I regret my not knowing Sanskrit; *sdug-bsñál-ba* (vb.) to be unhappy, (sbst.) the state of unhappiness, *Thgy.*; *sdug-bsñál-bai skad* lamentable, doleful cries. — *sdug-mtug* C. accumulating calamity. — *sdug-ñré* a demon *Sch.* — **dug-po** C. wretched (road), savage (dog), ill-bred, naughty, unamiable; evil (sbst.), *dug-po byéd-pa* to do evil *Mil.*; **mī-la dug-po tán-wa** C. to do evil to a person, to molest, trouble, annoy, injure, a person. — *sdug-póns-pa* *Stg., C., poor.* — *sdug-ñwa* a mourning-hood Cs. — *sdug-srān* inured to hardships; the being hardened *Mil.*

ཐུད་ *sdud* 1. *Sch.*: the folds of a garment; ཐུད་ཀླ་ *sdud-kā* string for drawing together the opening of a bag, drawing-hem. — 2. Cs. synthesis, *byed-sdud* analysis and synthesis. ཐུད་པ་ *sdud-pa*, pf. *bsdus*, fut. and likewise for the pres. tense) *bsdus*, imp. *sdus*, *bsdus*, vb.a. to *dū-ba*, 1. to collect, gather, lay up, amass, assemble, riches, flowers, broken victuals, taxes, crops, earnings, men, cattle etc., frq.; to put together, to compile, *mīn-rnams . . . nas bsdus* the names have been put together out of . . . *Gltr.*; to brush or sweep together, W.: **kyim-sa āl-mo-ne* (or *dan*)* the dust with a broom; *dbān-du* to subject, subdue, frq. — 2. to unite, join, combine, *šin ysum mgo* three pieces of wood at their upper ends Dzl.; six kingdoms into one Dzl. (to join) actions, words, and thoughts in the path of virtue Dzl.; *dmāg-rnams kōr-du* (joining) the troops with his retinue Dzl.; *Kyo-sug-tu* to unite in matrimony, to give in marriage. — 3. to condense, to comprise, all moral precepts in three main points, the letters of the alphabet in five classes *Gram.*; esp. with *nyūñ-nūr*,

zir-tsam, to contract, compress, abridge, frq.; *de yañ bsdü-na* if one shortens it still more, if it is abridged a second time *Gram.*; **düs-kan** *W.* brief, concise, compendious; **dü-yig** *C.* abbreviation, abridgment; *bsdus-grel* an abridged commentary *Tar.* 177, 7; to close, conclude, finish, terminate, *mjug sdud-pa* to close a train, opp. to *sna drén-pa* *Mñg.*; *slár-bsdu-ba* concluding a sentence or period with the finite verb in *o*, *Gram.* — 4. *bsdüs-pa* to consist of or in, c. instrum., e.g. *yi-ge drug-gis* of six letters *Thgy.* — 5. to boil down, to inspissate *Lt.*, *bsdüs-ku*, *γdüs-ku*, a preparation thus obtained *Med.*; *bsdus-tán* prob. id. *Med.* — 6. scil. *bsód-nams*; *bsdü-ba rnam bži* the four ways of collecting merit *Gl.* — 7. *dbugs sdud-pa* *Med.*? *bsdü-ba* sbst. collection, gathering *Tar.* 33, 16. — *bsdus-γzom* or *jom* *Schr.*: a machine for executing criminals constructed in such a manner, that the head is crushed by two stones striking together; *Stg.*: n. of one of the hells

མཐོང་པ་ *sdum-pa* 1. vb., pf. *bsdums*, fut. *bsdum*, imp. *sdum(s)*, vb.a. to *sdum-pa*, to make agree, to bring to an agreement, *mi-mtün-pa-rnams* things not agreeing *Sch.*, to reconcile, to conciliate, *mi-mdzá-ba-rnams* enemies *Thgy.*; *sdum-par byéd-pa* id.; *sdum-byéd* (resp. *mdzad*), *sdum(-pa)-po*, *sdum-mkan*, conciliator, pacifier, peacemaker; *res kṛugs-pa res bsdum-pa mán-du byün-ño* at one time they were at odds, at another they were at peace with one another *Tar.* — 2. sbst. house, mansion *C.*; *γzim-sdum* (resp.) *bed-room*; *sdum-ra* garden near the house, cf. *ldüm-ra*.

མཐོང་པ་ *sdur-ba*, pf. and fut. *bsdur*, to compare, *go-sdur byéd-pa* id., v. go 2; *nyams sdur byéd-pa C.* to compare different texts; **tam-dür** *W.* judicial examination, trial.

མཐོང་པ་ *sdur-lén*, *sdur-blañ*, *amber Ts.*, for *sbur-lén*.

ཤེ *sde* (*Ssk.* in compound words *सेना*) part, portion, of a whole, e.g. of a country, also *yül-sde*, province, district, territory, even village *C.*, *bón-sde* the places or villages of

the Bonpas *Gl.*; *sde-čen-lā snyég-pa* to aim at an extension of territory *Dom.*; part of the human race: nation, people, tribe, clan, community, *ḥá-rol-gyi sde joms-pa* to conquer hostile nations; class, e.g. of letters: phonetical class; *sde sder bgó-ba* to divide into classes *Cs.*; classes of books: *mdó-sde* the Sūtras, v. sub *mdo*; *rgyüd-sde* the Tantras, v. sub *ryyud*; *shyór-sde bži* the four volumes treating of pharmacy *Gl.*; of monks: community of monks, body of conventuals (consisting of not less than four persons); hence convent, monastery, *sde btsugs* he founded convents *Gl.*; *chos-sde* id.; class of religious followers, philosophical school, *sde bži* the four (principal) schools *Tar.*; *lha srín-gyi sde brgyad*, *lha klü-la sogs-pai sde brgyad* the eight classes of spirits, frq.; it is also used for a great quantity, great many, lots of; and by improper use, or by way of abbreviation for *sde-pa*, *sde-dpon*, commander, ruler.

Comp. and deriv. *sde-skór Gl.* district. — *sde-kṛugs* insurrection, general revolt of a people, *byéd-pa* to excite one *Ma.* — *sde-snód γsum*, त्रिपिटक, 'the three baskets', viz. the three classes of the sacred Buddhist writings, *dül-bai* (discipline), *mdo-sdēi* (Sūtras), *snāgs-kyi sde-snód* (Mantras, i.e. metaphysics and mysticism), hence *sde-snód-lashyān-ba* to study the sacred writings *Mil.* — *sde-pa* 1. the chief or governor of a district *C.*, = *gó-pa W.*, majordomo of the Dalai Lama, *Köpp.* II., 134; in a general sense: a man of quality, a nobleman *Ma.* 2. a letter of a certain phonetic class, or the phonetic class itself, *sde-pa bži-pa* the fourth phonetic class, the labials *Gram.* So the word is also used for denoting a certain class or school of Buddhist philosophers, *Tar.*, frq. — *sde-dpón* = *sde-pa* 1, signifies also a class of demons *Dom.* — *sde-tsán* class, e.g. phonetic class, = *sde*; a particular kind of writing, *nā-ga-ri sde-tsán Gl.*; — *sde-γzár Sch.* lawlessness, anarchy, *sde-γzár chen-po* general anarchy(?) — *sde-yañs* (spelling?) court, court-yard, = *kyams*. — *sde-rigs* dominion, territory,

Glr. — *sde-srid* 1. province, kingdom *Cs.* 2. regent, administrator, in more recent times title of the *sdé-pa* of the Dalai Lama, and the rulers of Bhotan. *Köpp.* II., 154.

ཤེ་བ་ sde-ba(?) *W.* **l'-ru dé-če med** there is here no room any more.

ཤེ་བ་ sdeb (? *debs*) time, times, = *lan W.*, e.g. four times.

ཤེ་བ་པ་ sdéb-pa, pf. *bsdebs*, fut. *bsdeb*, imp. *sdebs*, 1. to mingle, mix, blend (*pyogs*)

yèig-tu together, *Lex.*, cf. *sbyir-ba*. — 2. to join, unite, combine, *drás-su sdéb-pa Mil.*, by the context: sewed well together, — but *drás-su?* — Gen. vb.n.: to join, to unite, *dañ* with, also *la*, *sems mig dañ bsdébs-nas lta*, *rná-ba dañ bsdébs-nas nyan Mil.* the soul sees by joining the eye, it hears by joining the ear; to join company, to associate, to hold intercourse with, *Mil.*; also to have sexual intercourse *Pth.*, cf. *dré-ba*, *grógs-pa*, *dzóm-pa*. — 3. to prepare, dress, get ready (victuals) *Sch.*, cf. *sbyór-ba*. — 4. to exchange, barter, truck for, **bág-pé dás-la** *W.* flour for rice; in this sense prob. also used by *Mil.*; to change, money, **niul deb sal** please change me a rupee (not so in *C.*). — 5. to make poetry, to compose verses, at the end of poems: *žés-pa . . . kyis sdéb-pao* the above verses have been composed by . . .; = *sbyór-ba*.

ཤེ་བ་ཤེ་བ་ sdeb - *sbyór* 1. composition, esp. poetical, poetry, — 2. *yi-gei sdeb-sbyór* orthography *Schr.*, *Cs.*, *Sch.*

ཤེ་བ་མ་ sdér-ma, resp. *ysol-sdér*, dish, platter, plate, saucer; *sder-gán* a plateful, a dish (of meat etc.), esp. *C.*

ཤེ་བ་(མོ) sdér(-mo) claw, talon, *sdér-kyu* *Sch.* id.; *sdér-mo rno* a sharp claw; *sdér-can* furnished with claws, *sder-méd* without claws; *sder-dzin byéd-pa* to seize with the claws *Cs.*; *stag(-gi)-sdér* a tiger's claw *Lt.*; *sder-čágs* animals provided with claws *Mil.*

ཤོ་ཁམ་ sdo-kám *Sch.* belonging together, a pair(?).

ཤོ་བ་ sdó - ba, pf. (*b*) *sdos*, fut. *bsdo*, imp. *sdos* (also *dó-ba q. v.*) 1. to risk, hazard, venture, gen. c. *dañ*, also c. dat. or accus.,

bdáy-gi lus one's own body *Dom.*; *lus srog dañ* frq., *lus dañ sróg-la Dzl.* — 2. to bear up against, *sdug-bsñal*, *nyon-móns-pa dañ*, against heavy trials, against toil and drudgery *Dzl.*; to bid defiance, to an enemy *Dzl.*, also to behave with insolence, contemptuously *Dzl.* — 3. *lág-pas Dzl.* ༡༩, 6(?)

ཤོད་པ་ sdón-po (*C. vulg.* **düm-po** 1. trunk, stem, body of a tree *Glr.* — 2. stalk, of a plant, *pádmai* of a lotus; *sdón - po koñ-stoñ* a hollow stalk *Wdn.*; *sdón-poi sde* the class of stalked plants *Cs.* — 3. tree, also *šin-sdón(-po)* frq.; *šin-sdón rkan-yèig* a tree of a single stem *Glr.*; *šin-sdón koñ-rül* a tree rotten at the core; col. fig. barren, of females, prob. jestingly. — 4. block, log.

Comp. *Cs.*: *sdar-sdón* trunk of a walnut-tree, *šug-sdón* stem of a juniper-tree; *tsil-sdón* a tallow-candle; *kyags-sdón* an icicle. — *mčod - sdón* (*Sch.* = *mčod - rtén*), in a botanical work it was explained by 'wick', = *sdon - rás*, which seems to be more to the purpose, as a blossom is compared with it. — *sdon-rkán v. sdon-rás.* — *sdon-düm* stump of a tree, *sdón-düm tsig-pa* the burnt stump of a tree *Cs.* — *sdón-bu Cs.* 1. a small trunk. 2. stalk. 3. wick. — *sdon-rás*, *sdon-šin*, *sdon-rkán C.* a wick of cotton, of wood, of pith; cotton wicks are used esp. for sacred lamps.

ཤོད་པ་, ཤོད་མ་པ་ sdón-ba, sdóns-pa (*Sch.* also *rdóns-pa*) pf. *bsdóns*, fut. *bsdón*, to unite, to join (in undertakings), to enter into a confederacy, to associate one's self with, c. *dañ* (also accus. ?); *kyod dañ na sdón - ste gro* you and I, we will go together; *sdóns-zla* prob. = *zla-grógs*.

ཤོད་པ་ sdód-pa, pf. and fut. *bsdad*, resp. *bžes-pa*, *W.* **dád-če**, 1. to sit, frq., **sil-la dod** *W.* sit down in the shade! *dál-bar sdód-pa* to sit still *Lt.* — 2. to stay, to tarry, to abide, *tóg - mar der bsdad* for the present I will stay here yet a little longer *Mil.*; *nyál-nas bsdad-dug-pa* to lie down and to continue lying *Mil.*; **dj'-du jüg-pa** to receive hospitably; **mi jüg-pa** to deny reception, to send away *C.*; to stop, to halt, in running, walking *Dzl.*;

to wait, *re zig ma bsád-par sdód-čig* wait a little yet before beginning to kill *Dzl.*; *skád-čig kyañ sdód-pai loñ méd-par* without waiting even for a moment *Glr.*; *Ld.*: **ltós-te dád-čé** to wait and see whether etc.; **sám-te dád-čé** to wait for, hope for, to look forward to, **güg-te dád-čé** id.; *mdó-sde di tsó-žin sdód-na* as long as the authority of this book is acknowledged *Dom.*; **zag dan kyir-kyir dad dug** *W.* (this thing) always remains round (crooked), it will not get straight. — 3. to be at home, **de' yó** he is at home, **de' me** he is not at home *C.*; to live, reside, settle at *B.* and col.; *bka-sdód Lex.*, *C.*: 1. attendant, waiting servant, 2. aid-de camp.

ཐོག་མཐུག་ sdom 1. *Lex.* and *C.* spider. — 2. summary, contents, *spii sdom* 1. table of contents, index *S.g.* 2. general introductory remarks, introduction, also *sdom-tsig*; *sdóm-la* summarily, to be brief, in short.

ཐོག་མཐུག་ sdóm-pa I. vb., pf. *bsdams*; *bsdoms*, fut. *bsdam*, *bsdóm*, imp. *sdóm(s)*, *W.* **dám-čé** 1. to bind, *lòags-sgróg-gis* to fetter *Cs.*; to bind or tie fast, to pinion; to bind up, to dress, wounds. — 2. to fasten, to fix firmly, e.g. by a screw-vice; *kro-čús* by melted metal, i.e. to solder; *so*, to press, grind, or strike the teeth together, to gnash, as in anger *Pth.*; to fasten securely, the door *Dzl.*, *Pth.*; *rtsá-ka* to close an opened vein *Med.*; hence in general, 3. to stanch, stop, to cause to cease, *rtsa-kérág sór-ba* the bloody flux *Med.*; to bind, constrain, render harmless, to neutralize, *nyés-pa* an evil *Lex.*, *Sch.* — 4. *W.* **káb-ša dam dug** the shoe pinches. — 5. to make morally firm, to confirm, *spyód-pa*, one's conduct, to conform it strictly to the moral law. — 6. with or without *bdag - nyid*, to bind one's self, to engage *Cs.* — 7. to add together, to cast or sum up, *rgyud bži bsdóms-pas leu ཀྱུ་འཇུག་* all the four Gyud together have 154 chapters; *yóns-su bsdús-pa-la* taking all together *Tar.*

II. sbst. སྦྲུལ་ obligation, engagement, duty, *sdóm-pa lén-pa Glr.*, *džin-pa Cs.*, to enter into an engagement, to bind one's self to perform a certain duty, *mi-la bóg-s-pa* to

bind a person by duty, by oath, to swear in *Glr.* (e.g. in convents, in the relations of priests and laymen); *srün-ba* to be true to one's duty, to keep one's engagements; *žor* a duty is violated *Glr.*; *ná-la sdóm-pa med* I have renounced my vow *Glr.* — *sdóm-pa ysum*, acc. to *Glr.* and other more recent authors, are: *so-tár* (v. *so-só*), *byañ - sém*s, and *ysañ-sniags-kyi sdóm-pa*.

Comp. *sdóm - ltón(?)* neck-bell, bell attached to the neck of cattle. — *sdóm-byéd* 1. one that binds, by duty etc. 2. an astringent medicine *Cs.* — *sdóm-γzer* rivet of a pair of scissors or tongs *Sch.*

ཐོག་མཐུག་ sdóm-bu *Sch.*: a ball; a round tassel.

ཐོག་མཐུག་ sdor, rdor 1. (like ὄψιον) that which gives relish to food, seasoning, condiment, esp. *tüg-sdor* that which gives substance to soup, viz. meat; *tsa-sdór* salt and meat. — 2. spice, *sdór-gyi rkyál-pa* spice-bag *S.g.*; *sdor-tál* spice-powder *Sch.* —

བར་ brda (संकेत) sign, i.e. 1. gesture, *čágs-pa dód-pai brda mán - du bstan - nas* making many wanton gestures (or giving hints, intimations v. 2), *lág-brda* signs with the hand, *sañs-rgyás la ysól-čig čes lág-brda byas* they beckoned to him to ask Buddha *Dzl.*; **mig-da tán - čé** *W.* to give a hint with the eye, to wink. — 2. indication, intimation, symptom, token, *mi-rtág gyúr-bai brdao* it is an indication of their frail condition *Thgy.*; symbol *Pth.*, *brdar* as a symbol, symbolically; *de gañ yin dri-bai brda stón-pa* to ask for a thing by symbolic signs, in symbolic language *Glr.*; *brda spród-pa*, *pród-pa*, *sbyór-ba*, *gról-ba* to explain, describe, represent, with accus., and prob. also with genit.: *yin-lugs-kyi brda gról-ba Mil.* to explain the essence or nature of things (ni f.); meton. *dei brda di lags* what may be the symbolical meaning of it *Mil.* — 3. word, *bód - pai brda* interjection *Lià.*; *dül-bai brda* word out of the Dulwa Zam.; *dris-pai brda-rnyin* an obsolete word for 'being asked', *Lex.*; *brdá - sgyur - pa Sch.* interpreter, dragoman *Sch.*; *brdai blá-ma* is

stated to be a Lama who instructs by word of mouth *Mil.*; esp. with regard to the spelling of words: *brda yañ mi dra sna-tsogs gyur* there came also into use various spellings *Zam.*; *brda - rnyin* old orthography, *brda-ysár* new orthography *Zam.*; *bód-kyi brdai bstan-bčós* title of the Zamatog; *tsig-brda = tsig, tsig-brda-yis grol-ba* to explain by words *Mil.*

Comp. *brdā-skad* language by symbolical signs *Mil.*; prob. also nothing but the usual language by words *Glr.* — *brda-čád* (prob. for *čád*, from *čád-pa* II.), *me-loñ-gi brda-čád* the language or evidence of the mirror; so prob. also *Tar.* 210, 22. — *brda-spród*, *brda-sbyór* 1. **explanation**, *miñ - dñ brda-spród* explanation of the import of names, title of a small *Materia Medica* by a certain *Wairocana*. 2. **orthography** *Gram., Pth.*

— *brda - lon Mil.* is said to be = *tsig-lan*, verbal answer. — *brda-lags* 'insignis', acc. to *Cs.* in *Journ. As. Soc. Beng.* V, 384.

བད་པ་བ་ *brdul-ba* 1. *Lex.* w.e.; *Sch.* to deceive, to cheat. 2. *Sch.* to swing, brandish, flourish, *gyáb-mo* a fly-flap.

བདོག་འཕྲོལ་བ་ *brdog-čos-pa* to slip, to slide, to lose one's footing.

བདུང་བ་ *bsdár-ba*, *Sch.*: *mdñ-du bsdár-ba* to hope, to expect or wait for a favour. In *Dzl.* 224, 18 the better reading (accordant with the manuscript of *Kyelang*) is *sdur* (= *sdü-bar*).

བསྐྲུབ་པ་ *bsdógs-pa*; the *Lex.* add: *grabs, Cs.* to compose, prepare, make ready, *nyer bsdógs-pa* id.; *sna-tág bsdógs-pa* to wind the rope, which is fastened in the nose of an ox or a camel, round the horns or the neck of the animal.

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ན na 1. the letter n. — 2. num. figure: 12.

ན na meadow, *C.* also *ná-ma*; *nar skye* it grows on meadows, *Wdñ.* and elsewh. (cf. *neu*).

ན na I. sbst. 1. **year** (?) v. *ná-nñ*. — 2. **stage of life, age**, also *na-tsód*, and *ná-so*, resp. *sku-ná* (also *sku-nás*); *na-tsód rgás - pas Wdñ.* old, of an advanced age; *ná-so yžón-te Glr.* young; *sku-nás prá-mo Mil.* of a tender age; *na-tsód-kyi dbyé - ba* the different ages or stages of life; (*sku-*) *nárson-pa* (*Sch.* grown old?) *Glr.*: of full age, adult, grown up; **ná-so-tsir-la** *W.* according to age; *na - čün* girl, maiden, virgin, *na - čün bzán - mo bču* ten beautiful girls *Dzl.*; *na-mnyám*, - *dra*, - *zlá*, *neu-lđán Lex.* of the same age, coetaneous; **ná-da-tom-mo** *C.* a festivity given by wealthy parents

on their son's birthday to him and his playmates, also **ló-da-tom-mo**; *na-prá* young, tender; *na-yžón = yžón - nu*. II. postp. c. accus., signifying the place where a thing is, 1. added to substantives, **in**, (more accurately *nán-na* c. genit.), sometimes also to be rendered by **on**, **at**, **with**, **to** etc. *mdóna* in scripture, *lo-rgyüs-na* in a book of history *Glr.*; *dé - na* there, in that place; of time: *dus-yèig-na* at the same time, *dei tsé-na* at that time, then etc. — 2. added to verbs, either to the inf., or more freq. (col. always) to the verbal root: **in**, **at**, **during** (the doing or happening of a thing), hence a. **when**, **at the time of**, *bós-na* when I called *Dzl.*, *zér-ba-na* when he said *Tar.*; *bdág-gi pá tse pós-na* when my father shall have died *Dzl.*; with *nam*: *nam dñs-la báb-na* (*W.* **dus lèb-na**) when the time comes,

na

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ན་བུན na-bün

frq.; *nam gró-na* when I (you etc.) go, was going, shall go. — b. if, in case, supposing that (*éav*), the different degrees of possibility, however, cannot be so precisely expressed by the mood in Tibetan, as in other languages; with or without a preceding *gál-te*, *èi-ste* etc. (cf. the remarks sub *gan* II.); ... *ma mtón na ... mi rtógs-par dug* if we had not seen ..., we should not have known ... *Mil.*; but in most cases also the vb., to which it is subordinate, is put in the gerund: *di byás-na brám-ze ma yin-pas* as I should be no longer a Brahmin, if I were to do that *Dzl.*; further: if even ..., how much the more ...! in asseverations: if ..., then indeed may ...! then I would that ...! it is well, that ..., it will be well, if ..., *na légs-so* frq.; if *légs-so* is elliptically omitted, *na* answers to: o that! would that! also: I will; in an interrogative sentence, viz. '*légs-sam*' being omitted, to: must I? shall I? *Mil.*: *čos byás-na snyam* (when we are with you) we think, we will be pious! *ji-g-rtén byás-na snyam* (when we have come home) we think, let us take care of temporal things! *èi drág-na* (better *èi byás-na drag*) what shall we consider the most advantageous? — c. of a more general signification: as, since, whilst, by (with the partic. pres.), = *te* or *pas* *Dzl.* frq., *dug zós-na yañ* even by eating poisonous things (he was not hurt) ३, 3; *na* is used thus, however, only in conjunction with *yañ*, and *dug zós-na yañ* is the more popular phrase for *dug zos kyañ*. In careless speaking or writing *na* is also used for *èe-na* *Thgy.* frq. — 3. pleon. added to the termination of the instr. of substantives and verbs: *rgyu dës-na for that reason, therefore*, *èi rgyüs-na for what reason, why, wherefore* *Stg.*; *dé-bas-na hence, thus, so then, accordingly*, very frq.; *kür-bas-na* because they carried *Glr.*; also added to the termination of the termin.: *ji-ltar-na* frq.; *yèig-tu-na*, *ynyis-si-na*, in the first place, firstly etc. *Dzl.*; *slád-du-na* *Dzl.*; *rgya-gár skád-du-na* *Thgy.* — 4. incorr. for *nas*, col. frq.; its being used for the termin.

is very questionable, and the rare instances of this use in books may be regarded as errors in writing (e.g. *Dzl.* ३२८, 17 *nán-na son* inst. of *nan-du*), whereas the contrary, *du* for *na*, occurs frq., and is to be considered as sanctioned.

III. conj. and, *Bal* (?) — IV. v. *ná-ka*, *ná-ba*.

ན་ཁ་ *ná-ka*, = *span*, greensward, turf.

ན་ག་ *ná-ga*, *Ssk.* for *klu*.

ན་ག་རི་ *ná-ga-ri* Sanskrit, Sanskrit-letters.

ན་གི་ *na-gi* *Sch.* 1. being ill (?). 2. the claws of a sea-monster (?).

ན་གེ་སར་ *ná-ge-sar* *Lt.* = Hindi, for नागकेसर, *Mesua ferrea*.

ན་འཇམ་ *na-ja* *W.* mock-suns and similar phenomena, v. *na-bün*.

ན་འོ་ *ná-nin* (*Cs.*: 'for *na-rnyin*') the last year; gen. adv. last year; *ná-nin-gi* adj. of last year or last year's (crop).

ན་བ་ *ná-ba* 1. to be ill, sick; inf. also the state of being ill, illness, sickness, *ná-ba ysó-ba* to cure it *Lt.*, though *nad* is more in use; partic.: a sick person, patient, *ná-ba dan* *či-ba* disease and death; *skye rga na* *či* v. *skyé-ba* I., *rgás-pa dan ná-ba* old and sick people; *mi-ná-ba ynás-pa* to remain in health *Sg.*; *ná-ba-pa*, *ná-ba-ma* *Cs.* a sick person, an invalid (male and female); *ná-mo* a female patient *Mil.*; *ná-ba-mk'an* a sickly person, an invalid *Cs.*; *ná-ba-can* sickly, *na-ba-méd* healthy *Cs.*; *na-tóg* after falling ill *Sch.* — 2. of the separate parts of the body: to ache, *rná-ba* (not -*bai*) *ná-ba* pain in the ear, ear-ache; *lus tams-čád na* (my) whole body aches *Dom.*; so *ná-na* having the tooth-ache; *nán-na na* it aches, when pressed (with the fingers) *Sg.*; *klád-pa ná-ba-la* (good) for the headache, for diseases of the brain; *na-čprén* complication of diseases or fits *Sch.*; *na-(ba dan) züg(-rinu)*, *na-tsá* disease and pain

ན་བུན *na-bün* fog, thick mist, fogs, *kyims* comes on; *byin-rlabs-kyi* prob. a cloud, a flood, of blessing *Mil.*

ན་མ་ ná-ma 1. v. na I. 2. also ná-mo (नमस्), praise, glory, adoration, na-mo gu-ru praise to the teacher!

ན་མ་ ná-ma Ssk. = zes byá-ba so called, frq. in titles of books.

ན་བཟའ་ ná-bza (*ná-zá*, vulg. *náb-za, nám-za*) resp. for gos, garment, dress, frq.; ysol-ba to put it on.

ན་འཁྱེད་ na-ín obs. or vulg. for na-bún, old edition of Mil.

ན་རྒྱ་ na-rag, Ssk. नरक, hell.

ན་རྩ་ na-rám medicinal herb, Med.; in Lh. Polygon. viviparum.

ན་རི་ཀོལ་ na-ri-ke-la Ssk. cocoa-nut.

ན་རེ་ ná-re, by form and position an adv., like di-skad-du; before words or sentences that are quoted literally, mostly followed by smrás-nas, zér-ba-la, but not always, in which latter case it stands for 'he says, he said' etc., the noun being always put in the nom. case, never in the instr.: རྒྱུ་པ་ na-re the Reverend said; rarely in accessory sentences: gál-te yžán-dag ná-re (not ná-re-na) si forte alii dixerint Wdn.; even without gál-te in the same sense Thgy. It hardly occurs in old classical literature, nor in the col. language of W., but pretty frq. in later literature. In Kun., however, there exists a vb. ná-čas (*ná-čá*), pf. nas (*ná*), imp. nos (*nó*) which is used for zér-ba (not in use there), and is construed with the instr.: ṅ-pa-su ná soñ the father has said.

ན་རོ་ ná-ro the sign for the vowel o, འ.

ན་རོ་ ná-ro n. of a holy Lama Mil.; ná-ro-pa Tar. 181, 10 id.? ná-roi sems-dzin-gyi læags-tág a sort of puzzle.

ན་ལྷ་ na-landa Pth. ná-len-dra Wdk., n. of a monastery in Magadha.

ན་ལི་ ná-li bowl, basin, an iron or china dish W.

ན་ལེ་ཤག་ na-le-šag Lt., šal S.g., = ši-kru Wdn. (शिशु?) n. of an acrid medicine.

ནག་ nag (blackness?) crime, offence, transgression, v. nág-pa comp.; nag-ku-be-ra v. ku-be-ra.

ནག་པ་, ནག་པོ་ nág-pa, gen. nág-po, black, ber pyi nág-pa nañ dkár-ba a garment outside black, inside white Glr.; *nág-po ma ku* do not blacken it, do not soil it! of the countenance dark, frowning, gloomy, mournful Glr.; mi nag (-po or-pa) a black one, a layman, (on account of his not being clad in a red or yellow clerical garb); nág-po n. p. Krishna Tar., nág-po čen-po = महाकाल Siwa; nág-mo 1. a black woman, 2. Kali, Uma; nág-moi-banis or kol Kālidāsa. — 3. woman, in general Sch. — nag-groś, nág-po gro-šes 'easy to be understood' Sch.; acc. to our Lama from Tashilunpo nág-po gro-bšér implies: illustrating a sentence by comparing it with similar passages; nág-can 1. a person guilty of a crime Sch.; mi nág-can don-nas tár-pa a criminal released from prison Mil. 2. a married man Sch. — nag-čags black-cattle, horned cattle Sch.; v. also ynág-pa. — nág-ču n. of a river north of Lhasa, Huc II, 238; nág-ču-ka-pa people living on its banks, notorious for their thievish propensities. — nag-čen, nag-nyés C. a heinous crime. — nag-tum, nag-tóm, Sch., nag-sin-ba Thgy., nag-hur-ré Sch., coal-black, jet-black. — nag-nóg (-can) dirty, dingy; not clear, as bad print; fig. stained, polluted, with sin, guilt, sems. — nag-pyogs v. pyogs. — nag(-ma)-tsúr a black mineral colour, Sch.: green vitriol(?). — nag-tsig a point, dot, W. — nag-zug(?) darkness, nag-zug-la snóm-bžin soñ he groped about in the dark.

ནག་ག་ nág-ša Sch.: linden-tree, lime-tree (hardly to be found in Tibet; the word perhaps introduced from Mongol dictionaries).

ནགས་(མ་) nágs (-ma Glr.) B., C., W., forest, rtsi-šin-nags-kyis mdzes beautified by forests, richly wooded Glr.; flog-po dense forest; nags-krod a thicket Glr.; nágs-can woody, covered with forests; nags-ljóns woodland country, a well-wooded province; nags-sbál Lt. tree-frog(?); nags-tsál = nags, nyám-na-ba a dreadful forest Dzl.; yid-du-on-ba a lovely wood Sambh.; nags-(y)seb an intersected forest, v. (y)seb.

ནང་ nañ I. the space within a thing, 1. the interior, the inside, *püg-pai nañ kun* the whole interior of the cavern *Mil.*; *γζόν-pai, dön-gi nañ* the interior of a basin, of a pit (e.g. being filled up) *Dzl.*; *kán-pai nañ pyag-dár byéd-pa* to sweep the inside of a house *Dzl.* — 2. space, room, apartment, chamber col. — 3. dwelling, domicile, house, esp. *C.* — 4. meton. inmates, family, household, **nañ tsañ** *W.* the whole family. — 5. the interior (spiritually), heart, mind, soul, *ye-šés nán-na šar* wisdom begins to shine in the mind; *žen-dzin nañ-nas grol* affection, interest, disappears from the heart *Glr.* — 6. sometimes adv. for *nán-na*.

II. *nán-gi*, genit., used 1. as an adj.: inner, inward, esoteric (opp. to *pýü*), *nán-gi křims, nán - křims*, a private law, an esoteric precept or doctrine not intended for the public; **ge-dün-gyi nán-tim dhañ gal tse** *C.* if priests violate their special moral duties, (very different from *nán-pai křims* the Buddhist law, merely opp. to Brahmanism); *nán - gi sbyin - pa* inward offerings, i.e. spiritual sacrifices, opp. to outward and material offerings; but *Dzl.* 22, 4 it denotes personal sacrifices, the surrendering of parts of our own self, e.g. a member of the body, opp. to outward property; the meaning also reminds of *Rom.* 12, 1, and *I Pet.* 2, 5. — *nán-gi byá - ba* internal affairs *Glr.*; v. also the compounds. — 2. for *nán - na* among, amidst, frq. c. acc.: *bu nán-gi ta čün, püg-ron nán-gi čün-nu* *Dzl.* the smallest among etc.; for *dé-dag-gi nán-na* of it, of them, among them etc.: *nán-gi čün-nu* the least of them *Dzl.*; *nán-gi lha-mo śā-ma* the foremost among the goddesses; sometimes more pleon., without distinct reference to a preceding noun, *Dzl.* 18, 18; 22, 16 (where *Sch.* prob. translates incorr.).

III. with *la, na, du, nas*; 1. as sbst., acc. to the significations given above, e.g. *nád-pai nán-du jüg-pa* to go into the room of a sick person *Wdñ.*; *dei nán-du ydan-drāns-te* inviting into their house *Mil.* — 2. as adv. *nán - na* in it, therein, within,

among it or them; *nán-du* and *nán-la* thereinto, into it; *nán - nas* out, thereout, from among; among it or them = *nán - na*. — 3. postp.: in, into, among etc., e.g. *rdzin-gi nán-na křus byéd-pa* *Dzl.* to bathe in a pond, *čui nán-du žugs-pa* to go into the water; *groñ-kyér dei nañ dan pýi-rol-na* in the town and out of it *Dzl.*; **sém-mi nán-na zér-pa** *W.* he said to himself; *snai nán-nas byuñ* it came out of his nose (again) *Dzl.*; *mü nán-na(s) bzān-po žig* one very beautiful among men *Dzl.*; *glñ dé-rnams-kyi nán-na(s) mčög-tu gyir - pa* the most important among or of these countries *Glr.* (here at least the sing. is as frq. als the plur.); in col. language the word is much used, though often inaccurately; so it is frq. employed, where the later literature has *nán-la, nán-nas*; **wán-gi nán-na** by force; **só-mč nán-na zer gos** *W.* that should have been mentioned, when it was fresh (in remembrance); **lo tón-ni nán-na tsápig ma tsar** not yet quite in a thousand years, i.e. it is not full a thousand years *W.* — There is still to be noticed: *nañ* = *nañ-mo*. — *nañ-méd-la* col. frq. suddenly; in *B.* of rare occurrence; *nañ-méd norrnýéd-pa* to become rich unexpectedly *S.g.*

Comp. and deriv. *nañ-kyóg* *Sch.*: having legs bending inward, bandy-legged. — *nañ-skór* v. *skór-ba* extr. — *nañ-křims* v. above. — *nañ - křöl*, vulgo *-rol*, bowels, entrails, intestines; also any separate part of them; *nañ-křöl drón-ba* spasmodic contractions of the bowels *Sch.*; *nañ-křöl-bžag* seems in *Lexx.* to be taken synon. with *mnyambžag*. — *nañ-góg* v. *ter*. — **nañ-gyóg** *W.* a large bolt, door-bar. — *nán-ča* = *nañ-křöl*. — *nañ-čags-su* in one's self, in one's own mind *Sch.* — *nán-rje* minister of the interior, home-minister *Sch.* — *nán - lta* *Glr.* 89, 11? — *nañ-táb byéd-pa* to be involved in intestine war *Pth.*, = *nañ-křigs*. — *nañ - dág* 1. *Sch.* 'the interior being cleansed'. 2. col. (or *nañ-brtags*?) v. *snāñ*. — *nán-don* the intrinsic meaning, the true sense, *nán-don rtóg-pa* to investigate, to study, the real meaning; **nán-don tóg-kén*,

or *ghó-ken** *C.*, **nán-don-čan* (or *-yod-kan*)* *W.* most learned, very erudite; acc. to *Cs.* more particularly the mystical sense of religious writings, a higher degree of theology, as it were; *nán-don-gyi rab-byáms-pa* a Doctor of Divinity *Cs.* — *nan-nán-gi*, *nan-ndn-nas* = *nan-gi*, *nan-nas* among. — *nán-pa* **Buddhist**, opp. to *pyi-pa*, Non-Buddhist, Brahmanist; *nán-pai lta-ba*, *bstán-pa*, *čos*, *stón-pa*, *čá-lugs*, the theory etc. of the Buddhists. — *nán-po* an intimate; a bosom-friend *Sch.* — *nán-mi* members of a household, inmates (ni f) *Dom.* — *nán-mig* room, apartment, *C.*, *W.* — **nan-yáns** *W.* wide, spacious, roomy. — *nan-ról* = *nan-krol* — *nín-ša* lining, **nán-ša tán-wa** to cover on the inside, to line, **nán-ša-čen** *C.* lined. — *nan-sél* **dissension, discrepancy.** — *nan-ysés* **reciprocal, mutual** *Wdn.* frq.

ནང་མཚོ་ *nan-mcöd* a sort of potion (thin pap?) consisting of the 'ten impurities', viz. five kinds of flesh (also human flesh), excrements, urine, blood, marrow, and 'byan-séms *dkar-po*' (?), all mixed together, transsubstantiated by charms, and changed into *bdud-rtsi* or **nectar**, a small quantity of which is tasted by the devotees, with the Lama at their head. This delicious drink is considered of great importance by the mystics, who seek to obtain spiritual gifts by witchcraft (cf. *mdo* extr.); hence every offering is sprinkled with this potion.

ནང་མཚོ་ (*nán-ltar*) **nán-tar** *W.*, *C.*, **nán-žin** *C.* col. for *bžin-du*, *ltar*, **according to, in conformity with, like, as**, c. genit. or accus., *bka nán-tar*, *bkaí nán-tar*.
 ནང་མཚོ་ *nán-me*, resp. for *me* **fire** *W.* (*snán-me*?).

ནང་མཚོ་ *nán-mo* (*ma* *Pth.*?) **the morning**; in the morning; *nán-mo* *gyéig bžin-du* every morning *Pth.*; *nan re* id.; *nan re dgoñs re* every morning and evening; *da-nán* this morning; *da-nán ni gán-nas* byon where do you come from to-day? *Mil.*; *da-nán-gi tsó-ba* this day's breakfast *Mil.*; *nan-núb* in the morning and in the even-

ing; *nan-núb nyi-pyé* *ysum-la* in the morning, in the evening, and at noon. — *nan-par* 1. in the morning, *nan-par śnar* early in the morning *Dzl.* 2. **the morning**, esp. **the following morning**, *nán-par-kyi skál-ba* the allowance, the ration for the following morning *Glr.*

ནང་མཚོ་ *nañs* *W.* (?) *nan-čün* yod that is a mere **trifle**, not worth while, cf. *mnog.*

ནང་མཚོ་ *náñs-par* *Cs.*, **nán-la** *W.*, **the day after to-morrow**, *B. ynañ.*

ན་ *nad* **disease, distemper, malady, sickness**, cf. *ná-ba*; (the Tibetan science of medicine distinguishes 404 kinds of diseases); *mi-nad* *pyügs-nad* diseases among men and animals *Glr.*; *nad* *ysó-ba* to cure a disease, *nad* *tsó-ba*, *nad* *sós-par*, or *ží-bar*, or *dañ brál-bar* *gyúr-ba* to be cured of a disease, to get well, to recover; *nád-kyis* *debs-pa*, *tebs-pa*, to be attacked by a disease, to be taken ill *B.*; *C.* more frq.: **ne**-*kyi gyáb-pa*, *zir-wa**, *W.*: **ná-la* *nad* *yon(s)**, *nád-kyi rgyu*, and *rkyen*, v. *rkyen* 1 and 2.

Comp. *nad-rkyál* *Wdk.* emblem of a deity (meaning not clear). — *nád-kan* **hospital** *Cs.* — *nád-go* **seat of a disease** *Sch.* — *nád-čan* **ill, sick** (little used). — *nád-pa* 1. **a sick person**, male or female. 2. **adj. ill, sick**, *séms-čan nád-pa-dag* *S.O.* = *nád-po* and *nád-bu* = *nad* *Cs.*, **nád-bu-čan** *W.*, weak in health, **sickly, poorly**. — *nad-méd* **healthy, hale, in health**, (the usual word); *nad-méd-par* *gyúr-čig* may you recover your health, may you remain in good health, all hail to you! *Cs.* — *nád-med-pa* **health**, *nád-med-pa* *tób-pa*, *ryyé* *pa* to get well, to recover one's health; *nád-med-pa* *gyúr-ba* declining health *Thgy.* — *nad tsül* **the character of a disease** *S.g.* — *nad-γžis* **seat, primary cause of a disease** (?) *Lt.* — *nad-γyóg* one attending to sick persons, **a nurse**; *nad-γyóg* *byéd-pa* *W.* **čó-čé**, **to nurse**.

ན་ *nan* **the act of pressing, urging; pressure, urgency, importunity**, *Kón-rnams-kyi nan* *ma teğs-par* not being able to resist their importunity *Mil.*; *nán-gyis* with urgency,

pressingly, e.g. *zu-ba* to request, to solicit *Gl.*; *nán-gyis zar jug-pa* to urge, to compel (a person) to eat *Dzl.*; *nán-gyis skór-ba* to press, to crowd, round *Dzl.*; *nán-gyis güg-pa* to make a person come near by calling to him *Mil.*; *nan-čags* 1. sbst. **certainty, surety**, **da nan-čag tob son** *W.* now I have certainty, now I know for sure; *nan-čags tems?* *Zam.* 2. adv. **certainly, surely** *W., C.*; adj. **lon nan-čag** *W.* certain news. — *nán-tan* 1. sbst. **earnest desire, application, exertion** *Cs.*; *byañ-čub-la nán-tan byéd-pa* to strive earnestly for perfection *Dzl.*; *nán-tan-du byéd-pa* *Thgy.*; in *čos-kyi nán-tan ysuiš Pth.* 'kyi' is perh. to be cancelled. 2. adv. *C*: **certainly, positively**, **ne nén-ten lab-pa*, *nén-čag zér-pa**, I have told him so definitively, as my unalterable decision; *W.*: **earnestly, ardently, accurately**, **nán-tan žib-ča ltos** look at it, examine it, accurately! **nán-tan čos** do it well, most carefully! **nán-tan šrág-čé** to burn entirely. — *nán-tar* very, *nán-tar bzañ Lex.*; **very much, all the more, altogether** *Mil.*; *nan-túr*, of rare occurrence, = *nán-tan*. — *nón-pa*, *rnán-pa* are cog. to *nan*.

ནན་ཏེ *nán-te* 1. *Ts.* for *ná-ba* sick, ill. — 2. *W.* **ču nán-te kyon**, for *ran-te*, *dren-te*, conduct the water this way!

ནན་ཞམ་ *nán-žag* *W.* late, recent, what has happened a few weeks or months ago.

ནམས་ *nabs* put on (your clothes)! *Sch.*, v. *mnáb-pa*.

ནམས་མོ་ *nabs-so* one of the lunar mansions, v. *rgyu-skár S.*

ནམ་ *nam* I. sbst. 1. **night**, *nam láns-te*, or *-nas*, when night departs, at **day-break**, frq.; *nam-gán* *Sch.*: the last day of the lunar month on which there is no moon-shine at all; *nam-giñ* **midnight**, *nam-gyi giñ-lun-la* in the hour of midnight *Dom.*; *nam-stód* the first half of the night, *nam-smád* the second half of the night; *nam-gyi ča stod*, *smad*, id. — *nam-pýéd* **midnight** *Dzl.*, *Gl.*; *nam-zón* (?) *Sch.* in the morning; *nam-rin* *Sch.* a long day (??)

— *nam-láns* **day-break**, *nam-láns-kyi-bar-du* *Dzl.* — *nam-sróđ* **darkness of night**, *nam-sróđ byiñ son-bai tse* as it was almost quite dark *Mil.*, **nam-sróđ yol sön-nas** *C.*, *nam-srós-nas* *Sch.* id. — 2. for *nam-mka* q. v.

II. adv. of time, also *dus-nám-žig*, 1. **when?** frq., **how long a time?** seldom; *rgyün-du nam č'i ča med sgom* always keep in mind that you do not know when you will die *Mil.*; *dus-nám-žig-gi tsé-nas* **since when? since what time? how long ago?** *Mil.*; relatively: *nam gró-bai dus byéd-pa* to appoint the time, when one is going to start *Dzl.*; *nam žig sgyü-lus jog-pai tse*, when he shall lay aside his phantom-body *Mil.*; **nam tsüg-pa ko ma léb-na, de tug** . . . , as long as he has not come, so long . . . *W.* — 2. *nám(-du) yañ* (col. **nám-an, náms-an**) with a negative, **never**, in sentences relating to the past, or the future, or containing a prohibition, cf. *mi* and *ma*, *nam-yañ mi zin-to* it will never be finished *Dzl.* ३२८, 9; *šion nam yañ ma tos* (that) has never been heard of formerly; without a negative in *B.* rarely, col. frq.: **always**; *nam žag brtan* *Mil.*; **nám-žag gyün-du** *C.* id.

ནམ་མཁའ་ *nám-mka* (cf. *mka* and *nyam*) the space or region above us, **heaven, sky**, where the birds are flying, and the saints are soaring, where it lightens and thunders etc.; **the ether**, as the fifth element *S. g.*; **the principle of expansion and enlargement** *Wdi.*; *nám-mka dan mnyám-pa* like unto the heavens, as to wide expanse, frq.; inaccurately also for an innumerable multitude, *nám-mka dan mnyám-pai séms-čan-rnams* *Mil.*; *nám-mkai dbyiñs*, *nám-mka-lđiñ(-mo)* v. sub *mka*; *nám-mkai mtois* **celestial vault, firmament** *Gl.*, *S. O.*; *nám-mka-mdog* the blue colour of the sky, **azure**; it is supposed to be produced by the southern side of mount *Rirab*, which consists entirely of azur-stone, *Mil.*; *kyim-gyi nám-mka-la* in the air above the house, like *bar-snán-la*, *Tar.* ३८, 2; *nam-páñs pčód-pa*, also *nam-*

dpáns spyód-pa Mil., to cross the height of the heavens, to fly across the sky. — *nam-gru v. rgyu-skar.*

ནམ་ཟེ་ (*nám-zla*) pronounced **nám-da*, and *nám-la**, *Mil.*, *Pth.*, col., *season*, *nám-zla dus bzí* the four seasons; *da nam-da ston* ðar now autumn has set in; **da nam-da ðan-mo son**; fig. *nám-da* *das* the (favourable) season has passed *Mil.*

ནམ་སོ་ *nám-so = nábs-so.*

ན་ *nar v. na I. and II., 2; also ná-ka.*

ན་མ་ *nár-ma* adj., and *nár-mar* adv., continuous, without interruption *Sch.*; **či-ma nár-te tön* or *ðor** *C.* torrents of tears gushed from his eyes, cf. *krul*; *nár-re Mil.*, more vulg. **nár-ra-ra** in a long row or file, *grül-ba* to walk

ན་མོ་, *ན་ན་མོ་* *nár-mo, nár-nar-po ob-long Mil., Med.*; *ka-nar-čan* having the shape of a rectangle; *gru-nar-čan* rhombic, lozenge-shaped. Cf. (b) *snár-ba.*

ནལ་ *nal n. of a precious stone Sch.*

ནལ་(མ་) *nál(-ma)* *Cs.* incest, fornication; *nal-grib* pollution by it. *nal-prüg* frq., **nal-le** *Ts.*, bastard-child; *nál-bu Sch.* a libidinous woman (??).

ནལ་བྱི་ *nál-byi Pth.* n. of a poison-tree.

ནས་ *nas I. sbst. 1. barley*, in three varieties: *mgýogs-nas (Ld. yán-ma, or drug-ču-nas, Wdi. krá-ma)* early barley, ripening in about 60 days; *sér-mo* late barley, the best sort; *če-nas* a middling sort. — 2. *barley-corn, nas-tsam* as much as a barley-corn *Glr.* — *nás-čan* beer brewed of barley. *nas-rjén v. rjén-pa.* — *nas-pyé* barley-flour. — **nas-zír** (spelling not certain) aim or sight on a gun *W.*

II. postp., sign of the ablative case (almost like *las*) 1. added to sbst.: *from*, *byán-pýogs-nas* from the north, often joined with *bzún-ste (Ld. *táns-te*)*, commencing *from*, extending *from*, with a following *to*, as far as; *till*, *until*, with respect so space and time; *by, lág-pa-nas dzin-pa* or *jú-*

ba to take a person by the hand, *min-nas rjód-pa, smó-ba* to call by name, *figs-pa re-ré-nas* (to count) by single drops, *so - só - nas one by one, each by himself*; *through, dún-nas bšád-pas* speaking through a trumpet *Glr.*, *sgo-sán-nas ltá-ba* looking through the chink of a door *Tar.*; *sgó-nas ytón - ba* to admit through the door *Dzl.*; **bi-yañ-ne pán** *W.* he flung it through the hole (cf. also *rgyüd - pa I., 2*); *made, manufactured, built etc. of, pá-gu-nas* of bricks; (made, worked, struck etc.) *with, *lág-pa-ne dún** *W.* struck with the hand; denoting *distance: rgyañ - grágs yèig - nas pó-ta-la yod C.*, Potala lies within reach of the ear; *di-nas gáns - ri - la* far from here on the snowy mountain *Glr.*; with respect to time: *after, šag bdün-nas* after seven days: *dé-nas after that, afterwards, then.* — 2. added to verbs, as gerundial particle, rarely to the inf., gen. (col. always) to the verbal root, prop. *after, since*; also equivalent to *te*, when added to a pres. or pf. root (instances of which are to be met with almost on every page of Tibetan books); together with *duḡ* or *yod* added to a pres. or pf. tense, col. frq., in *B.* rarely: *na lèb dgos snyám-nas yod* I think I must seek death *Pth.*; *tsós - nas yod* it is boiled *Pth.*; *só-nam-gyi byá-ba-la žugs - nas yód-pa-la* as they began to till the ground *Glr.* — Col. also for *na*.
ནི *ni I. 1. particle, col. also *nin**; *Cs.* justly remarks: 'an emphatical particle', serving to give force to that word or part of a sentence, which rhetorically is most important, esp. also (though not exclusively, *Sch.*) to separate the subject of a sentence from its predicate, thus adding to perspicuity: *kyod dir ŋons-pa ni nai mtus ŋons-so* thy coming hither has been effected by my (magic) power *Dzl.*; *bdag ni brám-ze yin* myself am a Brahmin *Dzl.*; *de ni na yin* that one am I; *di ni mi pód-do* this I am not able to do *Dzl.*; *ta-mál-pa ni ma yin* a vulgar person she is not *Dzl.*; *des ni* it is by this (that...); *stobs ni* as to strength (I...); *gál-te nus-na ni* if he

can (— well!); *da ni, snar ni, di-las ni, snon-čad ni* etc.; *šin-mkan ni* now, as to the carpenter, he... *Dzl.*; *dār-ba ni* now, with respect to the propagation (of the doctrine). In a similar manner it is frq. used, where we begin a new paragraph, heading it with its principal contents. In col. language the word before *ni* is rendered still more emphatic by repeating it once more after *ni*: **zer ni zer dug** *W.* (it is true) they say so; **dī ni dī-te yod** it has been written, (to be sure); **jhe' ni jhe' C.*, **čò ni čò dug** *W.* (certainly) they are working at it, (but...). In metrical compositions, esp. in mnemonic verses, it is often added as a mere metrical expletive, without any meaning, esp. after *dan*. — 2. *Ts.*: demonstrative pron., **ri ni-le ni to-wa dug** this mountain is higher than that.

II. num. figure: 42.

ནི་ལ་ *ni-la* (*Hindi नील blue*) 1. *Cs.* indigo.
— 2. *W.* the blue pheasant of the South Himalaya, *manāl*.

ནི་ལ་མ་, ལི་ལ་མ་ *ni-lam, li-lam* (*Hindi*; *Shaksp.*: 'from the Portuguese *leilam*') auction, public sale.

ནི་ *nin* 1. col. for *ni*. 2. for *nyin*? v. *nan-nin, ze-nin*.

ནི་མ་ *nim-ba, निम्ब*, n. of a plant, *Melia Azedarachta*.

ནི་ཁི་ཁི་ *ni-li* *Sch.*: the great buzzard or mouse-hawk (?).

ནུ་ *nu* num. fig.: 72.

ནུ་ *nū-ba* pf. and imp. *nus*, to suck *Cs.*, *nu(ba)-po*, mo, a suckling *Cs.*, *nu-kūg* sucking-bag.

ནུ་བོ་ *nū-bo*, resp. *yēin-po*, *W.* **no**, a man's younger brother *B.* and *C.*

ནུ་མ་ *nū-ma*, *Cs.* also *čab-nu* (resp.?), breast, as two correspondent parts of the body, 1. mammary gland, female breast, bosom *S.g.* — 2. nipple, teat, also of males. — 3. *dug*, nipple of a cow's udder; *nu-kyim, -ydan, -bur, -bor*, *Cs.* id. — *nū-ša* the thoracic muscle. — *nu-rtse, nu-sor* *Cs.* the tip of the breasts, nipple, — *nū-žo* mother's milk,

mai nū-žo Dzl.; *nū-žo snin-par byéd-pa* to suckle, to give suck, *Lt.*; *nū-žo skám-na* if she has no milk *Lt.*

ནུ་མོ་ *nū-mo* 1. *W.* **nó-mo**, the younger sister of a female, *B.* and col. — 2. v. *nū-ba*.

ནུ་ཤེ་ *nūg-ste* (pronounced **nūg-te**) *Ts.*, so, thus.

ནུ་པ་ *nūd-pa* to suckle, *W.*: **pi-pi nud ton** give to suck! (= *snūn-pa*).

ནུ་ *nub* 1. the west, *nub-(kyi) pyogs(-rol)* id.; *nūb-pyogs-su* towards the west; *nub-byān* north-west; *nūb-kyi* of the west, western; v. also *bde-ba-čan*. — 2. evening, *do-nub* this evening, to-night.

ནུ་པ་ *nūb-pa* 1. vb., to fall gradually, to sink, *mtil-la* to the bottom; to sink in, *pūs-mo nub-pa tsam* knee-deep *Dzl.* frq.; to go down, to set, of the sun, moon, frq.; fig. to decay, decline, of religion; *nūb-par gyūr-ba* id.; *nūb-par byéd-pa* *Sch.* = vb. a. *snūb-pa*. — 2. sbst. an inhabitant of the West.

ནུ་མོ་ *nūb-mo* evening; in the evening, frq.; *nub grān-gi* happening every evening *Sch.*

ནུ་ *num*, *W.* col. for *mun*.

ནུ་ནུ་མོ་ *nūr-nur-po* denotes the form of the embryo in the second week: oval, oblong; *mér-mer-po* id.

ནུ་པ་ *nūr-ba* (cf. *bnūr-ba, snūr-ba*), 1. to change place or posture, to move a little, **rig-te nur** (v. *sgrig-pa*) *W.* move a little nearer together, stand or sit a little closer! *nūr-gyis tēn-pa* to pull gradually, to give short pulls *Gltr.*; *pa-bōn dam rdzīs-pa bzin-du nur* the rock yielded, i.e. received impressions, like foot-prints on soft clay, *Mil.*; to step aside, to draw or fall back; to get out of its place, to be dislocated; **pi nūr-la dūl-čé, pi-log-la nūr-čé** *W.* to move slowly back. — 2. to crumble to pieces, *Mil.* of mountains during an unearthly storm, according to some Lamas, cf. *snūr-ba*. — 3. *Cs.*: to approach, to come near to(?), yet cf. *snūr-ba*.

ནུས་པ་ *nūs pa* I. 1. vb. to be able, to have sufficient moral or physical power,

also = *pód-pa*; *ji* (or frq. *èi*) *nús-kyis* to one's best ability; to be able to do or to perform, *dká-las gañ yañ mi nus* he cannot perform any difficult task *Thgy.*; *rgyál-po mi nus* he cannot be a king; to venture, to dare, *gro nús-pa* one that dared to go. (In *W.* **túb-pa** is used almost exclusively instead of it.) — 2. adj. **able**, *nús-pa su čé-ba lta* let us see who is more able, more efficient, who can do more, *Mil.*; *C.* also **active, diligent, assiduous**. — 3. sbst. **power, ability, faculty, capability**, c. genit : *nai nús-pa-la brtén-nas* by my power, through my agency (you shall obtain it) *Mil.*; *rtsig-pai nús-pa yód-dam med* whether there will be a capability of building . . . *Glr.*; **de čós-la nús-pa med** *W.* this religion has no power; *nús-pa bsig-pa tams-čád* all the destructive powers; *byéd-nus-pa, stón-nus-pa* the capability of doing, of showing *Thgy.*; *rnám-smín-nus-pa* the power of retributive justice (Nemesis, as it were) *Mil.*; **efficiency, efficacy, virtue** (of a remedy), *smán-nus joms* they hinder the efficacy of the medicines *Med.*; *nús-pa smín* the efficacy becomes complete *Mil.*; in a more particular sense: **the effect of a medicine** in the stomach (opp. to its taste etc.); there are eight different effects: *lèi, snum, bsil, rtul, yañ, rtsub, tsa, rno* *S.g.*; *nús-pa jnyis dañ ldan* they have both qualities *S.g.*; *nus-stobs* = *nús-pa* *Sch.*

II. pf. of *nú-ba*.

ནི ne num. figure: 102.

ནི་ཐང་, རྩེ་ཐང་ *ne-tán, neu-tán*, meadow, grass-plot, green-sward, *B.*, *C.*, *W.*

ནི་ནེ་མོ་ *né-ne-mo* aunt, the father's sister, or wife of the mother's brother.

ནི་མ་ *né-ma* meadow, green-sward, *C.*, *W.*

ནི་ཙོ་ *né-tso* parrot.

ནི་རེ་, རྩེ་རྩེ་ *ne-ré, ner nér* (v. *ner-ba*), *W.* sediment, settlings, dregs.

ནི་ལེ་ *ne-lé* *Sch.*: 'mouse-hawk', a species of large hawk or vulture, differing from

gó-bo, frequently to be met with in Kullu, but not in Ladak.

ནི་ཁྱེ་ *ne-we* *Sch.* mason's trowel, *ne-we rgyag-pa* to plaster, to roughcast.

ནི་གསིང་, རྩེ་གསིང་ *ne-γsñ, ne-bsñ* = *neu-(γ)sñ*.

ནི་ན་པ་ *nén-pa* *W.* col. for *lén-pa*, to take, lay hold of, seize; to take out, off, away; to hold.

ནི་མ་ནི་མ་ *nem-ném* denotes a nodding, waving, or rocking motion, *Mil.*; cf. *nems* and *sнем*.

ནི་མ་བྱ་ *ném-bu* doubt, error *Sch.*

ནི་མ་ཤ་ *nems*; *Stg.* describes an elastic floor in the following manner: *rkán-pa bžág-na ni nems šes byéd-de, rkán-pa btégs-na ni spar žes byed*: hence *nems*, it sinks a little, gives way.

ནི་ལྷ་མོ་ *neu-lán* *Lex.* = *na-mnyám* one of the same age, coetaneous, contemporary; *Sch.*: *neu-lán* friend, and *neu-lánis* protector, defender.

ནི་ལེ་ *neu-lé*, *Hindi* नेवला, *Ssk.* नकुल, *ich-neumon*, *Herpestes Pharaonis*, *Lis.*; represented in *B.* as a fabulous animal, cat-like and vomiting jewels.

ནི་ལྷ་མོ་ *neu-(γ)sñ* 1. *C.* = *ne-tán*. — 2. grass-plots on high mountains, alpine pastures (*C. span*).

ནི་ར་པ་ *nér-ba* to sink, to fall gradually, *mtíl-la* to the bottom, = *núb-pa*.

ནི་རྩེ་རྩེ་ *ner-nér* = **ne-ré** *W.*

ནོ་ no 1. *W.* for *nú-bo*. — 2. num. fig.: 132.

ནོ་ནོ་ no-nó *Ld.* title of young noblemen, no-nó *čén-mo* the eldest of a nobleman's sons, *bár-pa* the second, *čün-se* the youngest; *Sp.* title of the highest magistrate of the country.

ནོ་མོ་ *nó-mo* (*Bal. nó-ño*) *W.* for *nu-mo*.

ནོག་ *nog* *Sch.*: cervical vertebra; hump of a camel.

ནོག་པ་, རྩེ་གསིང་ *nóg-pa, nóg-po*, prob. prov. for *nág-po*; *nog-nóg* very dark, deep-black.

ནོན་བ་ *nón-ba*, pf. *noñs*, to commit a fault, to make a mistake, to commit one's self, *èi noñs* what have I done amiss? *bdág ma nóñs-par òdi-ltar yñód-pa bgyis* I have thus been injured without my fault *Dzl.*; *nóñs-pa* fault, crime, *nóñs(-pa)* mi *byéd-pa* not to commit a fault or crime *Dzl.*; *bzód-pa* to pardon, to forgive, v. *bzód-pa*; *nóñs-pa bzód-par yñól-ba* to ask pardon for a fault committed (in *C.* even: **nón-pa sol-wa**); *nóñs-pa-ñan* culpable, liable to punishment; **noñ-ñan-ni (s)pe-ra** *W.* a reprehensible speech.

ནོན་སྐུ་བ་ *nóñs-pa* resp. no more alive, dead *Dzl.*, *rje-btsün sku ma nóñs-par pñébs-pa* that your Reverence has arrived safe and sound *Mil.*

ནོན་བ་, མཐོག་ནོན་བ་ *nód-pa, mnód-pa*, pf. and imp. *mnoś*, to receive instruction, directions, favours, from a superior, esp. priest, *Dzl.*, *Glr.*; but also to receive punishment.

ནོན་བ་ *nón-pa* I. also *yñón-pa*, pf. *yñan, mñan*, 1. to press, **mán-po ma non** do not press too hard! **nán-te pñé-ñe** *W.* to open a thing by pressing; with or without *rkán-pas* to tread under foot, to crush; to pour over, to cover with, *saś, byé-mas*, with earth, with sand; to be drenched, *ñar-pas* by a shower of rain *Dzl.*; to lay over, to overlay with *Tar.* 9, 11, 21; more frq. fig. to oppress, suppress, overcome, conquer, humble, keep under, *mtó-ba kñims-kyis* the great people by laws *Glr.*; enemies frq.; evil spirits by magic, e.g. *sri yñán-pa* by burying heads of animals in the ground, in order that the evil spirits may remain shut up there; *bgegs nón-pa* to keep the spirits away from the fields during harvest by hatchets etc. stuck in the ground; po. *ká-bai ydoñ sri mñan* I have crushed, subdued, the face of the snow (i.e. its surface) that was adverse to me *Mil.*; *sa yñón-du* the sitting posture of a saint, when his left hand rests in his lap, and his right hand hangs down, keeping down, as it were, the earth and her powers; cf. *mnyambzág*. — Frq. also: *mya-nán-gyis, snyin-*

ñes etc. to be overcome by misery, by compassion. — 2. to overtake, to catch, to reach, *bdás-pas* in the pursuit *Mil.* and *W.* — 3. *sgo-ña* to brood, to hatch, eggs, *Sch.*

II. *W.* lo *tsam-non*, for *lon*, how old is he?

ནོན་བ་ *nóm-pa*, pf. *noms*, 1. *Cs.* to be satisfied, contented (*nom-pa?*) — 2. to seize, to lay hold of (*snóm-pa*); *Sch.*: *noms-nyug byéd-pa*.

ནོར་ *nor* I. (*Skt.* धन, also वसु) 1. wealth, property, possessions, *nor(-la)* *gód-pa Mil.* to suffer a loss of property; **nor gód-da** or **póg-ga** *W.* have you suffered damage or loss? **nor nyams èñ-pa** *C.*, **lén-ñe** *W.*, to examine the inventory, the amount of property; *págs-pai nor bdun Mil.* the seven (spiritual) possessions of a saint, v. *Trig.* 17; proverb: **rán-nor-la man mi-nor-la dhug* (sc. *tar to*)* *C.* look upon your own property as a medicine, upon that of others as a poison; thing, substance, much the same as *rdzas*, *Zam.* (nif.). — 2. more or less exclusively: money, *nór-la ltá-ba* to care for money, to be avaricious, easily bribed etc.; *nor skyi-ba* to borrow money, *nor bsri-ba* to save money, to scrape together; *nor sog-ñóg-pa* to accumulate riches. — 3. *Sch.*: cattle, even in such phrases as: *nor kñig-pa* the pairing of cattle. *Sch.*, *nor-dpon Desg.* chief neat-herd (provincialism of *C.*?). — 4. heritage, inheritance, *ñkó-ba* to divide (it among the heirs); *pá-nor* heritage from the father, *má-nor* heritage from the mother. — 5. symb. num.: 8 (cf. *nór-lha*).

Comp. *nór-skal* inheritance, hereditary portion; *nór-skal-rñams* funds, capital *Mil.* — *nor-rgyün* imperishable riches *Cs.*; *nor-rgyün-ma* a goddess, *nor-ñan* wealthy, opulent, rich *Cs.* — *nór-bdag* 1. a man of wealth. 2. an heir. 3. a money-changer, usurer, *Hind.* महाजन, *nór-bdag-mo* fem. of it; also n. of a goddess; *nór-bdag-bu* heir. — *nór-ñus Pur.* the gathering of taxes. — *nór-brñab-ñan* covetous, greedy of money. — *nor-pýugs* amount, or stock of cattle, *nor-brú* store of corn. — *nór-bu* v. that article.

— *nor-dzin* po. the earth. — *nor-rdzás* = *nor* I., 1. B. and col. — *nór-lha* = *ku-be-ra*, god of riches; there are eight such gods.

II. v. sub *nór-ba*.

ནོ་བ་ *nór-ba* to err, to make a mistake, to commit a fault, *gas* *śul* *nór-ro* it is wrong (to write it) with the prefix *y* *Gram.*; *nor soñ* it is a mistake, I (thou, he etc.) am wrong; *ka*, *lág-pa*, *lam nor soñ*, it was a slip of the tongue, I got hold of the wrong thing, I lost my way; to stray, *dé-las* *di-ru* from one thing to another *Thgy.*; *mí-nór-ba*, *ma-nór-ba*, *nor-ba-méd-pa* infallible, not liable to fail, e.g. of a charm; where one cannot miss or go wrong, *lam*; *mí-nór-bar*, strictly according to prescription or direction. — *nór-ba*, *nór-pa* Cs. 1. a wanderer, from the right way. 2. an error, a mistake. — *nor-krúl* id., frq.; *nór-ra-re* Sch.: he might possibly be mistaken.

ནོ་བུ་ *nór-bu* (मणि) 1. jewel, gem, precious stone, *nór-bu-čan* adorned with jewels, set with precious stones; *nór-bu-pa*, *nór-bu-mkan* Cs. a jeweler, a connoisseur of gems; *nór-bu-ṣṣren-ba* a rosary or chaplet composed of precious stones; also as title of a book; *nór-bu rin-po-čé*, चिन्तामणि, a very costly jewel; also jewel, par excellence, a fabulous precious stone, the possession of which procures inexhaustible riches; acc. to *Wdk.* 488, it has the shape of an oval fruit of the size of a large lemon. — 2. a noun personal, or family name, much in use. — 3. gen. pronounced **nór-ru*, *nór-ro**, good, excellent, noble, e.g. *mí*, *Bal.*, *Pur.*

ནོ་སོ་ *nór-so*, *nór-so-čan*, *Wdn.* 173, 11; 182, 4?

ནོ་བ་ *nól-ba* to agree, to come to terms Cs.

ནོ་ས་ *nós-pa* v. *nód-pa*.

ལྷ་མོ་ *nya-gro-dha* Ssk., *Ficus indica*, = *byañ-čub-šin*.

གནང་བ་ *gnág-pa*, a secondary form of *nág-pa*, of rare occurrence, 1. black; *gnag-sbágs* sooty Sch.; *gnag-ṣpyúgs* black

cattle, esp. the yak; *gnag rta lug ysum* cattle, horses, and sheep, these three; *gnag-kyú* a herd of cattle; *gnag-rdzi* a keeper of cattle, cow-herd; *gnag-lhás* an enclosure for cattle. — 2. fig. black-hearted, wicked, impious. — 3. (looking black upon) frowning; *Glr.* fol. 96: *sems šin-tu gnág-par byuñ* (notwithstanding their friendly appearance) they had a spite against each other in their hearts. — 4. sbst. misfortune, grief, affliction, pain, *gnág-pa dan ldán-pa* unfortunate, unhappy *Sty.*; **nag-čan** W. cruel, tormenting; **nag stán-pa** Ld. to torture, to torment. — 5. Sch.: (well) considered, (carefully) weighed in the mind; v. however *brnág-pa*.

གནང་བ་ *gnán-ba* I. vb., pf. *gnan(s)*, imp. *ynoñ*, B., C. (in *W. stsál-ba* is gen. used for *gnán-ba*) 1. to give, resp., i.e. only used when a person of higher rank gives or is asked to give; cf. *búl-ba*; **dág-la dá-wa čig-gi ṣog kyáb-rog nán-wa zu** C. please, have the kindness to give me my month's pay; sometimes it is preceded by a pleon. *ṣjes-su*, Cs., to bestow, to confer, upon, frq.; to commit to, to place under a person's care, e.g. a pupil (resp. for *ṣtód-pa*) *Mil.*; to grant, to concede, what has been asked, *gnán-du ṣsol* (ancient lit.), *gnán-ba zu* (later lit.) I request you to grant; *skur-ynán mdzad-pa mkyen-mkyén* I beg you for the favour of sending me . . . (in modern letters); to allow, permit, approve of, assent to, *ṣšégs-par gnán-no* he accepted the invitation, he promised to come *Dzl.*; *bdag ráb-tu byuñ-ba(r) ynoñ žig* allow me to take (holy) orders, to become a priest *Dzl.*; *bdag ni sbyin-pa žig byéd-kyis ynoñ žig* allow of my making a donation *Dzl.*; *de bžin-du gnán-no* yes, I permit it *Dzl.*; *gid bžin-du gnán-no* we allow it; do according to your pleasure! — č. *gnan* v. č. I., 4. — In a looser sense: *blón-por gnán-no* he appointed him his minister; *mí gnán-ba* to forbid, prohibit, *čos byar mí gnán-bai křims bčas* he published a prohibitory law concerning the exercise of religion *Glr.*; (*bkas*) *ma gnán Pth.* he refused it, declined to grant it, *byon-du ma gnán* he refused

to come *Glr.* — 2. sometimes **to command, to order**, complete form: *bka ynáñ-ba*; *ynáñ-tsig skúl-ba* to order a person to do a thing *Pth.* — 3. in complimentary phrases used in *C.* the precise meaning of *ynáñ-ba* is not always quite obvious: *ynáñ-rógs mdzad-pa* (v. above) to give, to help to, to assist in (?); **gón-pa tsóm-pa ma náñ**, do not be put out, do not give way to any misgivings (towards me)! sometimes *snáñ* (q.v.) would make a better sense.

II. sbst. **concession, permission, grant**, *gró-bai ynáñ-ba zú-ba Mil.*; *mí-las ynáñ-ba tób-pa* to obtain permission from a person; *bka-ynáñ-ba* (magisterial) permission, order (of government); *ynáñ-sbyin* very frq., **gift, donation, present**, *stón-mo ynáñ-sbyin* a present of provisions *Glr.*; **gift of honour, reward, favour, privilege, price of victory** held out etc.

གནང་(ས)་ *ynais* adv. 1. **on the third day**, e.g. he came *Glr.*; gen. of the future: **the day after to-morrow**, *sañ ynáñs Glr.*; **tó-re náñ-la** *W.* to-morrow and the day after to-morrow; *sañ gro ynáñs gro yód-pa yin* to-morrow or the day after to-morrow I must be off *Pth.*; *ynáñs-yžes* on the third and fourth day *Lex.* — 2. *ynáñs-čé* rather (too) large, *ynáñs-čün* rather (too) small *Mil. nt.*

གནང་ *ynad*, *Ssk.* मर्मन्, 1. **the main point, object or substance, the pith, essence**, *ynad gról-ba* to explain the main point *Mil.*; *ynad-dón* the proper meaning, the pith of the matter *Tar., Schf.*; **ynád-šes-mkán** *W.* one that knows a thing thoroughly, that is up to it, knows how to do it; **ne' šé'-pa, ne'-kyi zú-wa búl-wa** *C.* to excuse one's self, to defend or justify one's self (prop. to account for the circumstances that led to an action); **pog da pog; nad-du* (or *nad-čän*) *ma tel** *W.* I have hit (him), but not mortally; so *B.*: *ynád-du snún-pa* to pierce mortally. — 2. in anatomy: by *ynad bdun*, or 'the seven important parts of the body', acc. to *S. g.* are meant: flesh, fat, bones and veins, and ču-rgyus, don, and snod (*Wise*, Hindoo Me-

dicine p. 69, gives a somewhat different explanation). — 3. in mysticism: the seven physical conditions requisite for successful meditation, *lág-pa manyam-bžág-tu bžág-pa* (the hands joined over the stomach in such a manner, that the fore-joints of the fingers cover each other, whilst the thumbs are stretched out without touching), *lus rdo-rje-skyil-krün sdód-pa*, *gal-tsig mda ltar srún-ba*, *dpún-pa rgód-šog-pa ltar srún-ba*, *mig sna-rtser bébs-pa*, *mčü ran-bab-tu bžág-pa*, *lčé-rtse ya-dkán-la shyár-ba*; there are also *séms-kyi ynad Mil.* certain conditions of the mind required, such as abstaining from *rtóg-pa*, speculative thinking.

གནང་བ་ *ynán-pa* v. *nón-pa*.

གནང་བ་ *ynáb-pa* v. *mnáb-pa*.

གནང་ *ynam* 1. **heaven, sky**, = *nám - mká*; *ynám-ga* id. *Cs.*; *ynám-gyi gó-la* the sphere or globe of heaven *Cs. (?)*; *ynam gyúr-ba Mil.*, mentioned in connexion with an earthquake, and prob. corr. translated by *Schr.* with thunderstorm, tempest; **nam kar-kór** *W.* now the sky is cloudless, now overcast (inst. of **dkar-šor** ?); *ynám-sgo* 1. *Sch.* the gate of heaven (?). 2. *C.* **trap-door**. — *ynam-lčags, ynam-lčé Cs.* **thunderbolt, lightning** that has struck; *ynam-stón* the thirtieth day of the lunar month, the day of new moon *Pth.*; **nam-tán** *W.* serene sky, fine weather. — *ynam-tel-dkár-po Glr.* 99 is said to be a deity of the Horpa or Mongols, as likewise *sa-tel-nág-po*, and *bar-tel-krá-bo*. — *ynám-mda Pth.* shooting an arrow straight up into the air. — *ynám-rdo Cs.* = *ynam-lčags, Schr.* **hail**. — *ynam-člüm* vault of heaven *Sch.* — *ynam-yás Glr.* 95 is said to be a n. p., the name of a building. — *ynam-rú*, resp. for *ržü*, **bow** (for shooting), *Cs.* **rainbow**. — *ynám-sa* heaven and earth, *ynám-sa brdéb-pa tsam* so that heaven and earth were mixed *Glr.* — 2. v. *nam*, **faulty, incorrect**.

གནང་བ་ *yná-ba Glr., Lt., rnab Sg., Ld.* **ná-po*, fem. *ná-mo**, an **antelope**, found in *Ld., Sp., Kun., Nepal* and other countries;

its flesh is well-tasted, and its hair is supposed to cure cases of poisoning(!) *Med. Hook.*, (Him. Journ. II, 132) seems to mean this animal by his 'gnow', prob. confounding *yna* with *nyan* (q.v.) which latter, acc. to Cunningham's Ladak p. 198, and by the statements of the natives, is the argali.

གནའ་བོ་ *gná-bo* ancient *Cs.*; *yna-sñón* formerly, in old times *Cs.*; *yná-dus* *Lex.* former times, time of yore; *yná-nas ma mñon* never seen or heard of before *Dzl.*; *yná-rabs* *Cs.* men who lived in old times, the ancients.

གནའ་མི་ *gná-mi* *Lex.* w.e.; *Sch.* witness.

གནམ་ *gnas* 1. place, spot, *B., C.* (in *W.* *sa* (-*kýád*), *sa-čá*) *dbén-pai gnas* *šig* a lonely place; *mñó-bai gnas* a raised place, an elevation *Dzl.*; *ynás-na düg-pa*, *ynás-su sdód-pa* the being somewhere, *ynás-su gró - ba* the going somewhere, *ynás - nas skrod-pa* the expelling from a place *Gram.* — 2 place of residence, abode, dwelling-place, (in *W.* not in use) *gnas bébspa* *Sch.*, *čá-ba Ma.*, *debs-pa*, to establish one's self at a place, to settle, *gnas yton-ba*, *šóm-pa*, to quarter, lodge, take in, a person *Stg.*, *gnas méd-par gyúr - ba* to become homeless; a house, family, or race no longer existing, extinct, *Dzl.*; *ynás-su sòn-ño* they returned to their place, their home *Dzl.*; *gnas dai skyabs méd - par gyúr - ba* to be at one's wit's end, not knowing what to do *Schr.* — 3. a holy place, place of pilgrimage; hermitage, monastery; **nás-jał-pa*, *nás-kor-pa** *W.* a pilgrim; **dor-je-lin-gi ne** the hermitage, or Buddhist parsonage in Darjeeling; acc. to *Sch.* also Lama, cf. *mčód-ynas*. — 4. a clerical dignity or degree, *ynás sbyin-pa* to confer such *Sch.* — 5. (cf. the Latin *locus*) object, like *yul*, but not so frq., *gád-moi gnas* an object of laughter; *ñó - tsai gnas* words, actions, which ought to be an object of shame *Schr.*; point, head, item *Was.* (225); sphere. province, fig. *S.g.*; *rig-pai gnas lia* the five classes of science. — *gnas gyúr - ba* *Sch.*: to appear embodied (?);

ynás-su gyúr - ba and *byéd - pa* *S.O.* and elsewh.?

གནམ་པ་ *gnás-pa*, (imp. prob. only in the periphrastical form *gnás-par byos*)

1. to be, live, lodge, dwell, stay, of persons, animals and things, *mñál-na ynás-pai kyeu* the babes in their mother's womb *Dom.* — 2. to remain, hold to or on, adhere to, e.g. *gnás-pa* a doctrine, opinion, way of acting etc., *dgé-ba bču-la ynás-pa* to persevere in the ten virtues; *byáms - pai sém - la ynás - pa* to remain, to continue in love; in a general sense: *čós-la ynás-pa* 'one abiding in religion', a clerical person *Dzl.* ८२, 13; to exist permanently, opp. to the moment of first taking existence *Was.* (278). — 3. to hesitate (?). — *ráb-tu ynás-pa* v. *ráb-tu*.

Comp. and deriv. (also of *gnas*): *ynás-skabs* 1. state, condition, or perh. more accurately period, *mñál-gyi ynás-skabs ltár-ltar-po* *Lex.* 2. temporal life, *ynas-skabs-kyi bdé-ba* temporal happiness (opp. to *mñar-tug-gi snyin-po*, or *don, brás-bu*, *Schr.*, the essence or result of perfection, here, therefore, = eternal felicity); *ynás-skabs-tse-gi bar-yčód mi byün-žin* if my temporal life be not endangered. — *ynás-Kaň dwelling, dwelling-house* or room *Dzl.*; *ynás-Kaň-la sogs - pa* a furnished house or room *Dzl.* — *gnas-čén* a great resort of pilgrimage, a great sanctuary *Tar.* — *gnas brtán* (loco firmus, stabilis, lit. translation of *स्थविर* 1. firm, 2. old) an elder, senior, n. of the (16) highest disciples of Buddha; afterwards, when various schools had been formed, n. of the orthodox Buddhists, *Burn.* I, 288; *Köpp.* I, 383; *Was.* (38). (*Cs.* seems to have confounded *brtan* with *brten*, when he translates: subaltern, vicar). — *ynás - po* host, landlord, master of a house, head of a family *C.*, *ynás-mo* fem. *Glr.* — *gnas-mál* *Lex.*, *श्यासन*, sleeping - place, night - quarters, couch *Schr.*; *Cs.* dwelling-place(?) — *ynas-med* v. *gnas* 2. — *gnas ytsán-mai ris* n. p., name of an abode of the gods. — *gnas-tsán dwelling, quarters, lodgings, mi-la ynas-tsán pyár - ba* to ask for a lodging; to be

lodged, to be received into another's house *Tar.*; **ne-tsañ juñ** *C.* you will be lodged here, you may stay here (over night), *W.* **dān-sa** — *gnas-tsūl* 1. the state in which one is, good or bad, **condition of life**, *sēms-kyi* the state of one's soul or heart. 2. an **account**, of one's state of mind. 3. **story, tale, narration; event**, col. 4. in philosophy: **the reality of being** (opp. to non-existence) *Was.* (297). — *gnas-yzi* 1. = *gnas* 3, *Tar.* frq. 2. the **locative**, that case which relates to being in or at a place *Gram.* — *gnās-lugs* 1. **position, disposition, arrangement**, *lūs-kyi* arrangement of the parts of the body, the science of anatomy *Med.* 2. in mystical works: *gnās-lugs rtōgs-pa* the knowledge of the essence of things, the knowledge of all things, or in a Buddhist sense, of the non-existence of all things, *Tar.* and elsewh. — *gnas-bśād* 1. **topography and geography** col. 2. narration of legendary tales connected with some holy place. — *gnās-sa* (v. *gnās-pa*) the permanent residence of a person, or the constant place of a thing, opp. to **bór-sa** *W.* temporary place or residence; **place, room**, in general, **né-sa yān-pa dug** *W.* there is much room here. — *gnas-bśrūn* 1. *W.* ('locum tenens') **earnest, earnest-money, pledge, security**; it might also be used for **ticket**, ticket of admission etc. 2. *Sch.*: **guardian**, or **warden** of a monastery. **གནོད་** *gnod** 1. v. *gnān-ba*. — 2. **consciousness of guilt**, *gnod lan* (his) conscience smites (him) *Mil.*; *gyod-din gnod bkūr-bai* seems repentance and a sense of guilt *Dzl.* **གནོད་** *gnod**-*ba* 1. **to be conscious of one's guilt, to feel remorse**, to be stung in one's conscience, *gnod-ñin gyod-pai sgōnas* from a consciousness of guilt *Pth.*, *gnod-gyod drāg-pos* id. *Pth.*; **nōn-ño lān-na tīm-čō** *de** *C.* where there is repentance, it is easy to pass judgment. — 2. **to be seized with anguish**, as the effect of poisoning. —

གནོད་ *gnod*-*pa* 1. vb. (cf. *snād-pa*) **to hurt, harm, injure, damage**, *rkān - pa - la gnod-par gyūr-gyi dōgs-pas* in order not to hurt one's foot *Dzl.*; *gnod - par gyūr-bai*

dgra a dangerous enemy *Dzl.*; **nā-la nod yin** *W.* (he or it) will hurt me. — More frq.: 2. sbst. **damage, harm, injury**, *byéd-pa, skyél-ba, Glr.*, *Mil.*, **kyāl-čē** *W.* to do harm, **to inflict injury, to hurt**, with *la*; *gnod - pa med-par, ma gyur-nas* without any harm, without injury *Sch.*; *gnod-byed-nyēs-pa* v. *nyēs-pa* I. — *khui gnod - pa* damage done by Nagas. — *gnod-sbyin*, **ཡན**, a class of demons.

གནོད་ *gnod*-*pa* v. *nōn-pa*.

གནོད་ *gnod* v. *mnāb-pa*.

མནའ་ *mnag*-*pa* *Sch.* = *gnag*-*pa* 5.

མནན་མནན་ *mnad-mnād* *Sch.*: **falsehood, calumny**; *W.* **nad-nād dō-kan** one doing damage maliciously.

མནན་ *mnān*-*pa* v. *nōn-pa*.

མནབ་, (**ག**)**ནབ་** *mnāb-pa*, (*γ*)*nāb - pa*, resp. for *gyōn-pa*, **to put on**, *nā-bza* *Lex.* the garment; v. also *nabs*.

མནབ་རུབ་ *mnab-rtsāl* *Cs.* **mean, worthless**; *Lex.* and *Sch.*: **nourishment, food**, *mnab-rtsāl-gyi bu(-tsa)* *Cs.*: the child of an indigent person, *Sch.*: **foster-child**; the word is not much known.

མནམ་ *mnām*-*pa* **to smell of**, cca., *dri-ma glā - bai ril - ma mnam* as to its smell, it smells of the dung of a musk-deer; **to smell agreeably, to exhale fragrance**, e.g. the scent of lotus *Glr.*; more frq. **to smell badly, to spread an offensive smell, to stink**, *rñul mañ dri mnam* profuse and badly smelling perspiration *Lt.*; *lus btsōg-pa mnām - pa* (or *-po*) *di* *Dzl.* this foul stinking body. Note: The transitive signification (to smell = to perceive by the nose) belongs only to the form *snām - pa*, and *Dzl.* *ཁ་*, 14 should be translated: the medicine stank.

མནའ་ *mna* **oath**, *mna bór-ba, dór-ba, byéd-pa, skyél-ba* *B.*, **kyāl-čē** *W.*, **to take an oath, to swear**; *lha dpān-du btsiugs-nas mna byéd-pa* to swear by the Lha *Glr.*; *di-skad čes mna bór-ro* *Dzl.*; *bar dan mnā-*

dpañ byéd - pa to act as a mediator and witness of the confirmation of the peace by oath *Glr.*; **mna zá - ba** *C.* to swear falsely, to commit perjury.

མནའ་མ་ *mná-ma* *Dzl.* and elsewh., *Cs.*: a son's or grand-son's wife, a daughter-in-law; but the word is also used for the daughter-in-law 'in spe', i.e. for the bride of the son, who is usually selected by the parents and lives with these for one or two years before being married; so also bridegroom and son-in-law are nearly synonymous; v. *bág-ma* and *mág-pa*; cf. also the Hebrew *התורה* and *התורה*.

མནའ་བ་ *mnár-ba* to suffer, to be tormented, *B., C., sdug-bsñál pñn-pos* under a mountain of misery *Glr.*; *nyes-méd ytsó-bo rgyál-poi jigs-pas mnar* the innocent lords had to suffer in consequence of the king's fears *Pth.*; *lās-kyis mnár - ba* to suffer in consequence of former actions, to be damned; *lās-kyis mnár-bai brág-srin-mo žig* a Srinmo in the state of damnation; *rañ-nyid mnar-sdai(?) byed* you make yourselves suffer the torments of damnation *Mil.*

མནའ་ *mnal*, resp. for *nyid*, sleep, *mnál-du péb-pa* or *gró-ba* to fall asleep, *mnál-ba* to sleep, *mnál-yzim-pa* id.; *mnal sád-pa* to awake *Mil.*; *mnal-láb* the talking in one's sleep; *mnál-lam* dream *Glr.*

མནའ་ *mnó - ba* 1. to think, fancy, imagine, *de ná-la zér-ba yin mnós-nas* thinking it had been said to him. — 2. to think upon, to consider, *sia tsam pñyi mno méd-par* neither considering before hand, nor thinking of the consequences; *tsam - mnó yton-ba* id., *Mil.* (cf. *tsam-bló*).

མནའ་པ་ *mnóg-pa* contentment *Cs.*; *zas-mnóg* *Lex.* w.e.; *Sch.*: moderate fare, frugal diet; *mnog-čün* insignificant, trifling, v. *nañs*.

མནའ་བ་ *mnón-ba* v. *ynón-ba*.

མནའ་པ་ *mnód-pa* v. *nód-pa*.

མནའ་གི་བྱ་ *mnol-grib* *Cs.* = *mnal-grib*; *mnol-rig* weak intellect, want of quick perception *Sch.*

མནའ་ *mnos* 1. v. *nód-pa*. — 2. v. *mnó-ba*.

ན་བ་ *rná-ba* 1. resp. *snyan*, col. **nám-čog*, or *čm-čog**, (*Pur., Bal. *rna, sná**), the ear, *séms-can ŋn-pa-dag rná-bas sgrá-rnams* *fos* the deaf hear; *rná-bai mé-lon* the drum or tympanum of the ear *Cs.*; *rná-bai dgá-ston* a treat for the ears *Glr.*; *rná-bai dbán-po ytod* lend me your ear, listen to me *Mil.*; *ñed rná-ba mi sun* I am not tired of hearing *Mil.*; *rnar snyán-pa* pleasant to the ear, tickling the ear *Stg.*; *rná-ba dūd-pa* v. *dūd-pa*; *rná-ba byá-ba, byó-ba, blág-pa* *Sch.*, to listen, *rná-ba ná - ba* disease of the ear, ear-ache; *rná-ba ŋr-ba* *Med.* a tingling, humming, or buzzing in the ears; *rná-ba sra* hard or dull of hearing *Sch.* — 2. v. *yná-ba*.

Comp. *rna-kór* ear-ring *Sch.* — **na-kyág** *W.* ear-wax, cerumen. — *rna-kūn* ear-hole, *čī-bai rná-kūn-du* (or *rná-bar*, or *rnar*) *brjód - pa* to cry into a dying man's ear. — *rna-kēbs* that part of a helmet which protects the ear *Sch.* — *rna-gyán* ornament worn in the ears, e.g. *mé-tog-gi* *Stg.*; *rna-čá* id., *ysér-gyi* *Mil.* — *rná-mčog* col. 1. = *rná-ba*. 2. the pan of a fire-lock. — *rna-ltág* the back-part of the ear *Cs.* — *rná-teg-can*, *bzód-pa sgóm-pai rná-teg-can* one that is able to listen to all that (stuff) with patience *Mil.* — *rna-ydub* ear-ring *Cs.* — *rna-mdá yzér-ba* *C.* the piercing of the ear with an arrow, a chinese punishment. — *rna-spág* (sic), or *-spábs* ear-wax *Sch.* — *rna-rál* an ear torn by pendants. — *rna-lūn* *Cs.* the ear or handle of a vessel. — *rna - šál* *Med.* ear-lap, tip of the ear. — *rna(-pa)-yšog* *Lex.* and *Lt.*, perh. = *snayšog*. — *rna-slán* (**nas-lán**) a fur-cover for the ears, worn by Tibetan ladies.

ནག་ *rnag* matter, pus, suppuration, *rnagsmin-pa* pus grown ripe *Cs.*; *drén-pa* *Sch.*: 'to draw out the pus'; (I only met with *rnag sná-drén-pa* *S.g.*, which can hardly have this signification); *rnag-rdól-ba* discharge of matter; *rnag-rtól-ba* prob. causing such a discharge by a puncture; *rnag dzág-pa* the dropping or running of pus

ནགས་ *rnags*

ན

རྒྱལ་པོ་ *rnam-pa*

Cs.; *rnág - par rnág - pa* to form pus, to ulcerate Cs. — *skráns - pa rnág - tu kug* v. *gug - pa*. — *rnag - krág* matter and blood. — *rnág - can* containing pus, purulent. — *rnag - brim* abscess Sch. — *rnag - subs* prob. the core of an ulcer.

ནགས་ *rnags* W., C., **ready money, cash**, **nag kyan** id.; **nag - zog** money and goods; **gir - mo gyad nag** Ld. eight rupees in cash.

རྒྱལ་པོ་ *rnán - ba* pf. *brnans* to be checked, **stopped, shut off**; with or without *gré - bar*, to stick fast in one's throat; to be **choked** (complete form *brnán - te* ཅི་པེ); *dbugs - kyes rnán - shin* (his) breath stopping short (from fright) Pth.; *skád - kyes rnán - te* not being able to utter a word Dzl. 22, 1; *zás - kyes rnán - te* the food sticking fast in his throat, *mya - nán - gyis* from sorrow Dzl.

རྒྱལ་ *rnám*, in compounds for *rnám - par*, v. *rnám - par* expr.

རྒྱལ་པོ་ *rnám - pa* 1. **piece, part**, e.g. the parts of a panel of a door, **rín - gi nám - pa** a longitudinal piece, **zén - gi nám - pa** a cross piece W.; *rnám - pa ynyis - su gyes* (a ray of light) is divided into two parts or rays; **section, distinct part of a treatise**; **part, ingredient**, *lús - kyi rnám - pa prá - rags - rnams* the subtle and the coarse ingredients of the body Wñ.; *rnám - pa kún - tu, tams - cād - du* in every respect, to all intents and purposes, through and through, entirely, perfectly; this phrase is used, whenever people of rank are addressed: *rnám - kún tugs - rje ngo - drén bka - drin mtsuns - brál* most honoured patron, altogether incomparable as to grace and goodness! or, *rnám - kún tugs - rje dan bka - drin mtsuns - brál*; European gentlemen are thus addressed in letters: *rnám - kún tugs - rje gyur - mēd sá - heb* most honoured Sahib, invariably kind in every respect! — 2. things or persons taken **individually**, often pleon., *od - zér rnám - pa bzi* four (separate) rays of light; *jó - bo rnám (- pa) ynyis* the two lords (sc. gods) Glr.; *bdag dir tsogs bú - mo rnám - pa lia* we five girls here assembled Mil.; **sá - heb nám - pa nyi** W. the two European gentlemen; *šo - prul*

rnám - pa bco - bgyad the eighteen wonderful feats; *byün - ba rnám - pa lia* Wñ. the five elements; *zal - zás rnám - pa* Dzl. 15, 17 the separate dishes of a meal (another reading: *zal - zás - rnams*); when used in quite a general sense, the exact meaning is to be understood only by the context: *lha - sa rnám - pa ynyis tsār - nas* after finishing the two Lhasa affairs, viz. the erecting of two buildings previously mentioned; *rnám - pa tams - cād mkyen - pai ye - sēs* S. O., or *spyān* Dzl., as much as omniscience; *yzugs ni ka - dōg dan dbyibs - kyi rnám - pao* 'yzugs' is that in which both colour and form are included Wñ. — 3. **division, class, species**, *dpuñ rnám bzi* the four species of troops (cavalry, elephants, chariots, infantry); *rnám - pa bzi* of four different kinds. — 4. **manner, way**, *rnám - pa sna - tsōgs - kyes, rnám - pa sna - tsōgs - kyi sgō - nas* in manifold manner, variously, frq.; *rnám - pa drug - tu* (the earth shakes) in six ways, i.e. directions (whenever extraordinary works of charity are performed by holy men) v. *Burn. I.*, 262 (not 'six times' Sch.); *rnám - pas = sgō - nas*, or *pyir, bsłu - bai rnám - pas* by arts of seduction Dzl.; *dē - la mi dgā - bai rnám - pas* from vexation at it Mil.; *bsér - mai rnám - pas* in consequence of the cold wind Mil. — 5. **outward appearance, exterior**, **आकार**, as to form, figure, shape: *lāgs - kyui rnám - pa* in the shape of a hook, hooked Wñ.; *stón - pai rnám - par sprul* he assumed the appearance of the Teacher Tar.; *čos - skui rnám - par gyūr - ba* to appear in a misty form Glr.; *lūs di ni roi rnám - par gyur* this body turns into a corpse Thgy., and so in most cases with regard to the whole appearance; of colour alone it is used only, when *dbyibs* (the shape) has already been stated, as in a passage from Pth.: as to its *rnám - pa* (colour), it is spotted like a leopard; **deportment, demeanour, gesture**, *yid - du ón - bai rnám - pas* of graceful manners Mil.; further: **state, manner of existence**, of certain inhabitants of hell Thgy.; in philosophical writings: 'Form der Erkenntnis' Was. (274); men-

tally: disposition, temper, state of mind *Thgy.*; **kō nám-pa-la** = *sám-pa-la* C. in his mind.

རྒྱལ་པོ་ *rnám-par* 1. termin. of *rnám-pa*: into the form etc., v. above. — 2. as postp. like, = the Lat. instar, *Wdi.* — 3. adv. (possibly an abbreviation of *rnám-pa kün-tu*), entirely, perfectly, thoroughly; in negative sentences: by no means, on no account; often only adding force to another word, *Ssk.* **པོ་**; frq. in the shorter form *rnám*.

The following expressions most in use, containing the adv. *rnám-par* or *rnám*, are alphabetically arranged with reference to the second word: *rnám-par klúb-pa* to adorn, embellish *Cs.* — *rnám-gráns* 1. enumeration, *rgyál-poi* of kings *Glr.* 2. the whole amount, sum total, *S.g.*; full number or quantity, where nothing is wanting *Glr.* 90, 3.; *mtsán-gyi rnám-gráns* the component parts of his name according to their etymological value *Tar.* 69, 3. 3. treatise, dissertation, a paper, *šós-kyi* frq. 4. by grammarians the signification of *de* is thus defined: *rnám-gráns-yžan-brjód-pa* demonstrative pronoun(?). — *rnám-gyür* (cf. above *rnám-pa* 5) 1. form, figure, shape, *yi-gei rnám-gyür* the form of the letters (written or printed) *Glr.*, or in this passage also = the graceful form of letters, calligraphy, penmanship, v. below. 2. behaviour, demeanour, *lus-ńág-gi* *Wdi.*; of a sick person *S.g.*; gesture, e.g. devout gestures *Mil.*; *rnám-gyür rdžs-pa* *Pth.* mimic gestures, mimical performance, ballet. More esp.: 3. beautiful form, graceful carriage of the body, graceful attitudes (of dancers etc.) *Pth.*; *bzoi rnám-gyür* the beauty of a work *Glr.* 4. pride *C.*, *W.*, *Mil.*; *rnám-gyür-čān* fine, smart, gayly dressed; proud, vain, foppish *col.* — *rnám-par rgyál-ba* conquering completely, gaining a full victory *Pth.*; *rnám-rgyál* a surname much in use; *rnám-rgyál-pün-pa*, acc. to *Schl.* 247 *büm-pa*, water-bottle for sacred uses. — *rnám-(par) bčád(-pa)* section, paragraph, *rnám-par bčád-pa dañ-po-o* first paragraph; also mark of punctuation at the end of a pa-

ragraph, i.e. double-shad. — *rnám-bčūd-bañ-ldan* a certain way of writing the *Ommanipadmehūm*, v. *Schl.* p. 121; but I should rather explain it in accordance to *rnám-pa* 2, as the 'ten powerful things', scil. letters or written characters, else the words would have been: *rnám-par dbañ-ldan bčū.* — *rnám-par jóg-pa* v. *rnám-bžág.* — *rnám-par rtóg-pa* (cf. *rtóg-pa* I. 2, and II., 2), gen. sbst. *rnám-rtóg* (विकल्प distinction; doubt, error) 1. discrimination, perception; so perh. *S.g.*: *rnám-rtóg ńan bčom* the perception of what is disagreeable is weakened; reasoning, mental investigation, opp. to *ye-šes*, the sublime wisdom of the saint. 2. scruple, hesitation, *rnám-rtóg ma mdžád-par čań di ysol* please drink this beer without any scruple! *Pth.*; so also in *col. language*. 3. in philosophy: obscuratation, viz. of the clear and direct (nihilistic) knowledge of truth by reasonings in the mind of the individual, error, *Was.* (305). 4. in pop. language disgust, distaste, *rnám-rtóg skyéd-pa* to feel disgust *Glr.*, *zá-ba* *Pth.* prob. id. — *rnám-(par) tár(-ba)*. 1. to be entirely released or delivered, and sbst. complete deliverance, *rnám-tár ysum* *Trigl.* fol. 12, three ascetic notions (in themselves of little consequence), *ston-pa-nyid*, *mtsán-pa-med-pa*, and *smón-pa-med-pa*. 2. sbst. *rnám-tár* biography, legendary tales about a saint; tale, story, description, in general. — *rnám-tós-(kyi) bu*, *sras*, *rnám-sras* = *Kuvera*, *Ssk.* वैश्रवण. — *rnám-(par) dág(-pa)* thoroughly cleansed, frq.; by *rnám-(par) dág(-par) rtsi-ba*, or *mdžád-pa* I have attempted to express the Scriptural doctrine of *δίκαιοῦν* or justification. — *rnám-đid* n. of one of the seven golden hills round Mount Meru *Glr.* — *rnám-đrén* (cf. *đrén-pa* 2) the saviour, Buddha; *rnám-log-đrén* the reverse. — *rnám-par-snañ-mdžád*, वैरोचन, n. of the first of the *Dhyani* Buddhas. — *rnám-(par) pñul(-ba)* sorcery, magic tricks, *byéd-pa* *Dom.* — *rnám-pýyé*, *rnám-pýéd*, prob. = *rnám-(par) dbye(-ba)* 1. distinction, division, section. 2. *rnám-dbyé* case or cases, of which the Tibetan gram-

marians, from an excessive regard of the Ssk. language and in fond imitation of its peculiarities, have also adopted seven in number. — *nam-(par) min(-pa) retaliation, requital*, of good or evil deeds, committed in former lives, of good actions by prosperity (*las-pó*), of bad ones by misery and sufferings (*lan-čags*), very frq.; *sdig-pai nam-par min-pa myón-ba* Dzl. — *nam-(par) bzág(-pa)* 1. to distinguish, to put in order, arrange, classify *Wñ.*, *Thgy.*, *sgó-nas* according to . . . (certain points or facts). 2. to consider a person or thing as fully equal or equivalent to another, to substitute one for the other, *C.*; *nam-bzág* sbst., *Lex.* **व्यवस्था** 1. placing apart, separating; distinction. 2. arrangement, position, = *ynás-lugs* 1. — *nam-(par) rig(-pa)* and *šes(-pa)*, as a vb., 1. to know fully, to understand thoroughly. 2. *rnám-par šes-pai lüs-čan-rnams* *Dom.* rational, or at least animated, beings, opp. to inanimate nature; as a sbst., gen. *nam-šes*, **विज्ञान**: 1. etymologically: perfect knowledge, consciousness, *Köpp.* I, 604. 2. in philosophy: one of the five *pün-po*, perceptions, cognitions, *Was.* (of which there are six, if the knowledge acquired by the inner sense is included) also in *Mil.* frq., e.g. *sgo lñai nam-šes* (cf. *sgo ysum*). 3. in pop. language: soul, e.g. of the departed, (later literature and col.) (The significations 2 and 3, I presume, should be distinguished, as is done here, according to the different spheres in which they are used and not be explained one out of the other, as is attempted *Burn.* I, 503. *Schr.* gives here, as in most cases, the signification used in col. language.) 4. *nam-rig* *Was.* (307) idea, notion; *Tar.* often = **न्याय**, also **विज्ञ**, *nam-rig-tu bkrál-pa* 'explained in the sense of the idealists', *Schf.*; *nam-rig dan rtóg-gei bstan-bčos* logical and dialectical *Shas-tras*. — *nam-bšád* explanation *Tar.*

རྒྱལ་པོ་ *rnams*, in *B.* the usual sign of the plural, in col. language little used, esp. in *W.*, meaning, acc. to its etymology, piece by piece; hence its use is not a strict

grammatical rule, but more or less arbitrary; it is mostly omitted, when the plural is otherwise indicated, e.g. after definite and indefinite numerals; it may be used, however, not only in these instances (*Kor mán-po-rnams* many servants), but also after collective nouns (*dge-dün-rnams*), at the end of enumerations (= *de tams-cád*), after general expressions, such as: *gan yód(-pa)-rnams* whatever they were, after other plural-signs (. . . *dag-rnams* etc.). Cf. *rnám-pa* 2.

རྒྱལ་པོ་ *rnar*, for *rná-bar*, q. v.

རྒྱལ་པོ་(སྐྱེ) *rnál(-ma)* I. 1. rest *Cs.*, *lus rnál-du ynás-par gyúr* - to his body obtained rest *Tar.*; esp. tranquillity of mind, composedness, absence of passion, *sems rnál-du mi ynás-par* his soul having no rest *Tar.*; *rnál-du dug-pa*, or *Kód-pa*, *Mil.*: *rnál-mar sdód-pa* id.; *rig-pa rnál-du bēbs-pa* to give one's mind up to perfect rest *Thgr.*; *rnal-byór* 1. **योग**, meditation, nearly the same as *tiñ-ñe-dzin* and *bsam-ytán* *Mil.*, but chiefly when it is considered as the business of life; *rnal-byor-rgyúd*, **योगतन्त्र**, *Tar.* frq. 2. often for *rnal-byór-pa*. — *rnal-byór-pa* **योगिन**, **योगाचार्य**, devotee, saint, sage, miracle-worker frq. — 2. *Sch.* also: personal, visible, essential (?) — *Tar.* 201, 6. 22: *bstán-pa rnál-ma?* — II. often for *mnal*.

རྒྱལ་པོ་ *rnar-ba* v. *snar-ba*.

རྒྱལ་པོ་ *rnó-ba* *B.*, **རྒྱལ་པོ་** *rnón-po* usual form, 1. sharp, acute, edged, pointed; *rno-méd* *C.* dull, blunt; *rno pýün-ba* to sharpen, grind, whet *Sch.* (like *ka dön-pa*); *rno lén-pa* to get sharp, to be sharpened; *rno-pýün* name of males. — 2. this word is applied by the Tibetans to the chemical qualities of things, though not quite in the same way as we do, as they ascribe a 'sharp' taste to the flesh of beasts of prey, to the bile etc. *Med.* — 3. *rig-pa rnó-ba* sharp, clever, shrewd, *Glr.*, *bló rnó-ba* talented, gifted, *dbán-po rnó-ba* acute, sagacious.

ᠰᠠᠨᠠ rnañ Mil.? rñón-la póg.

ᠰᠠᠨᠠ 1. (resp. *ṣaṇṣ*) **the nose**, *B.*; in col. language *sna-mtsúl*, v. below; *snaì rüs-pa* bridge of the nose, *snaì ḡag-krím* cartilage of the nose; *skad sná-nas dón-pa* to utter (nasal) whining tones *Mil.*; *sná-nas krid-pa* to lead or turn by the nose; *sna pýi-ba* to blow one's nose. — 2. **trunk, proboscis**, *pág-pai* *Glr.*; *glán-sna* v. *glán*. — 3. **a mountain projecting from some other mountain in a lateral direction, a spur** *Glr.*; it might also be used for **cape, promontory**. — 4. **end**, *ḡig-sna* the end of a string *Glr.*; *rál-pai sna* the end of a lock of hair *Glr.*; **hem, edge, border**, *gós-kyi sna* the border of a garment *Cs.*; esp. **the nearer end, fore-part**, *ḡod ḡén-po žig-gi sná-la* foremost of a bright ray of light (that was approaching) *Mil.*; *sna drén-pa* to lead, to head (a body of men) cf. *mjug-ma*; *dmág-sna drén-pa* to take the command of an army *Pth.*; more indefinitely, like *drén-pa*: **to draw along, to lead, to guide**, esp. with *lam*, to direct the way or course of a person, (having the person always in the genit. case); *gro drüg-gi lam-sna dren* as a guide he leads all beings *Mil.*; **čú-na dem-pa* C.* to conduct water (by a water-course); **to bring upon, to cause**, v. below, compounds; *rnág-sna drén-pa* to cause suppuration *Med.*; *lám-sna dzin-pa* to have taken a certain road *Mil.* — In some cases it is difficult to account for the signification, so: *sna-ḡén-po* *Cs.* a deputy; commissioner; *sna-lén byéd-pa* c. genit. to shelter, harbour, lodge, take in, *Pth.*, *C.*; *sna (b)stád-pa* *Lex.*, *bdág-gi sna-stád kyód-la re* *Cs.* I place my full confidence in you; **ná-do tóg-ne* C.*, (**nár-do gyáb-te* W.*) **gyél-ba** either: to fall by striking with the fore-part of one's foot against a stone, or by striking one's foot against a stone lying before one. — 5. **sort, kind, species**, mostly with *tsógs(-pa)*, *W.* with **so-só**, **diverse, various, all sorts of**, *spos sna-tsógs-kyis débs-pa* *Dzl.* to strew all sorts of spices over . . . ; *rnám-pa*

sna-tsógs frq.; less frq. *sna-mañ* *Lex.*, *sna dpag-tu-méd-pa* *Glr.*, *sna-tsád* *Glr.* of every sort; *rin-po-ḡe sna-bdun* seven kinds of jewels; *dár-sna lia* five sorts of silk; also *sna* alone is added to substantives, inst. of *sna-tsógs*, or = *rnams*: *šin-snaí díd-pa* smoke from different sorts of wood *Glr.*; *brú-sna smín-pa* the ripening of corn *Glr.*; *sna-yčig* a single one *Mil.*; *čós-sna* *Tar.* 166, 4 prob. is not so much a kind, as a part of doctrine, *Schf.* — 6. *mi-sna*, *bló-sna* v. *mi* and *blo*.

Comp. *sná-skad*, **ná-kad ton* W.*, he speaks through his nose. — *sna-kün* nostril. — *sna-krag*, *sna-krag dzág-pa* a bleeding from the nose, *sna-krag rčód-pa* to stop it, *čad*, it ceases, it is stanchd. — *sna-krid* guide, leader; the leader of a choir. — *sná-ga* col. = *sna* 3. — *sna-gón* trunk, proboscis *Sch.* — *sna-sgán* bridge of the nose *Cs.* — *sna-sgrá* the noise made through the nostrils *Cs.*, snuffling. — *sna-čú* a running nose, *sna-čú dzag* mucus is dropping from the nose *Lt.* — *sna-ḡén* *Thgr.* a demon(?). — *sna-mčú* an elephant's trunk *Pth.* — *sna-tág* 1. a rope passed through the nose of a beast to lead it by. 2. proboscis, *sna-tág* or *sna-mčú srín-ba* to stretch it forward *Pth.* — *sna-dri* prob. = *snabs* *Med.* — *sna-ydón* bridge of the nose *Sch.* — *sna-dág* (spelling?) *W.* **snuff**. — *sna-drén* leader, commander; *sdug-bsnál-gyi sna-drén* one that causes misfortune, author of it. — *sna-nád* disease of the nose. — **na-čč** *C.*, **na-pi** *W.*, pocket-handkerchief. — *sna-bábs* the glanders *Sch.* — *sná-bo* 1. leader, commander, chief. 2. a guide, *gom ysum tsam-laani sná-bo dgos* about every third step one wants a guide *Mil.* — *sna-büg* *S.g.*, *sna-sbügs* *Cs.*, nostril. — *sna-sbyón*, *sna-smán* snuff *Med.* — *sná-ma* *Lex.* w.e., *Cs.* = *sna* 4. — *sna-rtśá* root of the nose *Cs.* — *sna-rtśé* tip of the nose. — *sna-tsógs* v. *sna* 5. — **nam-tsúl* W.*, **nam-súl* Bal.* = *sna* 1 and 2. — *sna-džúr* an aquiline or crooked nose *Cs.* — *sna-léb* a flat nose *Cs.* — *sna-sá* the flesh of the nose; the nose *Cs.*; *sna-sá sbyin-pa* to suffer

one's self to be led by the nose *Cs.* — *sna-γsóg* 'the hair in the nostrils'; *sna-γsóg*s 'the wings of the nose (alae nasi), together with the nostrils' *Sch.*; *sna-γsór* id. *Sch.* — *sna-bśál* *Lt.*, prob. an injection into the nose.

སྒྲ་སྒྲ་ sna-nám Samarkand *Glr.*

སྒྲ་སྒྲ་ sna-sném, *sna-sném* ma *dug-čig* do not sit here so idly, without any particular object! *Sch.*

སྒྲ་སྒྲ་ sna-sbrán arrow-head *Sch.*

སྒྲ་སྒྲ་ sná-ma 1. *Cs.*: 'the blossom of the nutmeg-tree'(?). — 2. v. *sna*, compounds.

སྒྲ་སྒྲ་ sná-ru, rná-ro, = ná-ro *Sch.*

སྒྲ་སྒྲ་ snag 1. = rnag *Cs.* — 2. also *snág-tsa* ink, Indian ink, *rgya-snág* China ink, *bod-snag* Tibetan ink, *še-snág* Cashmere ink; **nág(-tsa)* *lug son** *W.* the ink has run, i.e. a blot has been made. — **nag-kon** *W.*, **nag-bhum** *C.*, inkstand. — *snag-flig* an ink-spot, a dash, a stroke, made with the pen. — *snag-pyé* ink-powder. — *snag-ris* *rgyág-pa* to paint over with ink. — 3. *mig-gi snág-lpags* *Pth.*?

སྒྲ་སྒྲ་(སྒྲ་) snag(s) = ma - *nyén*, relationship by the mother's side; *snág-gi nyen-mtsáms* id. *Pth.*; *snag-dbón* *Lex.* w.e.

སྒྲ་བྱ་ snán-ba I. vb. 1. to emit light, to shine, to be bright; *snán-bar byéd-pa* to fill with light, to enlighten, to illuminate, *gyúr-ba* to be filled with light, to be enlightened, e.g. by the light of wisdom *Dzl.*; *šin-tu mi-snán-bai mún-pa* darkness entirely devoid of light *Dzl.* — 2. to be seen or perceived, to show one's self, to appear, e.g. blood appears on the floor *Dzl.*; (*pyi*) *snán-ba tams-čád* *Mil.*, *pyi snán-ba gañ byün* *Mil.*, *pyi snán-bai yul* *Mil.*, *snán-tsád* *Glr.*, every thing visible, all that is an object of sense, the external world; *dá-lta rgyu žig snán-no* now an opportunity shows itself *Dzl.*; *lus mi snán yañ ysuñ snán-ba ma-čád-pa byün* although the body had become invisible, yet the voice continued to appear,

to be heard *Tar.* 127, 11; it seems even to be capable of being extended to mental perceptions, the partic. being equivalent to imaginable; to have a certain appearance, to look (like), *čád-pa ltar* as if it had been suddenly cut off *Wdn.*; *snám-bśas* (to look) greasy *S.g.*; *prul-du snán-no* it looks like sorcery *Glr.* (cf. *prul*); *mi-snán-ba* invisible, *mi-snán-bar gyúr-ba* to disappear frq.; *btsún-mo-rnams mi snán-ba dan* as their wives were not to be seen, were not present *Dzl.* v. 17; *mi-snán-bar byéd-pa* to make invisible, to efface the traces of a thing. — 3. = *yód-pa* *Lex.*, sometimes in *B.*, and in the col. language of certain districts; *žes prál-skad-la snán* so it occurs in vulgar language *Gram.*; *žer-ba snán* it is said, *dicitur*, *Tar.* 34, 4, and in a similar manner 33, 22; 34, 14; prob. also: to be in a certain state (of health). in a certain condition, situation etc., *C.*: **dhá-ta ghañ nán - ghin yó'-dham** how are you now? **čag peb žu nan** is the usual salutation in *C.*, like our: good morning! or: how do you do? however, the literal sense of it seems to have been forgotten, as even educated Lamas seldom know how to write it correctly. The proper way of spelling it seems to be: *pyag peb bzud snán*, and the words hardly imply much more than those addressed to inferior people, viz. *da leb soñ* well, so you are come! well, there you are! Cf. *gá-le*.

II. sbst. (दर्शन, आलोक etc.) 1. brightness, light, *snán-ba yód-pai dūs-su* when there is light, broad day-light *Thgy.*; fig. *čös-kyi snán-ba* the light of doctrine *Dzl.* — 2. an apparition, phantom, *mi mán-pos död-pai snán-ba byün-no* there is an appearance as of being pursued by many people, i.e. a phantom of many pursuing people *Thgr.*; *rmí-lam-gyi snán-ba-rnams Mig.* — 3. physically: seeing, sight, *bdag-rán-gi snán-ba ma dag-pa yin* my faculty of vision, my sight, is dimmed *Tar.*; more frq. intellectually: view, opinion, *sañs-rgyás-kyi snán-ba-la . . . γziγs-so, mi-nág-gi snán-ba-la . . . mtón - no* by the Buddhas he was looked upon as . . . , by laymen as . . . *Glr.*; thought,

idea, notion, conception, c. genit., *di fams-čad rān-gi sēms-kyi snán-ba yin* all these things are only conceptions of your mind, your fancies *Thgr.*; *skyid-sdug-gi snān-ba šar Thgr.*; *kyāgs-pai snān-ba byun Mil.*; *bkres-snān ye-méd-par gyúr-to* he was even without a thought of hunger *Mil.*; absolutely: **kyód-di nān-wa gá-ru tañ soñ* W.* where are your thoughts wandering? *čós-la snān-ba sgyur* turn your mind to religion! *Mil.*; *snān - ba gyúr - ba (τὸ μετανοεῖν)* change of heart, conversion (not to be confounded with *snān-bar gyúr-ba* v. above). *snān-ba bdé-ba* pleased, cheerful, happy *Pth.*; in some expressions it is equivalent to **soul**. Most of the significations mentioned sub 3 seem not to have been in use in the older language. — *krul-snān, prul snān* illusion, deception of the senses, deceit, error *Mil., Glr., col.* — *ynyis-snān* the arising of two ideas in the mind, *ynyis-snān-gi rtóg - pa* hesitation, irresolution, wavering *Mil.* — *mton-snān* 1. the act of seeing, the sight, *mton-snān-gi sprul-pa* phantom, apparition, **ton-nān dé-mo* W.* a sight beautiful to look at, **ton-nān sóg-po** of ugly appearance. 2. *Cs.*: manner or mode of viewing, point of view; *yzigs-snān* id. resp.; *Pth.*: *yzigs - snān - la* according to his (supernatural) intuition (with reference to a holy person). — *tsor-snān* the hearing, **tsor-nān-la nyān-po* W.* delightful to hear, pleasing to the ear. — *bar-snān* v. *bar.* — *rañ - snān* one's own thoughts, ideas *Mil.*; the own mind *Glr.*; *rañ-snān krul-pa* an illusion of fancy *Thgr.*; *snān-grāgs* things seen and heard *Mil.* — *snān-ston Mil.* frq., prob. not 'empty show, delusive appearance' *Sch.*, but: **things (really) appearing and (yet) void**, one of those frq. instances, where two words of opposite meaning are placed together, *dyer - méd* often being added, as a tertium quid (cf. *Köpp. I, 598*). — *snān - dāg (nān - rtāgs, brtāg?? Ld. nān-stag)* col. the inward man, the heart, the soul, **nān-dāg-la sām-pa šar soñ* W.* a thought has risen in my soul; **nān - dāg čad soñ** now he has felt it in his inmost soul, this will have struck home

to his heart *W.*; **nā-la nān-dhāg ma jhūn* C.* I have not heard it, perceived it, minded it; **nān-dhāg ma jhē* C., *ma čə* W.,* I was not heedful, I made a mistake! — *snān-ba-mta-yās = od-dpag-méd Amitabha*, the fourth Dhyāni Buddha. — *snān-me* v. *nān - me.* — *snān-tsād* v. above I., 2. — *snān-tsul* 1. the outward appearance, of a landscape = **scenery** *Mil.*; 2. **appearance** opp. to essence, *ynas-tsul Was. (297).* — *snān - mdzād* v. *rnām - par.* — *snān - šās* thoughts, fancies(?) — *snān-srid (Ssk. संसार)* the visible, external world frq. — *snān-ysāl* shining brightly, brilliant; *čos-kyi snān-ysāl sgron-me* the bright light of doctrine *Pth.* — *snān-nor ral drum Tar. 16(?)*.

སྒྲ་བ་ snād-pa, pf. *bsnad*, imp. *snod*, to hurt, to harm, to injure, c. accus., *lus snād-nas* being hurt in the body *Dzl.*; *nai rta snad gro* or *on* my horse might be hurt *Mil.*; *snād-kyis dōgs - te* afraid of hurting him *Dzl.*; of horned cattle: to butt *Sch.*

སྒྲ་བ་ snabs, resp. *šāns*, mucus, snivel, snot, *snabs pyi - ba* to blow one's nose, *snabs-pyis* pocket-handkerchief; *snabs-lug* snotty nose, snotty fellow *Sch.*; *snabs-lūd*, prob. also *dar-snabs Dom.* = *snabs*; *bé-snabs* thick phlegm *Cs.*; *snām-pa* v. *snom.*

སྒྲ་བ་ snām-bu woolen cloth; the common sort is not dyed, very coarse, and loosely woven; *snām-buspū-čan* hairy cloth, napped cloth; *snām-prüg, dbus-snām Mil.*, fine cloth; *go-snām C. id.*; *snām-sbyār Lex.* a sort of loose mantle for priests *Cs.* — **nām-ya* W.* trowsers. — *snām-yüg, yüg-snam* a whole piece or roll of woolen cloth. *snām rās* woolen cloth and cotton cloth *Mil.*

སྒྲ་བ་ snam-brāg (Ü: **ām-bāg**) bosom, *snām-lōgs, snām-γzōgs* resp. side.

སྒྲ་ snar, termin. of *sna*; *snar-bkáb Wdk.* fol. 464 nose-band(?) pocket-handkerchief(?); *snār - kyu* guide-rope for camels, passing through their nose.

སྒྲ་བ་ nar-tān n. of a monastery, *Köpp. II. 256*; n. of a philologist *Gram.*

སྒྲ་པོ་, སྒྲ་མོ་ snār-po, snār-mo *Cs.* 1. of a white or light red colour (cf. *skya-nār*). — 2. long, oblong, cf. *nār-mo*.

སྒྲ་བ་ snár-ba prob. the original form of *bsnár-ba*.

སྒྲ་མ་ snár-ma n. of one of the lunar mansions, v. *rgyu-skar* 3.

སྒྲ་བ་ snál-ba v. *bsnál-ba*.

སྒྲ་མ་ snál-ma thread, silk-thread, woolen thread etc.; knitting - yarn, or yarn used for other purposes; also for warp, abbyarn.

སྒྲ་བ་ snün - pa, pf. and fut. *bsnun*, 1. to prick *Lt.*; to stick or prick into, e.g. a stick into the ground *Mil.*, *mtson* a weapon *Lex.* — 2. to suckle (cf. *nü-ba*, *nüd-pa*), *nü-ma* or *nü-zo snün-pa* *Pth.*, *Lt.*, id. — 3. to multiply *Wdk.* — *gnad snün-pa* *Lex.* w.e, *Sch.*: 'to excavate the interior, to get or penetrate into the inside'(?).

སྒྲ་བ་ snüb-pa, pf. *bsnubs*, fut. *bsnub*, imp. *snub(s)* vb. a. to *nüb-pa*, to cause to perish; gen. fig. to suppress, abolish, abrogate, annul, destroy, annihilate, a religion, a custom etc.

སྒྲ་བ་ snüm(-pa S.g., -po Cs.), 1. fat, grease, any greasy substance, *snüm-gyis sküd-pa* to grease, to smear; in *C. esp.* oil (*W. *már-nag**), *snüm-zád-kyi már-me* a lamp, the oil of which is consumed; also fig., *snüm* being added pleon., e. g. *Mng.*: *lus - züñs snüm-zád*, and parallel to it: *lus-züñs zád Lt.*; *rlan - snüm* raw fat, *ñun - snüm* melted fat *Cs.*; *sol - snüm* cart-grease, composed of pulverized charcoal and fat *Glr.* — 2. fig. of luxuriant grass or pasture, *ri snüm-pa* a hill clothed with luxuriant pastures *C.* (cf. *rug-gé*); *snüm-la jám-pa* luxurious and soft *Mil.* — *snüm - kón* a little bowl for oil etc. — *snüm - kúr* a kind of pastry baked in suet. — *snüm - glégs*, *W. *num-lág**, a wooden tablet, blackened, greased, and strewed with ashes, used for writing upon with a wood-pencil, thus serving for a slate. — *snüm - çan*, *snüm - bcas*, *snüm - ldán* fat, oily, greasy. — *snüm - dri* a smell of fat. — *snüm - nag* oil *Kun.* — *snüm - rtsi* a greasy liquid, oil etc.; greasy, oily *C. snüm-pa* vb. = *snóm-pa* I.

སྒྲ་བ་ snür-ba, pf. and fut. *bsnur*, vb. a. to *nür-ba*, 1. to put or move out of

its place, to remove, to shift *W.*; to move or draw towards one's self *Cs.*, so *mdün - du snür-ba* *Zam.* is explained by *tén-pa*. — 2. *Sch.*: to cut into pieces, to fracture, to crush, *ñib-mor* into small pieces (to reduce), to powder; so it seems to be frq. used in *Lt.*, though one *Lex.* explains it by *dás-pa* (scarcely corr.). — 3. *Cs.* to bring near = to shorten, *dus* a term, a space of time. Cf. *brnù(r)-ba* *Lex.*

སྒྲ་བ་ sné(-mo) 1. extremity, end, *snál-mai* *Lex.*, of a thread, *tág-sne* the end of a rope *Sch.*; hem, seam, *né-mo* **ltáb-èè** *W.* to fold down and sew the edge of a piece of cloth, to hem; **né-mo gyáb-èè** *W.* to trim with cord or lace. *sne-kör* to warp, to get twisted *Sch.* — 2. *sne - rgód*, *sne-dmár*, *sne-tsód*, *món-sne*, *sneu*, names of plants.

སྒྲ་བ་ sném-pa to shake, to cause to move slightly, *bsném-byaisa-yzi* a quagmire, shaking or yielding under one's feet *Sch.*; *nem-ném bsném-pa* *Lex.*, pf. *bsnems*.

སྒྲ་བ་ snó - ba *Cs.* = *snür - ba*, to reduce to small pieces, to crumble.

སྒྲ་ snod I. sbst. (भाजन) 1. vessel, *snod-spyád* id., *Lex.* and col. frq.; *yser-snod* a gold vessel; *pye-snod* a vessel for meal or flour; *çu-snod* water-pot, pitcher; *bu-snod* uterus, womb, *Lt.* and col.; *snód-kýi ka* mouth of a vessel, *snód-kyi žabs* bottom or foot of a vessel, stem of a glass. — 2. in anatomy: *snod drug* (the six vessels) are: gall-bladder, stomach, the small and the large intestine, urinary bladder and spermatic vessels (in the female: uterus); *don-snod*, the six vessels and the five *don* together, v. *don* 5. — 3. with reference to religion v. *sde*, compounds. — 4. fig. 1. in ascetic language denoting man, as far as he is susceptible of higher and divine things; so already in *Dzl.* a man is called *snod yóns-su dág-pa* a very pure and holy vessel; *snod-ldán slób-ma* a disciple eager to be instructed *Mil.*; *snód-du rün-ba* one fit for, worthy of (instruction); *snód-du méd-pa* unfit, insusceptible, rude, vulgar.; *ñes-par légs-pai snod mčög*, *ñes-legs bsgrüb-pai snod*

mčog a most perfect vessel of religion (most susceptible of etc.) *Thgy.*; *snod ma yin* insusceptible of religion *Thgy.*, *Tar.* — 2. in metaphysics: *pyi-snod* the external world, or rather **inanimate nature**, *pyi-snod-kyi jīg-rten* *Glr.* and elsewh. frq., opp. to *nañ-bčud*, viz. the sentient beings composing it; so *Mil.*; *Sch.*: matter and spirit. — II. v. *snád-pa*.

སྒྲིན་ *snon* **rest, remainder(?)** *Dzl.* ३२३, 4, *Sch.*

སྒྲིན་པ་ *snón-pa*, pf. and fut. *bsnan*, 1. to add, **superadd, increase, augment**, **la nán-čē** *W.* to add to the wages, to raise the wages; **ja tsá-big nan sal** *W.* please give me some more tea! *nyis bsnán-te* two being added to them, (their number) increasing by two *Mil.*; *mán-du snón-pa* to augment by a great number frq. — *nón-ka*, or *nón-ka* *W.*, **increase, growth, augmentation**, and in a special sense: **agio, premium**; *snón-ma*, *bsnán-ma*, id.; **puñ-nón** *W.*, **gyab-nón** *C.*, *dmag-tsógs snón-ma* **reinforcements, auxiliary troops.** — 2. to add up, sum up *Wdk.*

སྒྲིན་ཐོག་ཅན་ *snób-zog-čan* (spelling?) **curious, inquisitive**, **nob-zóg cò-čē** *W.* to pry into, to ferret.

སྒྲིན་པ་ *snóm-pa* I. also *sním-pa*, pf. *bsnum*s, fut. *bsnum*, imp. *snum(s)*; and *snám-pa*, pf. *bsnams*, fut. *bsnam*, imp. *snom(s)*, 1. to **smell**, to perceive by the nose (cf. *mnám-pa*), *snas dri-rnams bsnáms-pa* to perceive scents by the nose *Stg.*; **da num** *W.* there, smell at that! **zi ním-te dñl-čē** *W.* to go about smelling and prying; **ña čiañ mi num** *W.* I do not smell any thing. — 2. to **grope**, **myn-nag-la nom-ñe čin* = *nag-züg-la nóm-zin soñ** *C.*, v. *nag-züg*.

II. pf. *bsnams*, fut. *bsnam*, *W.* **nám-čē**, resp. for *lén-pa*, *dzin-pa*, *tógs-pa*, *čán-ba*, to **take**, relics from a sepulchre *Glr.*; to **seize, to take up**, the alms-bowl *Dzl.*; to **hold**, a stick *Mil.*; to **put on**, a sacred garment; **nam yin-na** *W.* would you please (to take), would you like (to have a cup of tea etc.)?

སྒྲིན་པ་ *snór-ba*, pf. and fut. *bsnor*, to **confound, mingle, mix, disturb** *Cs.*

སྒྲིན་པ་ *snól-ba*, pf. and fut. *bsnol*, 1. to **unite, join, put together, fit together**, e.g. bricks or stones in building *W.*; *Cs.* to **adjust**; *Sch.*: to mend holes in stockings, to **darn**; to **cross** one's hands, *brán-kar*, resp. *tugs-kar*, on the breast *Thgr.* and elsewh. frq.; **tam snól-ba* to **put together, to embrace** *Cs.*; *ltá-snol-ba* to look at each other, *ó-snol-ba* to kiss each other, 'and thus frq. denoting reciprocity' *Cs.* (though not to my knowledge). — 2. to **wrestle, scuffle, fight**, of boys, dogs frq., also *Mil.*; *stag snól-ba* a fighting tiger that rushes upon the enemy *Ma.*; to **contend with, fight against, subdue, me, a fire** *Tar.*

སྒྲིན་པ་ *snrubs, snron*, the names of two of the lunar mansions, v. *rgyus-kár*.

སྒྲིན་པ་ *snrel-(y)zi* *Lex.* = *pred*; *Cs.* **sloping, oblique**; *Sch.*: **confusedly, pellmell**; *Cs.* also **mediocrity**.

བརྒྱུ་སྒྲིན་ *brnág-pa* 1. to **devise, contrive, to take care, to be concerned about, to strive for or after**, ... *žes yčig-tu brnágspas* striving only after (that one thing) *Tar.*; as sbst. *brnág-pa čöns* keep (it) well in your mind, pay all attention (to it)! c. genit., cf. *brnán-pa*. — 2. *Lex.* = *bzód-pa*, to **suffer, to endure**; *brnag-dka* **intolerable, insupportable** *Lex.* — 3. *Cs.*: to be full of corrupt matter.

བརྒྱུ་སྒྲིན་ *brnán-ba* v. *rnán-ba*.

བརྒྱུ་སྒྲིན་ *brnán-pa* 1. *Cs.* to **attend, to look on attentively**, *bri-klog brnán-pa* to attend while a person is reading or writing. — 2. *Sch.*: 'to be desirous of, to long for, *čös-la* for religious instruction, *ltó-la* for food'. With the first signification agrees a quotation in *Zam.*: *nán-tan-brnan*, with the second the word **zá-nan-čan** *W.*, = *zá-brnab-čan*.

བརྒྱུ་སྒྲིན་ *brnáb-sems* *Cs.*: **covetousness, selfishness**; *Thgy.*: *bdág-gi-la brnáb-sems* predilection for one's own things, *yžán-gyi-la brnáb-sems* desire for things

བརྒྱ་བ་ *brnị-ba*

པ

པ་(ཡ་)སངས་ *pa(-wa)-sāns*

belonging to others; *W.*: **zā-nab-čan** greedy, ravenous; **nór-nab-čan** greedy of gain or money, covetous.

བརྒྱ་བ་, བརྒྱ་བ་ *brnị-ba*, *brnịr-ba* *Lex.*; *Cs.* to draw to, to attract, (*Sch.* also: 'to remove a thing from its place?'), prob. another form for *snúr-ba*.
བརྒྱུག་པ་ *brnógs-pa* to hide, conceal, *Lex.*

བརྒྱང་བ་ *bsnān-ba* v. *rnān-ba*.

བརྒྱད་པ་ *bsnád-pa* v. *snád-pa*.

བརྒྱན་པ་ *bsnān-pa* v. *snón-pa*.

བསྐྱེད་པ་ *bsnám-pa* v. *snóm-pa*.

བསྐྱར་བ་ *bsnár-ba* 1. to extend in length, to lengthen, to pull out, e.g. a piece of India rubber *W.* — 2. to draw or drag after, to trail, *mjug-ma* *Lex.* the train of a robe, the tail etc.; fig. to have in its train, to be attended with, *nyon-mois-bsnár* the consequences of sin *Sch.*

བསྐྱུལ་བ་ *bsnāl-ba* to spin out, to protract *Cs.*

བསྐྱུན་པ་ *bsnūn-pa* v. *snun-pa*.

པ

པ་ 1. the letter *p*, (tenuis), the French *p*. — 2. num. figure: 13.

པ་ *pa*, an affix, or so-called article, the same as *ba* (q.v.) which, when attached to the roots of verbs, gives them the signification of nouns, or, in other words is the sign of the infinitive and the participle; in the language of common life, however, it is frq. used for the finite tense, and for *par*; affixed to the names of things, it denotes the person that deals with the thing (*rtā-pa* horseman, *čū-pa* water-carrier); combined with names of places, it designates the inhabitant (*bód-pa* inhabitant of Tibet); with numerals, it either forms the ordinal number (*nyis-pa* the second), or it implies a counting, measuring, containing (*bú-mo lo-nyis-pa* a girl counting two years, i.e. a girl of two years; *kru-gān-pa* measuring one cubit; *sūm-ču-pa* containing thirty viz. letters, like the Tibetan alphabet); frq. it has no particular signification (*rkéd-pa* etc. etc.), or it serves to distinguish different meanings (*rkañ* marrow, *rkān-pa* foot) or dialects (*kā-ba* *B.*, **ka**

W. snow); *pa* *dan* with a verb, v. *dan* 4; in certain expressions it stands, it would seem, incorr. inst. of *pai*: *γsó-ba rig-pa* science of medicine, *grúb-pa lus* structure of the body, *dām-pa čos* holy doctrine (of Buddha).

པ་ཏ་ *pá-ta* *W.* cross, St. Andrew's cross (thus ×).

པ་ཏིལ་ *pa-til* v. *pā-til*.

པ་ཏོ་ *pá-to* a medicinal herb *Wdn.*

པ་ཏ་, more corr. པ་ཏ་, *pā-tra* (also *pa-ṭa* *Pth.*) *Ssk.*, cup, basin, bowl (esp. for sacrifices); beggar's bowl = *lhuñ-bzed*.

པ་ཏ་ *pa-ṇa* *Ssk.* = *ṭan-ka* *Tar.* 112, 6; in Bhotan 1 rupee *Schr.*; in *W.* (also **pé-ṇa**) a copper-coin = Paisa, esp. of foreign coinage.

པ་ཏི་ *pa-ṇi* *Hind.* पाणी, water *Lt.*

པ་བེན་ *pa-ben* a strip of wood, ledge, border (?) *W.*

པ་(ཡ་)སངས་ *pa(-wa)-sāns* 1. the planet Venus. — 2. Friday.

པ་ཡག་པ་ *pa-yag-pa*

པདྨ་ *padma*

མ

པ་ཡག་པ་ *pa-yag-pa* a medicinal herb = *smug-ñun Med.*

པ་ཡུ་ *pa-yu* salt *Bal.*

པ་ཡོ་ཏོ་ཡོ་ *pa-yo-tó-yo*, **srog dan pa-yo-tó-yo tan-te son** *Ld.* for *sroy dan bsdos*, v. *sdo-ba*.

པ་ར་ཁ་ *pa-ra-ka* *W.* **CROSS** (a straight one +).

པ་རང་ *pa-rán* (spelling doubtful, at any rate not *pá-rañ*) n. of a mountain pass, 19 000 feet high, between Ladak and Spiti.

པ་རི་ *pá-ri* *W.*, *pá-ru* *C.*, *B.* 1. **box**, cylindrical or oval, high or flat, of wood or metal. — 2. *pá-ru*, also *pá-tra* *Sch.* — 3. v. *bá-ru*.

པ་ཤི་ *pa-ši* *Sch.* 'a teacher'; *Lex.*: n. of a Tibetan priest that went to China.

པ་ས་ས་ *pa-saṅs* v. *pa-wa-saṅs*.

པག་, པག་བྱ་ *pag*, *pág-bu* *Bal.*, *pág-gu* *Dzl.*, *pau* *W.*, *pág* *Glr.*, *pau* *Wdn.*: **brick**; *pág-gu byéd-pa* *Dzl.*; *pábs-pag* roof-tile *Cs.*; *wá-pag* gutter-tile *Cs.*; *rázá-pag*, *só-pag* *Glr.* burnt-brick *Cs.*; *sá-pag* *Glr.* unburnt-brick *Cs.*; *pag(-bu)-mkan* mason *Cs.*; *pag-rtsig* brick-wall *Cs.*; **pag-tsir* *W.* a row or layer of bricks; frq. used as a measure = a small span, **kāpag-tsir nyis yod** the snow is as deep as two layers of bricks. — Not quite plain is the etymology of *og-pag*, *Lex.*: *ska-rágs-kyi rgyan*, *Sch.*: 'a girdle ornamented with glass-beads'; and of *pag-pór* *Sch.* cup or vessel with a lid.

པག་ས་པ་ *págs-pa*, *Mil.* also *-po* (cf. *lpags*) 1. **skin, hide**; *ñu-ba* to skin, acc. to *Schr.* also merely to fret the skin; *págs-pai* gos skin or fur-clothing *S.g.* — 2. **foreskin**, when the connection of words does not admit of a misconception, *Mng.* — 3. **skin** or **peel** of fruit, the **bark** of trees, also *págs-ñun*, and *ñun-págs*; **pag-tág** *C.* bark-cord, match-cord; *págs-ñu* anasarca, skin-dropsy; *págs-ñu-ñugs* affected with this disease.

པཎ་ *pañ*, པཎ་ *pañ*, resp. *sku-pañ*, 1. the

bend or hollow formed by the belly and the thighs in sitting, *lap*, *B.*, *C.*, *W.*; *pañ-du son* he sat down on the lap of . . . *Glr.*; *pañ-kebs* apron; *pañ-krag* the blood flowing off during child-birth; **pañ-big** *W.* urinary bladder; **pañ-ri* (for *dri?*) *sun** *C.* she has the bloody flux; *pán-gyog-ma* *Cs.* midwife (a kinswoman generally has to officiate as such; a hired one receives a new dress for her services). — 2. the bend or hollow formed by the arm and the chest in carrying something; **bosom**, usually *pán-pa*; *ñin-pañ-pa gañ* an armful of wood; *pán-par khyér-ba* to carry (a child) on the arm *Dzl.* and elsewh.; *sdón-po pán-pas ma khyigs-pa tsam ñig* a tree not to be encompassed by a man's arms *Pth.*; **pañ-gód*, *pañ-kód** *W.* an armful.

པཎ་ཀ་ *pán-ka*, *pán-ka* 1. *W.* an implement for stirring the fire; for scraping = *rbad*. — 2. *Ts.* = *pañ*.

པཎ་ཅ་, པཎ་ཅ་ *pañtsa*, *pañ-tsa*, seems to be the n. of a tree *B.*, *C.*; *Ssk.* only: five.

པད་པ་ *pád-pa* *C.* = *srin-bu pád-ma*, v. *pád-ma*.

པདྨ་, པདྨ་ *padma*, *pad-ma* *Ssk.* in *C.* pronounced **pé-ma** 1. **water-lily**, **lotos**, **Nymphaea**, if not nearer defined, the blue species, whilst the less frq. form *pád-mo* (acc. to *Glr.* fol. 62) seems to denote the white kind of this flower. — 2. (not in *Ssk.*, at least acc. to *Wls.* and *Williams*, though *Köpp.* II, 61 seems to dissent): **genitals**, of either sex, *Med.* — 3. *srin-bu pád-ma* **leech**. — *pad-kór*, *pad-skór* 1. a particular way of folding the fingers during prayer *Cs.* and *Sch.*; a certain gesture with the hand. 2. a kind of **toupet** of the women, also *pad-ló* *C.*, *W.* — *pád(-ma) dkár(-do)* 1. white lotos. 2. **title** of a celebrated **Sutra**, translated by Burnouf, *Was.* (151). — *pad-dkár ñal-lan* an astronomical work by Págpapa, v. *Cs.* timetable. — *pad-ma-ñan* full of lotos; more particularly lotos-lake, with and without *mtso* *Glr.* — *pad(-ma dan nyi-ma dan)* *ñlái ydan* *Glr.* and elsewh., carpet with

representations of lotos, sun and moon. — *pad-ma-pa-ni* lotos-bearer, name of Awalokiteswara, *Köpp.* II, 23. — *Pad-ma-byun ynás*, *Sskr.* P. Sambhava, also: *U-rgyan-pád-ma*, one of the most famous divines and holy magicians, in the 8th century, from Urgyén (*Ssk.* Udayana) i.e. Kabul, who acc. to his own declaration (v. the fantastic legend concerning him, entitled: *pad-ma tan-yig*) was greater than Buddha himself, v. *Köpp.* II, 68. — *pad-ma-ra-ga* *Ssk.* ruby. — *pád-rtsa* a medicinal herb *Wdi* (= *pe-tsé?*).

པནྟི་ཏ་ *pañḍi-ta* *Ssk.*, Pandit, Indian scholar or linguist; *paṇ-čen* great Pandit; *paṇ-čen rin-po-čé*, *bog-do* (Mongolian) *rin-čen*, title of the second Buddhist pope, residing at Tashilunpo, *Köpp.* II, 121. — *pan-ža* Pandit-cap.

པན་པོན་ *pan-pón* (also *pan-pün?*) not considered perfect in dignity, as for instance the Lamas in *Lh.*, that are married; yet cf. *ban-bón*.

པར་ *par* I. form, mould, *blugs-par* casting-mould; *rdéu-par* bullet-mould; *blugs-par*, as well as *šin-par*, printing form, a stereotype plate cut in wood; *par rkó-ba* to cut types; *rgyáb-pa*, *par-du* *débs-pa*, to print, to stamp; *par (-yig)* *bri-ba* to write the exemplar or manuscript for printing. — *pár-rko-pa*, *pár-rko-mkan*, cutter of types. — *pár-kan* printing-office. — *par-rgyáb* print, **par-rgyáb tsógs-se** *W.* like a print or impression. — *par-snág* printing-ink. — *pár-pa* printer *Cs.* — *pár-dpon* fore-man of a printing-office. — *pár-ma* a printed work, book; **di pár-ma yañ yod** this is also to be had printed. — *par-ryóg* a printer's man, assistant. — *par-sóg* printing-paper. — *par-ryi* = *par*.

II. v. *pár-ma*. — III. termin. of *pa*, also sign of the adverb; combined with verbs, it represents the supine, or adverbial sentences, commencing with **whilst**, so **that**; *mi byéd-par* without doing.

པར་ཏན་ *par-tan* *Lex.*, a hairy carpet *Sch.*

པར་པར་ *par-pa-ta* n. of an officinal plant *Med.*

པར་བྱ་ *par-bu* *Lex.*, *Sch.* = *pa-tra*.

པར་ཅ་སྟེ་ *par-tsa-só-ti* *W.* a kind of cotton cloth.

པར་ལ་ཏུ་ལ་ *pal-la-tu-la* *Hind.* scales of a balance *Sik.*

པར་ *pas* 1. the instr. of *pa*; combined with verbs, it signifies **by**, **in consequence of**, **because**; also **as**, **since**, **when**. — 2. = *las*, as sign of the comparative; after vowels, however and the final consonants *d*, *r*, *l*, *bas* stands in its place; *rtá-bas kyi čün-ba yin* the dog is smaller than the horse; *kýód-pas*, *stág-pas*, *rtá-pa-bas*, *snár-bas*, or *sná-ma-bas* *če*, bigger than you, than a tiger, than a rider, than formerly; it rarely stands for the partitive: *bu lia-bryá-bas yčig*, or for *las* with the signification: except, *Mil.*

པི་ *pi* num. fig.: 43.

པི་ཆ་ *pi-čág* (*Turk.* چاکو) large butcher's knife.

པི་པི་ *pi-pi* 1. *Schr.*, *Sch.* fife, flute. — 2. *W.* nipple, teat; **pi-pi nud tán-čé** to suckle. — 3. icicle *W.*

པི་(པི་)འི་ *pi(-pi)-lin*, *Ssk.* पिप्पली, Piper longum, a spice, similar to black pepper, yet more oblong.

པི་པོ་ *pi-pó* v. *pi-ši*.

པི་ཅེ་ *pi-tse* skin, or leather bag for water etc. *Lh.*

པི་ཚེ་ *pi-tsi*, and *ma-tsi*, interjections of anger, *Foucaux Gyatch.* བཟུང, transl. 292.

པི་འུ་ *pi-wán* or *pi-bán*, *Zam.* = वीणा, guitar, also *da-nyén-pi-waň* *C.*, *pi-waň ról-mo* *Gbr.* = *kó-poň* *W.*; *pi-waň rgyud ysum* a three-stringed guitar *Stg.*; *rgyud-mán* a guitar with many strings *Cs.*; *sgróg-pa* to play (the guitar); *pi-waň-mkan*, or *pi-waň-pa* a player on the guitar.

པི་ཤི་ *pi-ši* (perh. from the Persian) cat, *W.*; *pi-pó* male cat, *pi-mo* female cat.

པི་ཁོ་ *pi-gmo* v. *pi-s-mo*.

པིར་ *pīr* brush, pencil; *byug-pīr* large brush, for house-painting; *béd-pīr* small

brush or pencil for artistic painting, Chinese writing; *pir-fogs(-pa)* painter *Cs.* — *pir-don* receptacle or case for brushes. — *pir-spu* pencil-hair. — **pir-nyug** *W.* = *bèad-pir*; also for lead-pencil. — *pir-sin* pencil-stick.

འི་བ་ *pir-ba* (spelling?) to crush, to grind (to powder) = *mnyéd-pa* *Ld.*

འི་པ་ཙེ *pil-tse* *Ld.* sieve.

འི་ས་མོ *pis-mo* v. *pis-mo*.

འི་སྒྲུབ་ *pispal*, acc. to *Cs. Ssk.*, yet not to be found in *Lex.*, the wild fig-tree, *Hindi: pipal*.

བ་ *pu* num. figure for 73.

བ་ཏི་ *pü - ti* milfoil, (millefolium), yarrow; *Lh.*

བ་ཏི་ *pü-tri* (*Ssk.* བུ་བྱི, daughter), a common female name (perh. *bu-krid.*)

བ་སྒྱི་ *pü-sti*, *Glr.* = *pó-ti*, book (perh. formed out of *pustak*).

བ་ན་ཁ་ *Pu-na-ka* town in Bhotan.

བ་བྱི་ *pü-byi* v. *spü-byi*.

བ་ཙེ་ *pü-tse, pü-se*, a little rat-like animal, v. *bra* and *zlum*; *pu-tse-šel* prob. = *pu-šel-tse*.

བ་ཚེ་ *pu-tsé* husks of barley *W.*; *Cs. bran*.

བ་རངས་ *Pu-ráns* *Mil.*, a district in *Mia-ris*.

བ་རི་ *pu - ri* tube, any thing tubular and hollow, box of tin or wood, pen-case etc.; also = *dön-po* the Tibetan shuttle; **pu-ri méd-kan** *W.* full, solid, not hollow, cf. *pá-ri*.

བ་རུ་པ་ *pu-ru-ša* *Ssk.* man; soul; = *skyés-bu*.

བ་ལིང་ག་ *pu - lin - ga* *Cs.*: *Ssk.* masculine gender.

བ་ལུ་ *pü-lu* hut, built of stones, like those of the alpine herdsmen *W.*, (*Ts. rdzi-skyor*); *Kyi-pul* dog-kennel.

བ་ལུ་ *pü-lu* fence, *Lex.* = *mda-yáb* and *lín-kan*.

བ་ཤེལ་ཙེ་ *pu-šel-tse* a medicinal herb *Med.*

བུག་ཏ་ *püg-ta* (?) shelf, partition in a box.

བུག་མ་ *püg-ma* *Pur.* collar-bone.

བུང་བ་ *pün-pa, pün-pu* *C., W.* an urn-shaped vessel of clay or wood, for water, beer etc. (seems not to be the same with *büm-pa*).

བུན་བ་ *pün-pa* *W.*, **pün-če** = *bid-če* to run over.

བུར་རི་ཀ་ *puṇḍarika* *Ssk.*, white lotos.

བུར་ *pur* *Cs.* 1. steel-yard. — 2. *pür-gyis* v. *pur-ba*. — 3. v. *spur*.

བུལ་ *pul* v. *pü-lu*.

བུཤ་ར་ *puškara* *Ssk.* blue lotos.

བུཤ་ཀ་ *pustaka* *Ssk.* book.

བུས་མོ་ *püs-mo*, *W.* **pis-mo, pig-mo**, knee; *pis-mo sa-la dzug-pa* to kneel; **pig-mo tsüg-če, pi-tsüg gyáb-če** *W.* id.; **pig-mo tsüg-te dad-če** to sit in kneeling (which is considered indecorous); cf. *tsog*.

བེ་ *pe* num. figure: 103.

བེ་(དཀར་) *pe-(d)kár*, also *be-kár, pe-há-ra. bi-hár* *Lt., Glr., Mil.*, a much worshipped deity, v. *kye-pán*, and *Schl.* 157.

བེ་ཏེ་ཁོར་ *pe-te-hor* n. of a people *Sch.*

བེ་ནེ་ *pe-ne, pé-na* v. *pa-ṇa*.

བེ་བན་ *pe - bân* (*Pers.* پیوند), graft, scion; **pe-bân tsüg-če** *W.* to graft.

བེ་ཙམ་ *pe-tsám* little, small, a little *Sch.*

བེ་ཙེ་ *pe-tsé, pi-tsi*, *Chin. pai-tsai*, Chinese white cabbage in *C.*; of late also known in Europe.

བེ་ར་ *pé-ra* a flat basket.

བེ་ས་ *pé-sa, paisa*, *Hind.*, copper coin, not quite a half-penny.

བེ་ན་ཙེ་ *pén - tse* a kind of wood of which vessels are made *Cs.* (= *pán-tsa*?)

པོ་ *po* 1. sign of nouns, in like manner as *-pa*; it particularly designates con-

crete nouns and the masculine gender, frq., in contradistinction to abstract nouns with *-pa* or *-ba*, and to feminines with *-mo*; connected with a numeral, it supplies the definite article: *liá-po* the five (just mentioned); *nyis-po* the two, both, = *nyis-ka*. — 2. num. figure: 133.

པོ་ཏ་ལ་ *pó-tu-la* (*Ssk.* བོ་ཏ་ལ་ ship, ལ་ to receive, hence: harbour, port; *Tib. gru-dzin*) 1. ancient n. of Tatta, a town not far from the mouth of the Indus. — 2. n. of a three-peaked hill near Lhasa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama. (The spelling '*Buddha-la*' arises from an erroneous etymological hypothesis, and the fact of its being found even in Huc's writings may be attributed merely to a thoughtless adherence to what had become a custom; v. *Köpp.* II, 340.)

པོ་སྟི་ *pó-ti* (acc. to one *Lex.* a corruption of *pu-sta-ka*, for which also the form *pu-sti* seems to speak) = *glegs-bam*, book (of loose leaves).

པོ་སྟུང་ *po-tum* *Sik.* large wasp.

པོ་ཏོ་ *po-tó* *C.* bullock.

པོ་ཏོག་ *po-tóg* v. *mfo-po-tog*.

པོ་ལ་ *po-lá* the well-known Turkish mess of pilaw, *Hind. pulao*; rice boiled with fowl; in *Ld.* however sweet rice, prepared with butter, sugar, and 'pating'; fig. *bsám-bloí* *pó-la* *byéd-pa* to concoct and deal in plans and plots.

པོ་ལི་(ན་)ཤར་ *po-lo(n)-šan* n. of the mountains bordering on China *Ld.-Glr. Schl.* 21, a (where in the translation the word has not been recognized as being a proper name).

པོག་པོར་ *pog-pór* censer, perfuming-pan.

པོགས་ཏ་ *pógs-ta* v. *púgs-ta*.

པོད་ *pod, pon, pón-to* v. *pód, pón, pón-to*.

པོབ་ *pob* *C.* castrated ram.

པོབ་ *pol* *Ts.* = *tsá-bai nad*.

པོ་ *pra* small turquoises, 1 or 2nd in size, strung together for finger-rings, v. *tsom*.

པོ་(མོ་) *pra(-mo)* *Cs.* 1. lot; *pra dëbs-pa* to cast lot. — 2. sign, token, prognostic; *Sch.*: *pra bebs-pa* 'ein Zeichen geben, ein Bild darstellen'.

པོ་ཆའ་ *pra-čál, spra-čál* *Lex.* w.e. *Sch.* jest, joke, fun, nonsensical talk; *byéd-pa* to make sport, to play the buffoon; *slón-ba* to cause merriment; *pra-čál-pa*, or *-mkan* wag, buffoon.

པོ་ལི་ *pra-li* *Sch.*: hill-mouse (marmot?), hare (?); cf. *brá-ba*.

པོ་འགོ་མ་ *prañ-gós* an alpine herb, said to be very wholesome to sheep (so for instance in Purig); acc. to recent investigations, of little value. Acc. to *Cs.* = *á-krón*, but this is denied by the people of Lahoul.

པོ་ཡང་ག་ *prí-yañ-gu* *Ssk.*, n. of several kinds of Indian aromatic plants *Med.*

པོ་མོ་, མེ་པོ་མོ་ *prog, ze-próg* *Lex.*, the crest of a cock *Cs.*; *próg-zu, bróg-zu, spróg-zu* = *čod-pán*.

དཔའ་(བ་) *dpá(-ba)* (ཡུར་, བྱུར་), also *spá-ba* 1. bravery, strength, courage; brave, strong, courageous; *dpa bsgón-ba* *Lex.*, *kón-ba* *Thgy.*; *gón-ba, bkón-ba* *Lex.*, to despond; to dishearten (?); *šin-tu dpá-zin* he becoming very brave *Dzl.*; *dpá-la stobs kyan gyad dan bnyám-ste* being brave, and in strength equal to an athlete *Dzl.* — 2. beauty; beautiful. — 3. *W.* taste, agreeable taste, flavour.

Comp. *dpá-čan* 1. brave. 2. beautiful. 3. *W.* savoury. — *dpa-méd-kan* *W.* tasteless, v. also *ldád-pa*. — *dpa-čen* very brave; a great hero. — *dpa-dár* = *mgul-dár*, a piece of silk, tied round the neck, as an honourable distinction for some brave deed. — *dpa-ldán* = *dpá-čan* 1 and 2, — *dpá-bo, བྱུར་*, 1. strong man, hero. 2. demigod. — *dpa-bo-dkár* a medicinal herb *Med.* — *dpá-mo* 1. heroine (more frq. than the masc. *dpá-bo*). 2. = *mka-gro-ma*, *Dā-kini* *Mil.*, *Thgr.*, *Glr.* — *dpa-tsul* *Mil.* = *dpá-ba* 1. sbst., n f.

དཔག་ཚད་ *dpag-tśád*དཔང་པ་ *dpun-pa*

དཔག་ཚད་ *dpag-tśád* mile, acc. to *Cs.* = 4000 fathoms, hence a geographical mile; yet there are mentioned *dpag-čén* and *dpag-čün*, the latter = 500 fathoms. The word seems altogether to belong more to the phantastic mythical literature, than to common life; so at least in *W.*

དཔག་པ་ *dpág-pa* v. *dpóg-pa*.

དཔག་གཡེངས་ *dpag-gyěns* the bustle or tumult of a festival *Ld.*

དཔག་བསམ་གྱིང་ *dpag-bsam-šin* n. of a fabulous tree, that grants every wish; acc. to *Pth.* = *tsán-dan-sbrül-gyi snyin-po*.

དཔང་(ལོ་) *dpán(-po)* witness, both the deponent, and the evidence deposited. Fully authenticated are as yet only: *lha dpán-du dzug-pa* to call a deity for a witness in taking an oath, to appeal to *Gl.*; also: *dpán byéd-pa* to bear witness, to attest, v. *ma*. More conjectural are the meanings of: *blo-séms dpán-du jóg-pa Gl.*, or *rañ-séms dpán-du dzug-pa Mil.*, to be sincere, to be conscious of speaking the truth; *dpán-du gyúr-ba* to be witness of, to see, to know (cf. *spyán-du gyúr-ba*); *bden-dpán Liš.* as explanation of *čebzi*, witness or proof for the truth of a thing; **pán-po lóg-pa zér-čes** *W.* to give false evidence (*Schr.* *rdzun-dpán*). — *mi-dpán (Ld. *mir - pañ*) W., C.*, is used as syn. to *dpán-po* (also *Schr.*), 1. witness. 2. defender, advocate; *mi-dpán* (or *dpán-po*) *byéd-pa* c. genit. or dat., to defend in a court of justice; (*dpán-pos dpón-ba Sch.* seems to be unknown and doubtful).

དཔངས་ *dpans* height; *dpans - su* in height *Samb.*; *dpans-mtó Lex.* high, cf. *pañs*. — *dpans-tśád* great heat *Schr.* (?).

དཔང་བ་ *dpár-ba* v. *dpór-ba*.

དཔང་ *dpal Ssk.* 1. glory, splendour, magnificence, abundance; *dpal reg - paméd-pa* unattainable glory *Gl.*; *yón-tun dü - mai dpal* splendour of numerous accomplishments; *skyéd - pai dpál - la loñs-spyód - pa* enjoying the utmost happiness

Gl.; frq. as an epithet, or part of the names of deities, e.g. *dpal-čén hé-ru-ka*, and esp. *dpal(-ldan)lha-mo*, *dpal-čén-mo*, Durga Uma, Kāli, the much adored spouse of Siva; *dod-dgüi dpal* the fulness of all that can be desired *Gl.*; *dpál-gyi düm-bu*, གྲོ་བའི་དཔལ་, 1. sandal-wood. 2. *Cs.* a kind of syrup, prepared of *bsé-šin*, used as a purgative. — 2. wealth, abundance, *Gl.* and elsewh. — 3. welfare, happiness, blessing, *gró-bai* of creatures *Mil.* and elsewh.; *kün-gyi dpál-du gyúr-ba* or *šar-ba* to be (become) the salvation, the saviour of all beings *Gl.* and elsewh.; *dpal skyéd-pa*, *γžán-gyi*, *rán-gi dpal* to work for the elevation of others or for one's own. — 4. nobility, *dpál-gyi yñán-ba* privilege of nobility; *dpál-gyi yñan-šóg* diploma of nobility, *dpál-gyi yñan-šóg-pa* one having a diploma of nobility *Cs.* — *dpal-kyád Dzl.* = *dpal* 1. — *dpál-rtüg* majesty, full glory *Sch.* — *dpal-ldán* a man's name (very common). — *dpal-pó* an illustrious man, *dpál-mo* an illustrious woman *Cs.* — *dpal(-gyi) - béu* is said to denote the figure རྩེ་ལྔ་ *Gl.* — *dpal-byéu* glow - worm *Sch.* — *dpal - byór* 1. glory, wealth, magnificence, as a man's possession. 2. *W.* strawberry; 3. a man's name (very common).

དཔུང་ *dpun* 1. host, great number, *bañs tams-čád-kyi Dzl.*; esp. of soldiers. — 2. troops, army, *dpun bzi* the four species of troops: *rtai*, *glán-po-čei*, *šin-rtai*, and *rkañ-tán-gi dpun* (or *dpun(-bu)-čün*); *dpun-(gi) tsógs*, *dmag-dpun*, army frq.; *dgra - dpun* hostile army. — 3. (auxiliaries?), help, assistance, **pun-la tán-čé** *W.* to send assistance. — *dpun-grógs*, -rogs, helper. — *dpun-(gi) ynyen* friend, protector, defender, assistant, frq. — **pun-nón** *W.* reinforcement.

དཔུང་པ་ *dpun-pa* 1. shoulder, *dpun-pa kar* on the shoulder *Gl.*; *dpun-pa dan* *dpui ynyis* both the shoulders and hips *Sg.*; upper arm, *dpun-pa-rkañ* upper arm-bone; *dpun jum-pa Sch.* to contract the arm(?); *dpun - pa - láy* upper and lower arm *Cs.*; *dpun-pa-rgyón* an ornament for the arm *Cs.* — 2. sleeve, *gos dpun-pa-dan* a garment

with 'sleeves Cs.; *dpun-pa-bcād* the part of a woman's dress covering the chest *Zam.*; *Sch.*: *dpun-bcād-rās*.

དཔེ dpe, *Ld.* *spe*, 1. **pattern, model**, *dé-la dpe Glr.*, or *de dper byās-nas Zam.*, taking this for a pattern; *rgyā-yul-nas rtsis-kyi dpe blañs* it was from China that mathematics were learned *Glr.*; ... *pai dpe mi dug* there are no patterns for ... *Glr.*; *dpe ci ltar* with what to be compared? according to what analogy? *Thgy.*; similitude, parable, example, *mtūn-pai dpe* an example that may be followed, a good example; *bzlog-pai dpe* an example to the contrary, a warning example *Thgy.*; *pe zān-po, and nēm-pe pe,* as well as *yār-la and mār-la žāg-pe-pe, or mar-pe* *C.* id.; *dpe stōn-pa* to teach or to prove by examples; hence the participle, used substantively, serves as an epithet of the Sautrantikas, *Was.* (112); *dpe bšād-pa, dpe bžāg-pa = dpe stōn-pa*; *dper rjōd-pa* to set up for a parable or comparison; *dpér-na*, in later times also *dpé-ni, dpe byéd-na Mil.*, *pe gyāb-na* *W.*, 1. (in order) to quote an example, by way of a comparison, just as if, followed by *bžin-du* or *ltar*, very frq.; 2. like our 'for instance', e.g., before enumerations, where in the older writings gen. *di-lta-ste* is used; *dper ős-pa Cs.* what may be compared, *dper mi ős-pa* not to be compared; occasionally also: worthy or not worthy of imitation; *kā-dpe, yttām-dpe* proverb, adage *Cs.*; *drā-dpe* allegory, parable *S.g.*; *mā-dpe W., Ld.* *mā-spe*, *Lh.* *mār-pe*, pattern, (writing-) copy (cf. also *mā-dpe* and *bū-dpe* below). — 2. **symmetry, harmony**, beauty, (in certain phrases). — 3. **book**, *krimś brgyad-kyi dpe* the book of the eight commandments *Dzl.*; *kā-dpe, ka-kāi dpe* abc-book, primer; *pyāg-dpe* resp. for *dpe*, if used by a Lama (cf. *pyāg-mkār*); *mā-dpe, bū-dpe* original and copy of a book *Cs.*; *yig-nāg dpe* a real book, not of a fig. meaning, as the book of nature, *Mil.*; *dpe rtsōm-pa* to write, to compose, *bšū-ba* to copy a book; *dogs-pa, tsēm-pa* to bind, to stitch a book.

Comp. *dpé-ka* little book, vulgo. — *dpe-kān* library; bookseller's shop. — *dpe-kri* a table to put books on, book-stand. — *dpe-mkyid, kyud Cs. v. mkyud-pa.* — *dpe-mgō, dpe-mjūg* beginning, end, of a book. — *dpe-sgām* chest for books, book-case. — *dpé-ča* not frq. in *B.*, but vulgo the common word for book. — **dpé-ča pé-če, tūm-če** *W.* to open, to close a book; v. *btūm-pa.* — *dpe-rjōd v. dper.* — *dpe-tō* list of books. — *dpe-byād* proportion, symmetry, beauty, *dpe-byād bzān-po brgyād-ču* the eighty physical perfections of Buddha. — *dpe-byād-čan* well-proportioned. — *dpé-tson-pa* bookseller. — *dpe-šūs* case or covering for a book. — *dpe-bšūs* copy of a book. — *dper v. 1.* — *dpe-brjōd* 1. example, comparison, *dpe-brjōd byéd-pa* to compare, to cite an example *Cs.*; *dpe-brjōd rtōgs-pa Gram.* id. (?). 2. paradigm, example *Gram.* —

དཔེ་སྒྲིག་ dpé-sgra (?), *(s)pé-ra* *W.*, speech, for *ytam*; *(s)pé-ra zér-če(s), tán-če(s)*, to speak, to talk; *ř-zug (s)pé-ra ma tañ* do not say so! *(s)pé-ra zér-če(s) med-Kan soñ* he became speechless (with terror etc.).

དཔེ་ཅན་ dpér-na v. sub dpe.

དཔོན་པོ་ dpōg-pa, pf. *dpags*, fut. *dpag*, 1. **to measure, to proportion, to fix**, *ytōñ-tsul če-čün-la* (to proportion) the dose to the size *Lt.*; ... *kyitsād-las* after the measure of ... *Lt.*; *nad-stōbs-la* according to the violence of the disease *Lt.*; *dpag (tu) mēd (-pa)*, less frq. *dpag-brāl, dpag-yās*, immensely large, very much; *tugs dpag-mēd* infinite grace, *mžād-pa* to show *Dzl.* — 2. **to outweigh, to counterbalance**, *loñs-spyōd tams-čād-kyis mi dpōg-pa* not to be counterbalanced by all the wealth ... *Tar.* — 3. **to weigh, to judge, to prove**, *rjes-su dpōg-pa* to examine *Tar.*; *rjes-dpāg Zam.* གཞུངས་ inference, conclusion.

དཔོན་པོ་ dpōn-po **master, lord**, over men (generally); (cf. *bdāg-po* owner) master, over working-men, overseer, foreman, leader, *grā-pai dpon-po*, director, =

gó-dpon; **dpón-po-la* *čag řul dug zu zer, řug-řrò ma kyod, ña yón-loñ med** W. make your master my compliment, and he should not take it amiss that I had no time to come; *krims-dpon* 1. prop.: superior judge, lord chief-justice. 2. now: high officer of state, prefect, = *mi-dpón*; *mkar-dpón* commander of a fortress; *krúg-dpon* general Ma.; *gó-dpon* v. *go*; *bgyá-dpon* centurion, captain; *bèu-dpon* corporal; *čibš-dpon* master of the horse, equerry; *řjé-dpon* = *řje*; *rtá-pa-dpon* (sic) (cf. *pa* extr.) general of cavalry Gtr.; *stégs-dpon*(?) v. *stegs*; *stón-dpon* leader of a thousand (seems to be no longer in use); *déd-dpon* sea-captain; *mdá-dpon* is said to be in C. the modern word for general, and *degs-dpon* the same as *stón-dpon*; however v. *stegs*; *ldiñ-dpon* v. *ldiñ*; *spyi-dpon* governor general Cs.; *mi-dpon* prefect; *rtsig-dpon* master-mason; *rdzón-dpon* = *mkar-dpon*; *yül-dpon* prefect of a district Wts.; *ru-dpon* something like colonel; *šin-dpon* master-carpenter; *slób-dpon* teacher, frq., also title of the higher and more learned Lamas, corresponding, as it were, to M.A., master of arts; *řsól-dpon* head-cook, butler. — *dpón - mo* fem., *ñai dpón - mo* yin she is my mistress Gtr. — *dpón-yod* standing under a master or mistress. — *dpon-méd* free Cs. — *dpon-řyóg* master and servants, frq. — *kón-jo dpon-řyóg* (princess) *koñ-jo* and her suite Gtr. — *dpon-tsán* physician Schr. and Sch. — *dpon-yig* secretary Schr. — *dpon-slób* 1. inst. of *dpón-po* *dañ slób-ma* Ma. and elsewh. 2. title of the four independent rulers in Bhotan, the 'Penlow' of English news-papers, acc. to the pronunciation of **pón-lob*, *pón-lo**.

དཔོན་བ་ *dpór-ba*, pf. and fut. *dpar*, to dictate, Cs.; **por-tšóm* (*jhe'*)-*pa** C. id.

དཔྱ་ *dpya* tax, duty, tribute, *búl-ba* to pay, Dzl., *bebs-pa* to impose Tar. 21, 11; *dpya - král* id., *rgyál-poi dpya-král* Lex.; likewise *dpya-tán* Cs.

དཔྱད་བ་ *dpján-ba*, *spyán-ba*, to suspend, to make hang down, prop. vb. a. to *pyán-ba*, with pf. *dpyañš* and *spyañš*, imp. *dpyañš*, Sch. *dpyoñš*, but also vb. n., to rock, to

pitch (of a ship) Pth.; *dpján-la řtón-ba* trs. Thgy.; **gyóg-čan**, perh. more corr. **kyog-čan**, also **řeb-čan** C. sedan-chair, palanquin; *dpyañ-tág*, *řyañ-tág*, cord or rope, by which a thing is suspended, e.g. a plummet, a bucket, a miner; hence fig. *tugs-řjei dpyañ-tág řčód-pa* Thgr.; *ču-snod dañ dpyañ-tág sbá-ba* to hide the bucket together with the rope Schr.; a rope-swing, *dpyañ-tág rtséd-pa* to swing (one's self); *dpyañš*, *spyáñš-pai řan*, hanging ornaments, *dar-dpyáñš* silk ornaments S.g.

དཔྱད་ *dpjad* 1. v. *dpnyód-pa*. — 2. Stg.: an instrument to open the mouth by force; perh. also in a more general sense: crow-bar(?); *dpjád-pa* v. *dpnyód-pa*.

དཔྱད་ཅི་ *dpjás-po* offence, fault, blame Cs.; *dpjás-čan* faulty, blamable; *dpyas-méd* faultless, blameless Cs.; *dpyas dógš-pa* to blame Tar.; cf. *pyá-ba*.

དཔྱི་ *dpyi* (Cs. also *spyi*) W. *(s)*pi**, hip Lt.; *dpji-mgó* Cs., *dpji-zür*, *dpji-rüs*, hip-bone; *dpji-mig* socket of the hip-bone, perh. also vulg. = hip.

དཔྱིད་ *dpjid* (cf. Phonetic Table), spring, also adv. in spring Dzl.; cf. also *dus* 4; *dpjid-ka*, **pid - ka** W., id., also Gtr.; *dpjid-zla* month of spring.

དཔྱིམ་ *dpjis*, *dpjis pyin-pa* Sch.: to come to the last, to arrive at the end; *dei rig-pa di dpjis pyin-pa sus kyañ mi šes dgónš-nas* Schf.: as he reflected, that no body would thoroughly understand his arguments.

དཔྱོན་བ་ *dpjón-ba*, perh. primitive form of *dpján-ba*.

དཔྱོད་བ་ *dpjó-ba* to change Sch.

དཔྱོད་བ་ *dpnyód-pa*, pf. and fut. *dpjad*, to try, to examine, *nyés-pa dañ manyés-pa* innocence and guilt, right and wrong Dzl.; *dpjád-na . . . ma rtógš-so* after ever so much investigating . . . they found out nothing Dzl.; *bye-brág - tu dpjád - pa ste* having now been separately examined Zam.; *sa-dpyád*, or *ri-dpyád řzigs-pa* to examine the country, or the mountains, i.e. their general features, with regard to omens and

auspices *Gl.*; *sai dpyad bzán-bar šés-pa* to know that this examination will turn out favourably *Gl.*; **rin čad-čé** (gen. written **bčad-čé**, cf. *bčód-pa* extr.) *W.* to tax, to estimate; *gon-čán dpyád-kýis* (or *-pas*) *mi čod Gl.* v. *čod-pa* 2; esp. in medicine: *smán-pas... dpyad byás-te... žes dpyad byás* - so the physician having tried, tried thus, (pronounced the following as the result of his examination) *Dzl.* 272, 12; *smán-dpyád byéd-pa* to treat medically, *dpyad má-la bya* then the mother (not the child) must be placed under medical treatment *Lt.*; *brás-kýis btsün-moi smán-dpyád byed-pa* to cure (the illness of) the queen with rice *Dzl.*; *smán-dpyád-la mkás-pa* to be skilled in medical science *Dzl.*; *ča-byád dpyád-kýi ynas* instrumental therapeutics i.e. surgery *S.g.*; *rtog-dpyód, brtag-dpyád*, examination; *rtog-dpyód ráb-tu yčón-ba* to examine very closely *Pth.*; *rtog-dpyód čón* examine! *Mil.*; *bzán-dpyód* examining the worth of a thing. — *dpyód-pa-pa*, and *spyód-pa-pa*, *Ssk.* **मीमांसक**, an Indian sect of philosophers (the former of the two spellings seems to be more correct).

དཔྲེལ་བ་ *dprál-ba* (resp. *ydañs Cs.*), **čál-wa**, *Ld.* **šrál-wa**, **forehead**, *dprál-bai mda* an arrow sticking in the forehead *Gl.*; *dprál-bai mig bžin-du* 'like the eye of the countenance', to designate something highly valued (as the scriptural 'apple of the eye'); *dprál-bai pyógs-kýi tač drán-na* just before one in front *Wdn.*; fig. **čál-wa nán-pa** *W.* unlucky; a luckless person.

དཔྲེལ་དཔྲེལ་ *dprul-dprul* (or *prul-prul?*), **čul-čul-la tón wa** *C.* to hang one's self.

ལཔག་ *lpags*, as second part of compounds inst. of *págs-pa*, e.g. *wá-lpags* fox-skin, *stág-lpags* tiger-skin; *šün-lpags* skin, bark, peel, shell.

སྐྱ་ *spa* 1. v. *dpa*. — 2. also *sba*, **cane** (seems to be distinguished from *smyúg-ma* more in a popular and practical way, than scientifically); *spa-skór* hoop of a cask *Schr.*; *spa-kár Mil.*, *spa-lčág Mil.*, *spa-bér Pth.*, *spa-dbyúg Lex.*, walking-cane; *spa-glin*

cane-flute *Sch.*; *spa-til* lunt, match, v. *pa-til*; *spa-dón* or *-ldon* little cask, made of bamboo, prob. = *gur-gúr dón-mo*; **pa-bár** *C.*, *W.* torch; *spa-dmyúg* or *-smyug*, cane *Cs.*; *pa-šin Sik.* strong bamboo sticks.

སྐྱ་མ་ *spá-ma* 1. **juniper**, *Juniperus squamosa*, and some other small species; cf. *šug-pa*. — 2. **cypress** *Sik.*

སྐྱ་པ་ *spág-pa* 1. v. *spóg-pa*. — 2. **kál-pag pág-čé** *W.* to smack (in eating). — 3. *C.*, *W.* to dip, e.g. meat into the gravy; cf. the following.

སྐྱ་པ་ *spags*, resp. *skyu-rum*, 1. *C.* = *zan* (= **kó-lag, pág-kü** *Ld.*), **pap**, esp. made of tea and 'tsampa'. — 2. *W.* = **ša-rüg** *C.*, **sauce, gravy**, for dipping in (sops); **dam-pág** *W.* mire, sludge. — 3. **food, dish, mess**; *W.*, *C.* **pag na so-só**.

སྐྱ་ *span*, I. also *spán-po*, 1. **turf, green-sward, meadow**, *mdün-na spán-po mé-tog bkra* in front a flowery meadow-ground *Mil.* — 2. **moss**, also *ču-span Cs.* — 3. **bog**, *span-skón* 1. p.n. ('turf-ditch'), a large valley, with a lake in it, on the frontier of Ladak and Rudog. 2. *span-skón pyag-gyá-pa n.* of an ancient work on religion *Gl.*; *span-rgyan* a medicinal herb *Med.*; *spán-čan* covered with turf; *spán-ču* green mud *Sch.*; *span-ljóns* grassy country; *span-čán* a plain covered with verdure; *span-spós* Waldheimia tridactylites, a pretty, very aromatic composite, growing on the higher alps; *span-bóg* piece of turf, sod; *span-ma Med.*, **blue vitriol**; *span-rtsi S.g.(?)*; *span-žün* verdigris *Sch.*; *span-ri* a grassy hill *Mil.*; *span-yšón* a mountain-meadow *Mil.*

II. **board, plank**, gen. *span-léb Gl.* and vulg.; also a **slab, slate, flag** *Lh.*; *span-sgó* board or panel of a door *Cs.*; *span-kri Schr.*, **ti-pán** *Ld.*, **pañ-dán** *Ld.*, book-stand.

སྐྱ་བ་ *span-ba* v. *spón-ba*.

སྐྱ་སྐྱ་ *spans*, sometimes inst. of *dpañs*.

སྐྱ་པ་ *spad*, only in *pa-spád* father and children; cf. the more frq. *ma-smád, Lex.*

སྐྱ་སྐྱ་ *span-spün* brothers, relatives *Cs.*

མཁའ་ *spabs*, *rna-spabs* *C.* ear-wax; *Lexx.* also *riul-* (or *rdul-*?) *gyi spabs* *w.e.*

མཁའ་ *spar* for *par* 1. *Sch.*

མཁའ་ *spar-ka*, *spar-ka* *bryad* the **pah kwah**, or eight diagrams of Chinese science, ≡≡≡ *etc.*

མཁའ་ *spar-ba* I. *sbst.*, also *spar-mo* (*Ld.* **wár-mo**, *acc.* to the spelling *sbar-mo*) 1. the grasping hand, paw, claw, *sprán-poi spár-mor spa-dbyug sprad* he puts the staff into the beggar's grasp (hand) *Lexx.*; **wár-mo gyáb-čé** *W.*, *spár-mos brád-pa* to clutch, to scratch; *spár-mos déb-s-pa Cs.*, *spar byéd-pa Sch.*, to seize with the hand, the paw, or the claws; *ydon tams-čád spar-šád rgyáb-pa Pth.* to scratch the whole face ('combing it with the claws'); **sbar-ju** *C.* rail, for taking hold of; *spár-mo byéd-pa, bsám-pa* to open, to close the hand *Cs.* — 2. as a measure: as much as may be grasped with the hand, a handful (of wood, grass, earth etc.), *(s)*pár-ra gañ** one handful, (s)*pár-ra gañ* do two handfuls etc.; *spar-tsád lia-bryá* 500 handfuls *S.g.*; *sà spar-gán Mil.* a handful of earth.

II. *vb.* *v. spór-ba.*

མཁའ་ *spár-ma* a low-growing shrub of very hard wood *Mil.nt.*

མཁའ་ (s)*pi-ti Spiti*, the valley, situated to the west of Lahul, watered by the Spiti river, belonging to the British Punjab, and inhabited by a race of pure Tibetans.

མཁའ་ *spiu* *col.* for *spéu.*

མཁའ་ *spu*, *Ssk.* रोमन्, 1. hair ('pilus', cf. *skra*), *lus-kyi* of the body in general, *Lexx.*; *mgó-spu, ká-* or *ydon-spu, mčán-spu, dums-spu* (or *spu-nán Cs.*), *brán-spu*, hair of the head, the beard, arm-pits, lower-parts, chest; *bá-spu* the little hairs of the skin, *frq.*; *rtá-spu* horse-hair; *spu pyi* or *ytog* the hair is plucked out *Lexx.*, *byi* falls off *Dzl.*, *yžob byed* is singed off *Sch.*, *ldan, lan Dzl.*, *lón-pyo Mil.*, the hair bristles, stands on end; *spu zin byed B.*, *brtse Sch.*, **se-zin** *W.*, a shuddering of fear comes over (me,

him etc.); *tams-čád spu-zin byéd-čin Pth.*; *byad spus kens-pa* with a face all hairy *Glr.*; *spui kün-bu* passage of perspiration, pore *Dzl.*; *spu nyág-ma tsám-gyi gyód-pai* seems repentance as much as one single little hair *Dzl.* — 2. feather, *byá-spu rluñ-gis Kyer-ba* a down (feather) blown off; feathers, plumage.

Comp. *spu-ka* colour of horses and other hairy animals. — *spu-gri* 1. razor; also allegorically, as a title of books. 2. knife *C.* — *spu-čan* hairy. — *spu-čim* (?) false hair *Sch.* — *spu-ja* *v. ja.* — *spu-byi nág-po, spu-nág* also *pú-byi, sable* (furred animal) *Sch.* — *spu-ma* hairy, carded (cloth). — *spu-méd* hairless. — *spu-ytsan-ma v. spus.* — *spu-hrüg* short-haired *Sch.*

མཁའ་ *spu-ráns Glr. v. pu-ráns.*

མཁའ་ *spug Lexx.* *n.* of a precious stone *Cs.*

མཁའ་ *spuñ* heap, *col.* also for *pün-po; spuñ-ba* *pf.* and *imp. -spuñs*, to heap, accumulate, pile up (coals etc.); *rin-čén spuñs-pa* a heap of precious stones *Glr.*

མཁའ་ *spud-pa* to decorate; *rgyán-gyis Lex.* (cf. *spus*).

མཁའ་ *spun* 1. children of the same parents, brothers, sisters, *kó-mo-čag spun ynyis* we (his) two sisters *Dzl.* 22, 17; *ned spun ysum* we three brothers *Glr.*; *Kyed bú-mo spun lia-po* you five sisters *Mil.*; *pleon. bu spun ysum Tar.*; *spun yžán-rnams* his other (six elder) brothers *Tar.*; *spun-yčés* dear brother! *Chr. P.* — *pá-spun*, brothers and sisters of the same father; *má-spun* of the same mother; *spín-zla*, (s)*pun-da*, or *-la* 1. = *spun*; 2. in *C.* it is said to be used also for attorney, advocate; *spün-ma* sister, as a more particular designation of the sex. — 2. in a wider sense: *cousins, brothers- or sisters-in-law; grógs-spun* inate, comrade; *čós-spun* a brother of a religious order; *pá-spun, pás-spun*, several neighbours or inhabitants of a village, that have a common Lha, and thus have become **rus-pa čig-čig**, members of the same family; this common tie entails on them the duty,

whenever a death takes place, ofcaring for the cremation of the dead body (cf. *čos-spún*) *Mil.* and elsewh.; *mdza-spún* friend *Cs.* — 3. **wett, woof** in weaving.

སྤྲུལ་ *spún-pa* 1. sbst., also *sbún-pa* *B.*, *C.*, *sbur(-ma)* *Dzl.*, *Ld.*, **chaff, husks** etc. — 2. adj. a botanical term, description of the stalk of a plant *Wdk.*

སྤྲུལ་ *spúb-pa*, pf. *spubs*, vb. a. to *búb-pa* to turn upside down.

སྤྲུ་ *spur*, *pur*, also *sku-spúr*, resp. for *ro*, **dead body, corpse**, *spur sbyáns-pa* *C.* to burn a dead body; *spur-kañ* house for keeping dead bodies, or rather, in most cases, the place of cremation; *spur-sgam* or *sgrom* coffin; *spur-tal* ashes of a dead body; *spur-tsa* the salt for preparing a dead body; *spur-šin* wood for burning a corpse.

སྤྲུ་ *spúr-ba*, vb. a. to *púr-ba*, to make fly, to scare up, to let fly; *dus spúr-ba* to pass time quickly *Cs.*; *ston-spúr* exaggeration, bombast *Cs.*

སྤྲུ་ *spus* 1. **goods, merchandize, ware**, *spus ltá-ba* to examine goods before purchase *Cs.*; **spus gyúr-čé** *W.*, **py gyúr-wa** *Cs.* = **dal tson tán - čé**. — 2. **goodness, beauty**, *spús-čan*, *spus-ytsán*, *spus-bzán*, of fine appearance; *spus-méd* ill-looking, unsightly. — 3. *Sch.*: for *spos*.

སྤྲུ་ *speu*, *spiu*, **turret**, on a castle or gate *W.*, (*C. lög*). High towers or steeples are seldom met with in Tibetan architecture; **peu gyá-čan rin-mo**, *mkar* or *kán-pa dgu-tóg* are the terms denoting such.

སྤྲུ་ཤིང་ *spég-šin* *Cs.*: n. of part of a cart.

སྤྲུ་རྟོག་ *spen-tog*, **ornament, finery**.

སྤྲུ་བ་ *spén-pa*, *ya-spén-pa* 1. the planet **Saturn**; the proper meaning is said to be a broom, hence the sign for it is somewhat resembling that implement *Wdk.* — 2. **Saturday**.

སྤྲུ་མ་ *spén-ma*, *spén-šin*, n. of a tree, prob. tamarisk; *spen-bád* a parapet, formed of the stems of tamarisk and raised on the roofs of monasteries.

སྤྲུ་བ་ *spél - ba*, vb. a. to *pél - ba*, 1. to **augment, to increase**, nor the wealth *Lex.*, *bkra-šis* the welfare; *rkañ-grós spél-ba* to breed cattle *Dzl.* and elsewh.; **spél-gyúd-la bor-čé** *W.* to keep cattle for breeding. — 2. to **multiply** (arithm.) *Wdk.* — 3. to **spread, to propagate** (news, secrets) *Dzl.* and elsewh.; more emphatically: *spél rgyás-par*, or *sgróg-par byéd-pa* to blaze about *Sch.* — 4. to **join, to put together**, e.g. letters (almost = to spell); to mingle, to mix; *spél - ma* mixture, e.g. of prose and verse *Cs.*; acc. to *Was.* however, couplets, similar both as to metre and contents; composition, combination, *γser γyu spél - mai kri* a chair of gold and turkoises *Pth.*; *spél-mai* nor mixed goods *Cs.*; *spél-gos* clothes of various colours *Cs.*; *spél-tsig* *Sch.*: a combination of verses, poetry (?); *spél-mar byéd-pa* to mix *Lex.*

སྤྲུ་མ་ *spes* edge, brim, border, *Sch.*

སྤྲུ་ *spo* summit of a mountain, brag - *dmар spo-mtó-nas* from the height of Bragmar *Mil.*; *rdo-rje-ydán-gyi spó-la* on the top of Gayā *Pth.*; *spó-bo* 1. (top, point =) bud *Ts.* 2. district to the east of Lhasa *Glr.*

སྤྲུ་ཏོ་ *spo - to* 1. **bullock** *C.* — 2. n. of a village in Panyul.

སྤྲུ་རེ་ *spo-re* v. *spor*.

སྤྲུ་བ་ *spo - ba*, pf. and imp. *spos*, vb. a. to *pó-ba*, to **alter, to change**; with and without *γnas* (*W. *sa**): to change the place (of residence), to remove, to shift; also to transpose, transplant; *min spó-ba* to change the name *Mil.*; *gos spó-ba* to change one's dress; *mgo-lús* v. *mgo* extr.; to remove (an officer) to another station; to dismiss (a servant), *W.*, also *B.* frq.; *γzan mkás-pa yód - na spós - pa bzañ* if another skilful (physician) is to be had, it will be better to dismiss (the present one); to alter, to mend, to correct *W.*; *spó-sa* a place newly occupied by nomads *Sch.*

སྤྲུ་ལ་ *spóg-pa*, pf. *spags*, fut. *spag*, to **remove and to bring near by turns** *Cs.*; *Lexx.* w.e. —

སྒྲིགས་ *spogs* gain, profit, *ké-spógs* id.; *spogs byed - pa* to make profit, to gain money; *tson-spógs byéd-pa* to gain money by traffic *Dzl.*; *tson-spógs-la gró-ba Dzl.*; *skyed-spogs* interest (of money); *spógs - su ytón-ba* to give money on interest *Cs.*; **mi-póg lém-pa** *C.* to demand a tax from emigrants or travellers.

སྒྲིག་བྱ་ *spón-ba, spán-ba*, pf. *spāns*, fut. *spān*, imp. *spōn(s)*, (*Ssk. वृच्*) 1. to give up, to declare off, *bdag dan bdag-gir Sambh.* to give one's self up and all that one has; *smān-dpyád mi byéd-par spón-na* if he gives (the patient) over without even attempting a cure *Dzl. 30, 1*; to renounce (all pleasures) frq.; **kód-gu-ru spān mi pód** he cannot give up *Kotgur* (his former residence) or forget it; without an object: *yóns-su spón-ba* (partic.) they (the Bodhisattvas) who entirely renounce *Thgy.*; to shun, avoid, abstain from (faults, sins, certain food) frq.; to reject = *dór-ba: bde-sdug-la spān-blān med* between happiness and unhappiness there was no need to choose (sc. because only bliss prevailed) *Glr.*; *spōn-blān dzin-pa zig-pa* the cessation of every inclination and disinclination, or also, of every interest in choosing or rejecting. — 2. to throw off, to drop, a letter, *pyi-tség* (to omit) the dot after a syllable *Gram.*

སྒྲིག་བྱ་ *spōn - byéd Vaisali*, ancient town near Allahabad, *Tar. 7, 5* and elsewhere.; also *Vriji*, acc. to *Schf.*

སྒྲིག་ *spod* spice *Med.*; *spod dēbs-pa* to season; *spód-can* seasoned.

སྒྲིག་བྱ་ *spód-pa* 1. hermit, *spód-kan* hermitage *Sch.* — 2. vow, *spód-pa nyāms-pa* one that has broken his vow *Sch.*

སྒྲིགས་བྱ་ *spóbs-pa* (*W.* also **spós-pa**), 1.vb. to dare, to venture, *ju-bar mi spóbs-pas* not daring to take hold of *Pth.*, also *Dzl. 22, 4; 23, 16; spóbs-par byéd-pa* 1. id. 2. to enable, empower, authorize *Cs.* — 2. sbst. courage, confidence.

སྒྲིག་ཡོང་ *spom-yór* diffuse (in words), prolix, long-winded, *byéd - pa, smrá - ba, čád-pa Cs.* 'to say circumstantially'.

སྒྲིག་ *spor, spo-ré, steel-yard*; *W.* particularly a little one.

སྒྲིག་བྱ་ *spór-ba, spár-ba*, pf. and fut. *spar*, 1. to lift up, *rdó - rje* the praying-sceptre *Dom.*; (a hatchet) to fetch a blow; *W. *šed spár-la* (or *spár-te*) *rgyob** swing (the hatchet) well and strike! **spár-la čon** run and leap! cf. also *nems*; to raise, promote, advance, *go - pán* in rank *Lex.* — 2. v. *dpór-ba*.

སྒྲིག་ *spol* *Ts.* for **me-mē** *W.* (v. *mes-po*).

སྒྲིག་ *spos* 1. sbst. incense; *bdug - spós* id.; less frq. perfume in general; *byug-spós* sweet-scented water or ointment; *spós sbjór-ba, sgrub-pa*, also *rgyáb-pa* and *rgyág-pa Cs.*, to prepare incense, perfumes, *bdug-pa* to burn (incense); *byug-pa* to cover (with perfume); *rgya-spós, brag-spós, spān-spós*, different kinds of perfume; *spós-(kyi) rén (-bu)* pastil, long and thin straws being covered with an odoriferous substance, which generally consists of pulverized *šugpa*, and sandal-wood, combined with some *gugul*, musk and the like; they are made by the Lamas, and frequently presented to travellers as an offering of welcome. *spós-dkár* frankincense, = *gugul dkár - po*. — *spós-mkan* perfumer. — *spós-čág* incense in pieces or cakes. — *spós-ču*, resp. *čab*, sweet-scented water, diluted ointment, *lis - la byug - pa Pth.*; *spós-čus čag - čág dēbs - pa Pth.* to sprinkle with such water. — *spós-snod Cs.*, *spós-pór* (also *pog-pór*), censer, perfuming-pan. — *spós-tson-pa = spós-mkan*. — *spós-yžón* basin for incense *Cs.* — *spós-šél* (col. **po-šél**) amber. — 2. vb. v. *spó - ba* and *spóbs-pa*.

སྒྲིག་འདྲིས་ *spya-dniós Cs. = yo - byád; Lexx.* *spya-dniós* and *dios-spyád*, as explanations to *ka-ča*.

སྒྲིག་ཀི་ *spyán-ki Mil., Sg., -gi Dzl., -ku, -gu, ku Cs., Lh. *šan-ku*, wolf.* (Wolves, where more frequent, as e.g. in Spiti, commit ravages among the sheep; but are other wise not much dreaded by man). *spyán-mo* female wolf; *spyān-žrüg* young wolf; *spyān - tsān* wolf's den; *spyān - dön* wolf's trap (used in *Sp.*); *spyān-ku nū-ba* the howling of a wolf *Cs.*; *de-spyān Lex.*,

lèe-spyán Stg., *dur-spyán Cs.*, **kyi-cán** *W.*, jackal. — *spyán-dug-pa Cs.*, *spyán-tsér Med.*, thistle, or kind of thistle, mentioned as an emetic.

ཏྲ་བ་ *spyán-ba* 1. sbst. and adj.; *spyán-po* adj., **skill; skilful, clever**, *Lexx.*, *Glr.* and elsewh.; prob. = *γάν(-po)*, q. v.; sometimes confounded with *sbyán-ba*, *sbyáns-pa*, practiced, expert; *rig-pa spyán-bas rtsóm-pa kún-la jug Lt.* the clever man finds his way in every thing; *spyán-ylén Cs.* the clever man and the dunce; *Glr.*: *spyán ylen ma nór-ba òig byed dgos*, prob. to be read *byed*, and to be translated: then it must evidently appear, who is clever and who is stupid. — 2. vb. = *dpýán-ba*.

ཏྲ་ spyad v. *spya*.

ཏྲ་བ་ *spyád-pa* v. *spyód-pa*.

ཏྲ་ *spyan*, resp. for *mig*, **eye**; *spyan bgrád-pa*, *γδάν-ba*, to stare *Cs.*; *spyan gyúr-ba* v. *spyán-pa*; *spyan drén-pa*, rarely *dróns-pa*, resp. for *drén-pa*, to invite, v. *drén-pa*; *spyan jyi-ba* to wipe the eyes; *spyan btsím-pa* to shut the eyes *Cs.*

Comp. and deriv. *spyan-kyug* or *kyug* eye-brow *Cs.* — *spyan-dkyüs* v. *dkyüs*. — *spyan-bskyiñis mdzad-pa* to protect, to preserve the eyes *Sch.* — *spyán-sña* before, with, in presence of a dignitary, *spyán-sñai grá-pa-rnams* the scholars standing in presence of his Reverence *Cs.*; mostly in the termin. case: *spyán-sñar*, as adv. and postp., *rgyál-poi spyán-sñar krid-pa* to lead (another) before the king, frq.; rarely in reference to the first pers.: *nai spyán-sñar òñ* they came to me, before my face (sc. Buddha's) *Dzl.*; less corr. *spyán-sñar mdzépai skúd-ris Mil.* in front (on the fore-part of the shoes) beautifully embroidered figures. — *spyán-cán* having eyes. — *spyan-lèib* eye-lid. — *spyan-čáb* tears, *byin-pa* to shed; *čór-ba* to flow from; also to shed, *rgyál-bu spyán-čáb šór-ro Pth.* the prince shed tears. — *spyan-drén* one who invites, one that calls to dinner. — *spyán-pa Cs.* 1. eye-witness; 2. commissary; 3. *Sch.* overseer;

spyán-du gyür-ba = *dpán-du gyür-ba*, to see, to know; *spyán-pa byéd-pa* to watch, guard, keep, protect, inspect *Sch.*; *bá-glan-gi spyán-pa* cow-herd(?) *Sch.* — *spyan-brás* apple of the eye. — *spyan-mig-bzán* the western 'king of ghosts', v. *rgyal-čén* sub *rgyál-ba*. — *spyan-dmigs Sch.*: 'the object of vision; the inclination of the mind'. — *spyan-smán* medicine for the eyes. — *spyan-rtség* the wrinkles of the eyelids *Cs.* — *spyan-zúr Sch.*, corner of the eye. — *spyan-yzigs*, costly offerings dedicated to the gods, *Mil.*; also applied to presents of food, offered to men, *Mil.*; *búl-ba* to offer such; also *drén-pa*. — *spyan-yás, Sch.*, without eyes, blind. — *spyan-rás, Sch.* the brightness of the eye, a glance of the eye. — *spyan-ras-yzigs W.*; **can-re-zig** *Cs.*: **cen-re-sig* or -*si**, *Ssk.* चक्रलोकिनेश्वर, the other (cf. *jam-dpal*) of the two great half-divine Bodhisattvas of the northern Buddhists, who more particularly is revered as begetter (not creator), redeemer, and ruler of men, and in the first place of the Tibetans, incarnate as king *Sron-tsan-gám-po, Köpp.* II, 22. — *spyán-lam-du* seems to be = *drün-du, spyán-sñar, Mil.* and elsewh.

ཏྲ་ spyi, I. adj. (synon. *tun*, also *dbyiñis*, opp. to *sgos*) 1. **general, relating to all, standing higher than all**: **čim-pon čr**, chief prefect, governor general *C.*; adv. *spyi, spyir(-du)*, less frq. *spyi-la, spyi-na, spyir-gyis*, **generally, in general**, frq. followed by *sgos(-kyis)*, *kyád-par*, **in particular, singly**; also like *cum tum* in Latin; *spyi dan dir*, generally, and here, in this work, *Wdn.*; *spyiñi sdom*, v. *sdom*; — *spyiñi kog ji dan ji bzin-du* (?) *Sch.*: 'according to general custom'. — 2. **all, C.**; *thá-Kañ spyiñi bstan-srññ Glr.* — 3. for *spyi-bo*, v. below. — *spyi-sgra Cs.*, **general meaning**, more corr. *sgra-spyi, Was.* (294), **general expression**. — *spyi-γčér, spyi-ter Cs.*, bald-headed. — *spyi-tór* = *gtsug-tór Lex.* *spyi-tóg*, property of the community, common property; *W.*: **pi-tog-ne ton** bestow it out of the common funds! — *spyi-gdugs*, v. *sgos*. — *spyi-pa, head, chief, leader, superintendent, Sch.*;

spyi-dpon, much the same, v. *sgos*; *spyi-bo*, 1. (rarely *spyi*), **crown of the head**, top, *spyi-bor kúr-ba* to carry on the head; — *spyi-bos pyág-tsal-ba* to bow down bending the head; *zabs spyi - bor lén - pa*, frq., to place the foot of a superior on one's own head; *dei spyi-bo-nas byúg-nas*, pouring over his head, anointing him, *Domañ*; more frq.: *spyi-bo-nas dbaň skúr-ba*, v. *skur-ba*; *spyi-bo-nas dbaň bskúr-bai rgyál-po*, the anointed king; *spyi-glugs*, the vessel used for anointing (resembling a tea-pot). — 2. the end of a piece of cloth, *dar-yúg-gi*, *Glr.* — 3. name of a king of China *Glr.*; *spyi-min* common appellation: *dkor ni nór-gyi spyi-min*, 'dkor' is a general word for property, *Lex.* — II. often incorr. for *či*, also *dpyi*.

སྟི་ spyi-ti, a fantastic, mystical doctrine of *Urgyen-Padma*, *tég-pa čén-po spyi-ti*, *spyi-ti yóg-brdai dkyil-kor Pth.*; *yán-ti*, another of his doctrines.

སྟི་བོད་ spyi-brtöl, *Cs.*: **impudence, impertinence**, *Sch.*: **lewd**; *spyi-brtöl-can*, impudent; *spyi-brtöl byéd - pa*, to be impudent *Cs.*

སྟི་ spyin - ba, pf. *spyiis*, imp. *spyin(s)*, the vb. a. to *byin - ba*, to sink, to lower, let down, dip under; *čur*, *Lexx.*

སྟི་ spyin (W. *(s)pin*), **glue, paste**: *spyin skól-ba*, to manufacture glue; *skúd-pa* (*Sch.* also *bdár - ba?*) to spread glue on; **pin dan jár-čé* W. to glue; *ko-spyin*, glue made of skins, *nya-spyin*, fish-glue, isinglass; *bág-spyin* paste or rather a kind of putty, compounded of flour and glue; *rá-spyin* glue made of horn; *ša-spyin*, meat-jelly; *spyin-por* glue-pot.

སྟི་མས་ spyims (? čims), *Ld.* = *spyi*; *čimsi min* = *spyi-min*.

སྟི་ spyir v. *spyi*.

སྟི་པ་ spyil - po, 1. hut *Mil.*, *Pth.*; *rtsai*, thatched hut *Lex.*; *spyil - bu*, id.; *lo-mai spyil-bu*, hut constructed of twigs, fastened together on the top, **arbour**; a cot, a mean house. — 2. inmate of such a one, *Cs.*; also *spyil-pa*, fem. -*ma*.

སྟི་པ་ spyiug-pa, pf. *spyugs*, imp. *spyug(s)*; to expel, to turn out, to banish; *yül-nas* out of the country; *yul gžán-du Glr.*; *má-la, mfar* into the neighbouring country, over the frontier (v. *mfa*); when the place of banishment is named, the otherwise faulty spelling *bèug-pa* is allowable; v. *jüg-pa*.

སྟི་པ་ spyó-ba, pf. and imp. *spyos*, to blame, to scold *Dzl.*; *čün-ma rtág-tu spyó-žin*, as my wife is always scolding; *čes spyós-so* thus they spoke in a blaming way, *Dzl.*; *Cs.* also: to mock, to ridicule(?). *synon.* *γsè-ba*.

སྟི་པ་ spyón-ba = *dpyán-ba*.

སྟི་པ་ spyód-pa, I. vb., also *spyád pa*, pf. *spyad*, *Ssk.* **འཇུག** 1. = *byéd-pa*, to do, to act, v. *tsáns-par*, yet gen. with an object in the accus. to accomplish, perform, commit; *sdig-pa*, *sdig-pai las*, *dgé-ba*, *dká-ba* (v. *dká-ba*), *čos spyod-pa*; *mi-dge-ba dé-dag spyód-na* if one commits these sins *Thgy.*; *bdag či spyád-pas dir skyes*, what having done, or because of which doing of mine am I re-born here? *Dzl.*; even like *byéd-pa* = to be, *mia-óg spyód-pai báns Glr.*, simply = subjects; rarely c. dat.: *sdig-pa bá-žig-la spyód-pa*, *Thgy.*, *dgé-ba bču-la*, *Dzl.*, denoting a habitual doing; cf. *zá-ba*. — 2. to treat, to deal with, *zas-skóm légs-par spyód-pa*, (to deal with) food and drink in the right manner *S.g.*; gen. with the dat.: *žin-la lhu-ru spyad*, the fields were disposed of in lots, divided *Glr.*; hence gen. to use, to make use of, to employ, to enjoy: *bá-glaň nyin-par* to use an ox during the day (for ploughing) *Dzl.*; *yun-rin-dus-su bdé-bar spyad kyaň*, even if one has long and in tranquillity used, enjoyed (this world's goods), *Thgy.*; so frq. with *lóns*: *lóns-spyod-pa*; to have for a sphere of activity, v. *mká-spyod*, *sá-spyod*, *sa-óg-spyod*; also a euphemism for sensual indulgence: *bud-méd-la spyód-pa* to use, to cohabit with, a woman, *Dzl.*; *mi-rigs-par* or *lóg-par*, to violate (a woman) *Thgy.* & others; *dga mgúr spyód-pa*, of a like meaning; the

སྤྲོད་པ་པ་ *spyód-pa-pa*

other synonymous phrases: *dod-lóg spyód-pa*, *mi -ós-pai spyód-pa byéd-pa*, *Glr.*, *nyál-po*, *čágs-pa*, *krig-pa spyód-pa*, belong by their construction properly to 1; so also: *bud-méd brgya spyod nus* he can get done with a hundred wives, *Lt.*

II. sbst. 1. **action, practice, execution**, opp. to *ltá-ba*, theory. esp. in mysticism, v. *sgóm-pa*. — 2. **activity**: *spyód-pa šin-tu dóg-par gyir* - to they were much restrained, narrowly watched *Glr.*; *séms -kyi spyód-pa* seems to be: faculty of mind, *Wdñ.* — 3. **way of acting, conduct, course of life**, = *spyódlam*; *byañ-čub-séms-dpai frq*; *nán-* or *nyés-spyod* bad actions, *bzán-* or *légs-spyod* good actions *Cs.*; *spyód-pa žib-pa*, 'the strict', a monastic order *Pth.*; **behaviour, deportment**, frq.: *spyód-pa rtsñ-ba*, rude, rough, in manners *Glr.*; *spyód-pas skád-čig kyañ mi tsugs*, of an extremely variable conduct (lit. not for one moment the same) *Glr.*

Comp. spyod-*grós* gait and deportment *Mil.* — *spyod-nán* = *nán-spyod*, *spyod-nán byéd pa*. — *spyód-tsul*, *Sch.* = *spyód-pa* II. *spyód-yul*, **sphere of activity**; *kün-gyi spyód-yul di ma lags*, that is not a thing to be attempted by every body *Mil.*; *mčón-bai spyód-pa* range of vision *Tar.*; cf. गोचर. — *spyód-lam*, 1. **demeanour, deportment, mode of life** frq.; 2. **good behaviour, graceful demeanour, noble deportment**; otherwise *spyód-pa mdzės-pa*; hence *spyód-pa dañ ldán-pa*, *spyod-ldán* of genteel manners *Dzl.*; *spyód-pa dañ mi ldán-pa Dzl.*, *čod-nán-čan* *W.*, *čö'-lóg jhé-ken* *C.* **rude, unmannerly, ill-bred, disobedient**. 3. *Med.*: **diet**, and more particularly **bodily exercise**; *zas-spyód*, food and exercise. 4. **attitude**: *spyódlam rnam-bži* the four attitudes of sitting, lying, standing and walking.

སྤྲོད་པ་པ་ *spyód-pa-pa* v. *dpyód-pa*, extr.

སྤྲོད་པ་ *spyod-pad* or *dpyod-pád* (spelling not quite certain), pronunc.: *čö'-pe*, **lemon, citron** *C.*

སྤྲོད་པ་ *spyón-pa*, rarely for *byon-pa*.

སྤྲོད་པ་ *spyóm-pa*, pf. *spyoms*, **to boast, to exhibit with ostentation**, e.g. virtues,

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སྤྲི་སྤྲི་མ་རྩ་ཡ་ *spri-sti-ma-rdza-ya*

(the Greek *καρχαῖοι*). Notwithstanding the detailed explanations of the *Lexx.*, the word is after all so little known, that I never met with it in books, nor heard it used by the people. — *spyoms*, sbst., **self-praise, boasting** *Zam.*

སྤྲི་ *spra*, monkey. *Mil.*, prob. the large dark-gray, long-tailed monkey of the southern Himalaya; *sprá-mo*; *spra-prág*.

སྤྲི་(ར)ཆལ་ *spra-čál* v. *pra-čál*; *spra-tél* v. *tél-pa*.

སྤྲི་པ་ *sprá-ba*, I. sbst. *W.* *šrá-wa*, **spunk, German tinder**, prepared of the fibres of a thistle (*Cousinia*); *spra-mé*, glowing tinder, *Pth.*; *gyi ni sprá-ba dkár-por yyogs*, white-nappy, as a botanical term, *Wdñ.*, the colour of the tinder, referred to, being a light gray; *sprá-bai tóg-gu* a medicinal herb *Wdñ.*

II. vb. pf. *spras*, imp. *spros*, 1. **to adorn, to decorate**: *rgyán-gyis frq.*, *mtsán-dpes Mil.* and elsewh. — 2. *řes spras*, *Lex.?* *sprá-ba byéd-pa* **to love, to caress**. — 3. perh. identical with *šrá-če(s)*, **to empty** (a dish). — 4. *spra krid-pa* **to lead, to direct right**. — Cf. also *ytsañ sprá-wa*.

སྤྲི་ཆེ་པ་ *spra-tsil*, *Med.*, *C.* **wax** (*W.* *mum*).

སྤྲི་པ་པ་ *sprág-pa* v. *sbrág-pa*.

སྤྲི་པ་ *sprán-ba*, *Cs.*, **to beg**; (the verb I never met with, and *Zam.* explains the sbst. only by *nor-méd*); *sprán-po*, **beggar**, *Dzl.*, *Glr.*, frq. (*Wis.* 'filou', rather bold, though not far from the truth); *šan-lón* *C.*, id.; *sprañ-rgán Mil.*, an old beggar; *rdzús-mai sprán-po* a sham-beggar *Glr.*; *sprañ-prág* beggar boy; *sprañ-bán* mendicant friar *Glr.*; *sprañ-zás* beggar's livelihood *Mil.*; *dkar-sprañ* begging for lenten food, also such food obtained by begging, v. *dkar-zás*; *skyur-sprañ* begging for beer *Mil.*

སྤྲི་པ་ *sprád-pa* v. *spród-pa*.

སྤྲི་སྤྲི་མ་རྩ་ཡ་, སྤྲི་ཆེན་ *spri-sti-ma-rdza-ya*, *si-čén*, n. of the emperor of China, during whose reign Buddhism was introduced into that country,

Glr.; acc. to Chinese accounts: *Ming-ti*, 58—76 after Christ.

ལྷོ་མ་ *sprī-ma*, *spris-ma*, *sris-ma*, *W.* **sri**, **cream**, and other fatty substances, gathering on the surfaces of fluids; ལོ་མ་ *spris*, *Lt.*, ཞོ(ཤི) - *spris*, *Wdn.*; gen. ལོ་སྒྲི, cream (of milk); རྩུག་སྒྲི, the greasy surface of soup; ditto of urine *Med.*

སྒྲུབ་པ་ *sprin-ba*, pf. *sprūs*, **to send a message, to give information, to send word**; རྩུག་པ་ *prin*, tidings *Dzl.*; ཞེས་ *sprin* - *no* so I send him word *Dzl.*

སྒྲི་ *sprin*, **tin**, *Ld.* **srin**, *Bal.* **spin**, **cloud**, also as an emblem of transitoriness frq.; **srin* རྩུག་, *Kor**, *W.*, clouds are spreading; *sprin-gyi* རྩུག་-ས་ from between the clouds *Glr.*; གློག་-*sprin* thunder-cloud *Glr.*; རྩུག་-*sprin* rain-cloud; རྩུག་-*sprin* cloud tinged with rainbow colours *Pth.*; *mig-sprin* v. this; *lhó-sprin* a southern cloud, picturesque expression, the clouds in Tibet generally coming from the south *Mil.*; *sprin-skyés* lightning; *sprin-dmár* clouds reddened by the sun, morning or evening red; *sprin-pün*, *sprin-tsógs*, an accumulation of clouds; *sprin-gyi* རྩུག་-ལྷོ་ the messenger of the clouds, Meghadūta, a poem by Kalidāsa *Tar.*

སྒྲི་ལྷོ་མ་ *sprīs-pa* **to be hungry** *Sch.*

ལྷོ་མ་ *spris-ma* v. *sprī-ma*.

ལྷོ་མ་ *sprū - ma*, *Cs.*, hellebore; *sprū-dkár*, -*nág* *Med.*

སྒྲུག་པ་ *sprug-pa*, pf. and imp. *sprugs*, **tug-pa**, *W.* **srug-čē** **to shake, to shake off, to beat out**, *rdul* dust; **to stir up**, *rdul-tsub*, **to raise**, whirl up dust; *lus sprug-sil-ba*, *lus sprug-sil byéd-pa* *Glr.*, to shake one's self (used of horses); fig. *nus mtu rtsal sprug-pa*, to strain every nerve, to work with might and main *Pth.*; **to shake about, to stir up** (synon. **sruł-čē*, *rum-čē** *W.*); *Cs.* also: to rub, to scratch, to brush??

སྒྲུབ་པ་ *sprul-ba* (cf. *prul-ba*), **to juggle, to make phantoms (sprul-pa) appear, to change, to transform** (one's self), which according to the doctrines of Buddhism is the

highest acquisition of any man, that by his own holiness has assumed divine nature, viz. as long as he is capable of acting, not having yet been absorbed into the blessed state of nothingness. This power of transformation on the part of the Buddhist is the evidence of what he understands by divine omnipotence; but as this conception is a mere product of fancy, it varies in its import. On the one hand it is opposed to reality, *dños*; thus e.g. beings, whom no Buddha could convert through his personal agency, *sku-dños-kyi sgó-nas*, are converted (acc. to *Pth.*) *sprul-pai tábs-kyis*. Frequently Buddha avails himself of jugglery, *rdzu-prul ston*, converting thousands of beings in a trice, *Dzl.* & elsewh.; further: *drag-poi sprul-pa byás-pa yin* *Glr.*, I caused terrifying phantoms to appear, viz. the spectral bodies of executed culprits, in order to scare the rude Tibetans into the way of virtue. From the foregoing it is evident that the term in question by no means conveys the scriptural idea of **a creative and miraculous power**; the Tibetan, however, when he becomes acquainted with christianity, is always apt to substitute his *sprul - pa* or *rdzu-prul*, and *sprul-ba* for it. On the other hand, a real and material existence is as often attributed to a *sprul-pa*, when it designates the incarnate and embodied person, the Avatāra of a deity, (Mongol. Chubilgan), who like any human being is capable of acting, and exerting an influence on the material world around him, or of suffering by it, without any docetic admixture. Occasionally it is also to be translated by **emanation**: *yán-sprul*, emanation of the second degree, i.e. one emanation going forth from another; *nyin - sprul* or *ysum-sprul*, an em. of the third degree *Pth.*; *sprul-pa gyéd-pa*, to let emanations go forth, *Lexx.* — Further: *sprul-pa mkyén-pa*, to be an adept in the art of *sprul-pa*, i.e. witchcraft, *Glr.*; *ri nyis sprul-te* producing two mountains by magic, *Dzl.*; ... *mtó-ba* ... *bzugs-pa sprul-nas*, changing himself into a high enthroned person, *Dzl.*; *dge-*

slón zig-tu, transforming himself into a friar, *Dzl.* frq.; *dúd-gro tsim-par sprül-ba*, to satiate animals by fictitious food *Dzl.*; *tams-èd sprül-par düg-pa*, these were all metamorphoses, mocking phantoms, *Glr.*; *skulüs-kyi sprül-pa brgya-rtsa-brgyád mdzád-de* or *sprül-te*, to centuple one's self, *Glr.*; *sprul-pai rgyál-po*, the phantom-king, viz. Buddha, Avalokitesvara, or some other divine person, incarnate as a king; *gañ-la-gaṇ-dül-gyi sprül-pa*, all-converting Avatara, frq.

མྱོ་ spre, gen. *spreu*, rarely *sprel* (*Ld.* **šreu*; *sprü**). **monkey**, of a grayish yellow brown, common in the forests of the southern Himalaya, (cf. *spra*); sometimes a distinction is made between *spre* and *spra*, in which case the former is the long-tailed monkey. — *spré-mo*, female monkey, *Cs.*; yet also *spreu žar-ma*, a blind female monkey, *Dzl.*; *spre-ńrug*, young monkey. — *spre-rtśéd*, apish tricks; foolery.

མྱོ་ spró-ba I. vb. pf. *spros*, prop. the transitive of *ńró-ba* to make go out, to disperse, to spread; gen. however intransitive: 1. to go out, to proceed, to spread, of rays of light, of the wind, *Wdn.* — 2. fig. to enlarge upon, by way of explaining, representing, *Zam., Pth.*; *ńgè-las sprós-pa*, *Was.* (115), enlarging (proceeding) from the number one in an ascending progression of numbers; *rnám-par sprós-pa*, to have come to a full development and restoration from the consequences of sins, *Stg.*

II. 1. vb. (pf. unaltered), to feel an inclination for, to delight in: *dgé-ba-la*, in virtue, *Dzl.*; *byá-ba gán-la yaṇ spró-ba čuñ*, feeling little inclination for doing any thing, *Thgy.*; *bsád-par spró-ba su yaṇ ma byuñ*, none was found that had a mind to kill, *Stg.*; so also *Tar.*; to be willing, to wish, *Tar.*; in an absolute sense: *sems*, or resp. *fugs*, *spró-bar gyir-ba*, to get cheerful, merry, *Mil.* — 2. sbst. joy, cheerfulness: *spró-ba skyéd-pa*, to feel joy, pleasure, *Dzl.* and elsewhere; *spró-ba skyé-bai ńyir-du*, for an encouragement, for a comfort, *Glr.*; *spro-sin-ba* *Sch.*, great joy (cf. *sin*); *spro-sin-gé-*

ba, *Sch.*, to one's wish(?); *spro ši-ba*, *Sch.*, 'not to be joyful', lit. the cessation of joy; *spro tün-ba*, 'short cheerfulness', i.e. a passionate disposition; or as adj. **passionate, irascible**, *Wdn.*; *dga-spró*, joy, *dga-spró dpag-tu-méd-pa tob*, he got into a most cheerful humour, *Mil.* — **to-kán**, *C.*, pleasure-house, summer-house, pavilion; *spro-séms* and (*Ld.*) **spro-sés*, *šro-sés**, joy; *spro-séms*, *Thgy.* also youthful joy, alacrity, cheerfulness in working, readiness to act.

མྱོ་མ་ spróg-ma; *Sch.* *spós-kyi spróg-ma*, little box for frankincense.

མྱོ་ཁྱུ་ spróg-žu v. *ńrog*.

མྱོ་པ་ spród-pa, secondary form *sprad*, the vb. a. of *ńrod-pa* (by the illiterate it is often used for *ńtod-pa*, not very current in common life) 1. to bring together, to put together, to make to meet: *ńai blá-ma-la spród-do*, we will bring you together with our Lama, *Mil.*; so also resp. . . *ńyis žal spród mdzád-pa*; in another passage *de dan žal-spród-du bžugs-šin* prob. means sitting exactly opposite to one another, (a whimsical idea, relative to two idols many miles distant from each other; possibly it should be read *ńtod-du*); *bdag-čag spród-čig*, bring about a meeting between our two parties! *Dzl.*; *ńyul* or *táb-mo*, to commit a battle; *rál-ka*, *Ma.*, to put the edges of the swords together, prob. meaning the same; *mteb spród-pa*, to put the finger to the bow-string, *Glr.*; **lág-tò téb-tò kál-wa**, to suspend by the thumb and big toe, a kind of torture in *C.* (The special meaning: to cohabit, *Cs.* never came to my notice). — 2. to deliver (a letter, message) *Pth.*; *spár-mor*, *lág-tu*, *Lex.*, to put into one's hand; to set, to put, to propose, **gyugs*, *ldem**, a task, a riddle, *W.*; to pay (cf. *ńrod-pa*), *ńyir spród-pa*, to repay. — Moreover: *ńó-sprod-pa*, to explain, *don dan spród-pa* seems to signify the same in *Mil.*, *Pth.*; *brdá-sprod-pa*, to explain, to describe v. *brda*; *brda-spród*, *ibid.* seems to denote grammar.

མྱོ་པ་ sprós-pa. 1. pf. v. *spró-ba* I. — 2. business, employment, activity; *Cs.*:

'spros - pa - ñan, busy, **employed, occupied**; sprós-bñas, id.; ñós-kyi and ñig - rtén - gyi sprós - pa, spiritual and secular business'; Sch.: 'spros kun, all-affairs'; I met only with

sprós-pa méd-pa or ñód-pa, or spros-brál, denoting the state of an absolute inactivity, such as belongs to Buddha in the state of ños-sku, (v. sku 2) Pth., Mil.



ཨྲ་པ་ 1. the letter *ph*, aspirate, the English *p* in pass. — 2. num. figure: 14.

ཨྲ་པ་ I. vulgo ཨྲ་པ་, ཨྲ་པ་, *phá-pa*, *phá-pa*, (Cs. also ཨྲ་ཏ་ *phá-ta*) 1. **father**, resp. *yab* (yet also *phá* is used, e.g. when Milaraspa is addressed by his female disciples, as well as in prayers to defunct saints Mil.) — 2. a male, not castrated, animal (vulg. likewise *phá*). **Comp.** *phá-glán* bull. — *phá-rjes-bu*, Sch., a child born after its father's death. — *phá-rtá*, stallion. — **phá-nór**, patrimony C., W. — *phá-spád* (Sch. also *phád*) v. *spad*; *phá-spún* v. *spun*. — *phá-phág*, boar. — *phá-má*, parents, *phá-má-la gús-pa*, Stg.; **phá-ma-méd-ñan**, W., orphan; also father or mother, parent; *phá-má-yèig-pa*, brothers and sisters born of the same parents. — *phá-mín*, relations on the father's side; *btsún-moi phá-mín bós-so*, Gtr., he invited the relations of his wife's father; *phá (dan) mēs (-po)*, ancestors; *phá-mēs ñi-bai dón-du*, for the (defunct) ancestors, Wñ.; — *phá-tsáb* 1. foster-father, guardian, Sch. 2. father to a country(?). — *phá-tsán*, Mil. 1. cousin by the father's side (patruelis) C. 2. also = *phá-spún*(?). — *phá-yñi* = **phá-nór**, C. — *phá-yán*, Sch., step-father; — *phá-yúl*, fatherland, native country, frq.; *phá-yúl-la čágs-pa* or *srég-pa*, love of country. — *phá-yyág*, yak-bull. — *phá-yyár*, step-father, foster-father, Cs. — *phá-rá*, he-goat, buck.

II. root for the terms: **beyond, onward, farther on**; *phá-ga*, the opposite side; *ču phá-gar tón-nas*, to get to the opposite bank or shore, Mil. (not frq.). — *phá-gi*, 1. that

which is on the other side, Sch. 2. C., also Pth., Mil.: **yonder**; *phá-gi ri de*, that mountain yonder, Pth. 3. col.: **he**. — *phá-gir*, **there, thither**. — *phá-ños* = *phá-rol*, *phá-rol-tu* Lh. — *phá-mta*, the other end, the other boundary, Cs.; *phá-mta-méd*, without boundary, endless, Cs. — *phá-phyogs* C. = *phá-ga*. — *phá-tsád*, *phá-zád*, **distance**; *phá-tsád čig-na*, at a small distance (from the town), Pth.; *dé-nas phá-zád čig-na*, a bit farther on, Dzl.; *phá-tsád čig-tu tón-nas*, stepping a little aside, Pth.; *phá-zád gró-ba*, to go on, Dzl. frq. — *phá-ri* the mountain on the other side. — *phá-rol*, in B. very frq. 1. **the other side; opposite side, counterparty**. 2. for *phá-rol-pa*, *-na*, *-tu* v. below; *phá-rol-tu*, over to the other side, *skyél-ba*, to carry, *phýin-pa*, to get to the other side, esp. in reference to the Mahāyāna doctrine of crossing the stream of time to the shore of rest; of Nirwāṇa; gen. as sbst. = पारमिता, means of crossing (Was. **perfections, Kōpp. cardinal-virtues**); gen. six of them are reckoned: *sbyin-pa*, *tsúl-krim*s, *bzód-pa*, *brtson-grüs*, *bsam-yrán*, *ñes-ráb*; sometimes only five, at other times even ten, by adding *ñabs*, *smón-lam*, *stobs*, *ye-ñes*; *sbyin-pai*, *ñes-ráb-kyi phá-rol-tu phýin-pa*, to have stepped over or crossed by means of beneficence, wisdom etc. (or more naturally: to have got to the end of beneficence etc., to have fully achieved, accomplished it; sbst. the full accomplishment of etc.). — *phá-rol-na*, adv., **on the other side**; postp. e. gen. **beyond, behind**, with regard to space, *Sambh.*; **extending**

beyond, both as to the future and the past, e.g. *bskál-pa gráns-med-pai pá-rol-na*, innumerable Kalpas ago, frq.; *pá-rol-pa*, 1. one living on the other side. 2. also *po*, enemy, adversary, *pá-rol-pai rgyál-po*, *pá-rol-pai dmag*, *pá-rol-gyi dmag-tsógs*, the hostile king, hostile army; *pá-rol yón-pa*, to vanquish the enemy; *pá-rol - gyis mi tsúgs-par gyúr-ba*, not to be molested by the enemy. 3. also *po*, the other; the neighbour; *pá-rol-gyi lén-pa*, to take away the neighbour's property; *pá-rol-gyi rdzas, yobyád, nor, Stg.*; *pá-rol yón-pa, Tar.* 12, 20: excelling others, *Schf.* exceedingly. — Cf. also *pár* and *pán* II.

པ་གུ *pá-gu*, *Sch.* wall; edge, border; in two passages of *Glr.* the latter meaning does not suit at all, and the former not well; rather: tile; v. *pag*.

པ་ཏིན *pá-tin*, *W.*, sweet dried apricots, in *C. *na-ri-kám-bu**, in Hind. خويانی, in Russia *bokhari, bokharki*, also called Persian fruit, much exported from Balti, Kabul, and other countries of western Asia.

པ་ཏིལ *pá-til, pa-til* (*Ar.* فتيلة *W.*, lunt, match; **dug-čé**, to light (a match).

པ་བ་དགོད་དགོད *pá-ba-dgo-dgó*, puff-ball, bull-fist (a kind of fungus) *Wdn.*

པ་བོན *pá-bón*, *Glr.* and elsewh., *C.*, *pá-lón Pth.*, *Bal.*, *pá-lón Ld.*, a large rock or block, above ground.

པ་ཡན *pá-wán*, 1. bat (animal) *Lt.*, *Thgr.*, *C.*; **po-loñ-hel-kyi, pá-wañ-ññ-kyé, -ññ-kyi**, *W.*, **pá-wañ-tár**, *Sik.*, id. (= *bya-wañ*). 2. *rdo pá-wañ*, *Ssk.* *sālagrāma*, amonite.

པ་ར *pá-ra*, 1. breeding-buck. — 2. v. *pár-ba*.

པ་རན *pá-rán*, 1. also *pé-rán*, = **pí-lín**, *C.*, Feringhi, European. — 2. vulg. venereal disease.

པ་རི *pá-ri* 1. *Lh.*, a coarse covering or carpet. — 2. a mountain on the other side.

པ་ལ *pá-la* *Ssk.*, fruit, *Lt.*

པ་ལམ *pá-lám, rdo-rje-pá-lám*, diamond, *Lt.*

པ་ལི *pá-lí*, shield, buckler.

པ་ཤོད་ཤོད་ལྷག *pá-šodšed.dug*, he changes colour, turns pale, with consternation, *Ld.*

པག *pág*, I. v. *pag*. — II. in *B.* gen. *pág-pa*, swine, hog, pig (introduced into *C.* from China, and largely consumed; in *W.* somewhat known from India, **ri-pág* and *lün-pág** being distinguished as the wild boar and the tame hog); *pág-pai sna, Glr.*; *rús-pa, Med.*; *būd(?) Lt.*; *pág-gi ydon*, a pig's face, *Sambh.*; *pá-pág*, not castrated, *pó-pág*, castrated boar; *mó-pág*, sow. — *pág-kyu*, herd of swine. — *pág-mgo*, 1. boar's head (a valued protective against demons, it being hid in the ground under the threshold of the door). 2. *Sg.* fol. 26, it seems to be a mineral used in medicine. — *pág-rgód*, wild boar. — *pág-mče*, tusks of a boar. — *pág-tün*, *Sch.*: a large boar(?). — *pág-pírüg*, young pig. — *pág-ma*, *Sch.*, gelded hog. — *pág-mo*, 1. sow. 2. a goddess v. *rdo-rje*. — *pág-tsán*, pig-sty. — *pág-tsil*, hog's lard; bacon. — *pág-tsógs* = *pág-kyu*. — *pág-rdzi*, swine-herd. — *pág-zé*, hog's bristle, *Wdn.* — *pág-yar-ma, Sch.*, the fattening of pigs(?) — *pág-ril*, pig's muck(?) *Lt.* — *pág-ša*, pork.

III. (*Cs. pág-ma*), something hidden; concealment: *pág-na mi yód-pa*, a man concealed behind, *Dzl.*, *pág-gam gru zig-tu*, in a corner, in obscurity, *Dzl.*; **tsá-big pág-la yod**, it is somewhat hidden, cannot be seen well (from this place), *Ld.*; **pág-la zá-čé**, to eat (dainties) by stealth, *W.*; *nyi-ma rii pág-tu gró, Thgy.*, the sun hides himself behind the mountain; *sgo-pág-nas bltás-pas*, to watch, spy, lurk behind the door, *Glr.*, v. also *jab, pa*; *pág nyan tán-čé W.*, to listen. — **pág-sté**, *W.* (a hidden paring-axe v. *sté-po*) plane; **pág-sté gyáb-čé, dūd-čé, šrúb-čé**, to plane. — *pág-tson*, smuggling, *čó-čé*, to smuggle, *W.* **tán-kan**, smuggler, *W.* — *pág-ra*, parapet. — *pág-rágs*, rampart, intrenchment. — *pág-lám*, secret path (of smugglers). — **pág-süg**, bribery, *C.*, *W.*; **pág-süg tán-čé**, to bribe; *zá-čé*, to accept a bribe, *W.*

ཕག་ཕག་ *pag-pág*, the name given in *Pur.* to *Codonopsis ovata*, the thick roots of which plant are cooked like turnips or ground and baked; v. *klu-mdúd*.

ཕར་ *pañ* I. *pañ* (*pañ - ma*, *pañ - bu* Cs) **spindle**; *pañ - ló*, 1. the **whirl** of the spindle. 2. *śín-rtai pañ-ló*, **waggon wheel**, *Dzl.*

II. v. *pañ*.

ཕར་ལྗོ་ *pañ-gró*, *Sch.*, the belly or body of a stringed instrument.

ཕར་བ་ *pañ-ba*, *páns-pa* (*Glr.* also *póns-pa*, *prov.*) **to save, to spare, to use economy**: *srog* to spare one's life; *mi-páns-te* or *-par* e.g. *búl-ba*, to give largely, not sparingly; *pañ-sems*, **thriftiness**; *pañ-sems-can*, **thrifty, frugal**; **pañ-sem čo-čé**, *W.*, **to be thrifty, frugal**.

ཕར་མ་ *pañ-ma*, **a medicinal plant**, *Med.*

ཕར་མེད་ *pañ-méd*, stated to be = *rin-méd*, *Ts.*

ཕར་ལོ་ *pañ-lo* v. *pañ* I.

ཕར་ལོང་ *pañ-lón*, **vertebra(?)** *S.g.*

ཕལ་ *pač* *Ssk.*, an unmeaning sound, frequently used in magic spells, on which subject *Milaraspa* speaks rather obtrusely.

ཕལ་ *pad*, **a large bag or sack**, *rás-pad*, *rál-pad*, *rtsid-pad*, sack of cotton cloth, goat's hair, yak's hair; *pad - ká*, *-skéd*, *-mfil*, **the mouth, middle, and bottom** of a sack; *pad-gán*, a full sack, a sackful; *pad-stón*, an empty sack; *pad-snam*, sack-twine, sack-cloth; *pad-tsa*, very coarse sack-cloth.

ཕན་ *pañ* I. *sbst.*, **hanging ornaments, lappets** of silk, similar to the decorations of our tent-cloths, awnings etc., *ka-*, *sgo-*, *yduñ-pán*, on pillars, doors, beams; *pañ-ydugs*, a parasol so decorated, *S.g.*

II. = *pa* II., *gen.* in the combination of *pañ-čád* (*Glr.* also *pañ-čöd*), also *pañ-la* or *pañ*, **towards, until**: *dá-čì-nas dá-lta pañ-la dar čig soñ*, from 'but just' till 'just now' a moment has passed, *Thgy.*; *ná-nin-nas da pañ-čád lo yčig son*, *Thgy.*; **da pañ**, **until now**, *C.*; ... *nas diñ-sañ pañ (-la)* *Glr.* from ... till now; *pyi-ma pañ-*

čád-du gró-bayin, I am proceeding towards the future, *Thgy.*; *pañ-čád* also **beyond**: **de pèn-čé' ma dō** *C.* do not go any farther than that place; combined with its contrary *tsun*: *pañ-tsun(-du) gró-ba*, to walk to and fro; there and back; to walk past, *frq.*; *pañ-tsun-du púl-ba*, to push hither and thither, *Glr.*; *pañ - tsun mñun - pai ytam*, assurances of mutual friendship, *Glr.*; *pañ-tsun yčig-gis yčig-la yi-ge ytón-ba*, *pyag byéd-pa*, *ynód-pa byéd-pa*, mutual correspondence, m. greetings, m. encroachment; *pañ-tsun sdur-ba sdébs-pa*, to compare with one another, to mix one with the other, *Zam.*; *nyis-nyis-dag pañ-tsun-gyi dra-ba yi-ge*, two equal letters (*ä*, *ā* etc.) at a time *Gram.*: *ma-pañ-gi gram pañ-tsun-du* on each of the two shores of lake *Ma-pañ*, *Mil.*; *don pañ-tsun bsdü-rgyu yód-pa*, **correlative terms**, having reciprocal relation, *Gram.*: *pañ-tsun tor-ba*, **to scatter, to disperse**; *pañ-tsun-dag*, *Cs.*, both parties.

III. v. the following articles.

ཕན་ཏིལ་ *pañ-dil* *W.* **kettle, pot** (of tinned copper, the common cooking-vessel in Tibet and India, having the shape of a broad urn); in *C.* **zans(-bu)**, *Pers.* and *Hd.* *دینچی (dēgčì)*; *pañ - čuñ*, a small vessel of that kind.

ཕན་པ་ *pañ - pa* I. *vb.* **to be useful**: *de ni bdag-la mi pañ*, that is no more of use to me; *pañ-par mi gyur*, it will be of no use; *bu čis ná-la pañ-par dka*, this son will hardly be useful to me, *Glr.*; *pañ-par dgá-ba-rnams*, such as wish to make themselves useful, they who are ready to serve, *Thgy.*; *bgród-la pañ*, useful for learning to walk, *Lt.*; *nad kün-la pañ-pa yin*, that is good for all diseases, *Lt.*; *nai nád-la pañ-pa yin-pas*, because I have recovered, *Glr.*; **pañ soñ**, it has helped, it has got better; ... *na pañ*, if ... , then I shall get well, *Glr.*; *pañ-pa žig srid*, recovery might be possible, *Pth.*; *mi pañ*, it is useless, = **hurtful**; also: **it is not enough**, *Mil.*; *mi pañ-par död-pa tams-čád*, all the malevolent, *Domañ*: *ká-la pañ*, lit. 'it is a mere en-

joyment of the mouth', i. e. an outward, temporary enjoyment or advantage; hence *pán-pa* and *pán-pa yin-pa*, adj., **useful**: *pán-pai don*, a useful thing, valuable possession, frq.; *bdag nyon-móns-pa-las pán-pai don med*, after all it is of no use to me in my misery, *Dzl.*; *bslab-bya pán-pai tsig*, a wholesome instructive word, *Glr.*; *pán-pai grós*, useful advice, *Dzl.*

II. sbst. **use, benefit, profit**: *bstán-pa-la pán-pa zig byed-pa*, *Stg.*; *pán-ynod-méd-pa*, bringing neither profit nor harm, *Mil.*; *pán-pa dan bdé-ba*, *pán-bdé* happiness and blessing, very frq.; *pán-dógs-pa*, *pán-dógs byéd-pa*, to be of use, and adj. **profitable**, frq.; *pán-tógs*, **profit**; *pán-tógs de*, *Thgy.*, **én-mo**, *W.*, **very profitable**; ... *la pán gan togs gyis*, render services to ... in every way possible! *Mil.*; *pán-grogs* a helping (useful) friend, *Pth.*; *pán-ynód*, profit and loss, *pán-bdé* v. above; *pán-zás*, wholesome diet, *Med.*; *pán-yón*, **benefit, blessing**, as a reward for a meritorious action, frq.; *pán-(pai) sems*, **benevolence, readiness to help**.

ཕ་པ་ *páb-pa*, I. v. *bébs-pa*. — II. *Sch.*: to fall down (?).

ཕ་པ་ *pabs*, 1. **dry barm** (prepared for inst. in Balti, is said to consist of flour, mixed with some ginger and aconite). — 2. **lees, yeast** (of beer).

ཕ་པ་ *pám-pa* v. *pám-pa*.

ཕ་ *pau* v. *pag*.

ཕ་ *pár* I. sbst. **interest** (of money), *W.*: **nül-la pár kál-če**, to impose, demand interest, **čál-če**, to pay interest; **exchange, agio**.

II. in later writings and col. for *pá* II.; also for *pán-čád*, *pá-zád*: **farther**; *pár gró-ba*, to go on; *pár kyám-pa*, to roam farther and farther, *Thgy.*; **pár-tsam**, *C.*, = *pár*; *pár gro tsur gró-ba-rnams*, people going, travelling, hither and thither; **away, off**: *dí-nas pár*, away from here; *pár mi mčio*, I do not go away, *Dzl.* ३३, 6 (*Sch.* erron. 'to the father'); *pár bzud*, go away!; ... *la pár lta-ba*, to look (in a certain di-

rection) *Mil.*, **away from one's self**, as opp. to: *ran-rig-séms-la tsur ltá-ba*, to look into one's own heart *Mil.*; *glu pár-čig tsur-čig lén-pa*, **alternative song**, *Mil.*; *pár-slob tsur-slob yin*, they are mutually scholars one of the other, *Tar.*; *pár yčig láb-na tsur ynyis rgol*, if you say one word 'towards her', she gives you smartly a double charge back, *Mil.*; *pár-tsúr-la*, *W.* also = **so-sór*, in **opposite directions**; **pár-tsúr-la čò-če** to separate vb. a.; **đo-če**, to separate vb. n.

Comp. *pár-ka*, *Thgy.* *pár-ka* = *pá-rol*, the opposite side (of a valley &c.) vulgo frq. — *pár-nos*, id., *čui pár-tsúr-gyi-lam*. — *pár-pýin* abbreviation for *pá-rol-tu pýin-pa* v. *pá-rol*, *pá* II. *Mil.* — **pár-tsam**, *C.*, = *pá-zád*. — *pár-dzúg* and *tsur-rgól* prob. = *sná-rgol* and *pýi-rgol*. — *pár-zád* = *pá-zád*. — *pár-la*, 1. = *pár*, **away, onward**, *Schr.* 2. = *pá-rol-tu*, *na*, esp. with regard to time: vulgo *lo yčig pár-la*, after one year; *W.* esp. after the gerund in *nas*: **zan zós-ne pár-la**, after dinner. — *pár-lam*, **way or journey thither**, *Sp.* ni f.

ཕ་ར་ *pár-ba*, I. 1. **wild dog** (barks, and commits its ravages like the wolf, yet being afraid of man) in *Ld.* — 2. **wolf** *C.*, also *pár-spyán*. II. v. *pár-ba*.

ཕ་ར་མ་ *pár-rdzas*, *Sch.*, an old heir-loom.

ཕ་ *pál*, I.? *Ld.* 1. **pál čós-se* (or *te*) *dug**, **step aside! make way!** — 2. **pál-pál čá-če**, to feel flattered. II. v. the following.

ཕ་པ་ *pál-pa*, **usual, common**; *pál-pai min*, his usual (common) name, *Thgr.*; *pál-pa-las pags-par bzán-ba*, a more than ordinary beauty *Dzl.*; *mi* or *gan-zóg pál-pa*, common people, *Mil.*; *tsón-pál-rnams bór-ro*, they left the common tradespeople behind, *Dzl.*; *pál-pai rdzas* v. *jál-ba*; *šin púl-rnams*, common trees, *Mil.*; *snod pál-pa*, common vessels, *Mil.*; *pál*, the common people; *pál-gyi nán-na rnás-pa*, to live among the people *Dzl.*; *pál-gyis rgyáb-nas ded pál-gyis bskór-te*, the people running after and crowding round him, *Pth.*; **pál-(pai) skad**, 1. *W.* the language of common life, opp. to **čós-skad**, book-lan-

guage (C. **fál-ke**). 2. *Sch.*: rough-copy, waste-book; *pál-po-* (Cs. also *-mo*) *če*, a host, a troop; *mi-rgód pál-po-če zig*, a troop or set of monsters (v. *rgód-pa* II.); gen. like *oi πολλοί*, the mass of the people, majority, great part or number; *pál-čé-ba* id. — *pál-čen*, a philosophers' school, called Mahasanghika. — *pál-čer*, manifold, for the most part, ordinarily, also = universally; *pál-čer čo-nés dégs-so*, they raised a general lamentation *Dzl.*

པལ་ཅན་ *pál-can* W., broad, wide, e.g. a broad valley; *pál-méd*, narrow.

པས་ *pás*, instrum. of *pá*, I. by the father; v. also *pás-spün*, sub *spun*. II. of the opposite side, of the counter-party, e.g. *pás rgól-ba*.

པི་ *pí*, 1. num. figure 44. — 2. W. for *pýi*, *pí-pa* for *pýi-pa*.

པི་ཀེར་ *pí-ker* (Urdu *کیر*, Ar. reflexion) W.

čan pí-ker med = *čan mi sto* it is no matter, it makes no difference.

པི་ལིན་ *pí-lin* v. under *rgya*.

པིག་པིག་ *píg-píg*, a kind of jelly C.

པིང་ *pín*, *Sch.*: 1. earthen-ware pitcher. — 2. cup, cupping-glass. — 3. W.: **sgó-pín**, door-hinge.

པིང་པ་ *pín-pa* v. *པིང་པ་*; *པིང་པ་*, *པིང་ཅེས་*

v. *འབྱིན་པ་*

པིར་པ་ *pír-ba*, **pír-če** W. to fall down.

པུ་ *pú* numerical figure: 74.

པུ་ *pú*, I. sbst. 1. the upper part of an ascending valley or ravine; *pú bar mdo* (or *mda*), the upper, middle, and lower part of such a valley; *pú-ču*, mountain-torrent, frq.; *púr ma gro*, *pú yá-gir ma gro*, *Glr.*, do not go to the upper part of the valley; *pú-lhags*, higher situated and colder places or districts, opp. to *rgya-sód*, lower and milder parts. The not unfrequent phrase: *pú-tág yèd-pa* or *čod-pa* was traced by our Lama to its original meaning: the upper part of the valley is shut

up (with snow etc.), which is now used in a general sense; *krül-bai pú-tág čod*, *Mil.*, prob. shut out all error, prevent every mistake! *pú-tág-čod-lugs-kyi čos sig*, *Mil.* seems to be an instruction for making a decision; *na rgás-pa dan séms kyi pú-tág čod-pas gro-ba mi yón-bar dug*, prob.: I being old and my spiritual affairs settled (not calling for further improvement), shall probably not travel any more (to India; but you may do so) *Mil.* cf. *púgs*. — *pú-pa*, the inhabitant of an elevated valley. Fig.: *pú ygo mda dkrug*, there is agitation above and below, the higher and the lower faculties of the mind are troubled, excited, *Mil.* — 2. prop. n. **Pu**, e.g. a village in Upper Kunawar, missionary station of the Church of the United Brethren. — 3. vulgo the spirit or gaseous element of liquors, causing them to foam, effervesce or explode, cf. *dbugs*; perh. to be referred to no. II.

II. interjection and imitative sound: *pú débbs-pa Glr.*, **pú gyáb-če** W., to make pooh, to blow, to puff, to inflate; *pú skoñ*, puff it up (the skin etc.), lit.: fill it with pooh! *pús*, with the breath; *pús débbs-pa Sch.* to blow, howl, cry (?); *sna-rtsa-pú*, n. of a disease, *Lt.*

པུ་དྲུང་ *pú-dün*, also *pú-tün Glr.*, *pú-rün* Cs., sleeve; **pú-rdzús** C. (false sleeves), *pú-dün-* (or *-tün-*) *rtse* (sleeve-edges) hand-ruffles; mittens, cuffs (to keep the wrist warm).

པུ་དྲུང་ *pú-dúd*, honour, respect, esteem; *pú-dúd-du byéd-pa*, *Glr.*, *púd-du kúr-ba*, *S.g.*, to show honour, respect.

པུ་བ་ *pú-ba*, pf. of *búd-pa*, to blow, col. used for the latter.

པུ་བོ་, བོ་བོ་ *pú-bo*, *pó-bo*, (*Sch.* also *pün*), a man's elder brother: *pú-nü*, the elder and the younger, i.e. the two brothers; also the elder and the younger sons (for examples refer to *tsan-dön*); in the passage of *Dzl.* 205, 14, *nu* ought to be canceled, and *pú-nü-mo*, *U.S.* 6. 9. should be translated by sister-in-law. *pú-grás*, *Sch.*, the elder brothers, dub.

ཕུ་རོན་ *pú-rón* Pth., *púg-rón*, (**púr-gón** vulg.) **pigeon**; *pú-rón-gyi kyu* Pth.; *púg-skyá* Sch. of a light blue colour, like pigeons.

ཕུ་ལ་, རོ་ལ་ *pú-la*, *pó-la* Ld. (from the Turkish), **pilaw**, a dish of boiled rice, with butter and dried apricots.

ཕུ་ཤུད་ *pú-šud* **hoopoe**.

ཕུ་སེ་ *pú-se*, **mouse**, **souslik** and similar rodent quadrupeds (cf. *bra*).

ཕུག་ *púg*, 1. = *púgs*. — 2. = *sbugs*, *púg-pa*; *lgán-púg-gan*, **the bladder**, in reference to its capaciousness, S.g.; *mje púg-tu nub*, the penis recedes into its cavity, Wdn.; **the eye of a needle**, Lt. — 3. pf. and imp. of *bug-pa*. — 4. = *púb* Schr. — 5. for *púg-rón*, q.v.

ཕུག་པ་ *púg-pa*, **cavern**; *brag-púg*, rock-cavern, grotto; *gad-púg*, cavern in a steep river-bank, or in conglomerate; *dbén-púg*, the solitary cavern of an anchorite, Ma.; *púg-pa-pa*, n. of an astronomer of the 15th. century, v. *pád-ma*; *púg-rtsis*, and likewise *púg-lugs* Wdn., his calculations.

ཕུག་རོན་ *púg-rón* v. *pú-rón*.

ཕུག་འབ་ཤེ་ལེ་ *púg-šub-še-le* (?) W., **hoopoe**; perh. = *pú-šud*, which occasionally is also spelled *pú-γšud*

ཕུག་(ས་) *púg(s)*, (cognate to *pú*; also *bug-pa* and *sbugs*), **end**, **termination**; *púg-mda-túg-pai lón-ka*, the entrails, the beginning and end of which lie close together, Mil. (*mda*, v. under *pú*); **innermost part**, **an innermost apartment**, = *sbugs*; *púgs-kyi nor* v. *sgo* init.; perh. also *púg-gi sparim ltá-bu* Glr. 45, 4 may be referable to this meaning. *séms-kyi púgs-tag čod-pas bde*, happy (am I), because the final aim of my mind is decided and settled, Mil., evidently = *pú-tag čod-pa*, the former being perh. etymologically more correct. Similarly: *bu tse dii bló-púgs čós-la ytód-čig* Mil., may the boy direct the aim of his mind for this life unto religion! — **Time to come**, **futurity**, (opp. to *pral*, the present moment); *púgs-su*, *púgs-na*, **hereafter**, **at**

last, **ultimately** (Sch. always?); *púgs-čì dra čig ōñ*, how will it end? what will be the final issue? Glr.

ཕུག་སྟན་ *púgs-ta*, *pógs-ta*, *pogs-ta*, W. (Pers. پخت), **firm**, **strong**, **durable**; *púgs-ta btsems*, sew it well (so that it will hold)!

ཕུང་པ་ *pún-pa* v. *pún-pa*.

ཕུང་པོ་ *pún-po*, 1. **heap**; *pún-por spün-ba*, Lex. also *bčér-ba*, to gather into a heap; *nás-pún*, *rtsá-pún*, *lud-pún*, *sá-pún*, a heap of barley, hay, dung, earth; **mass**, *me-múr-gyi pún-po*, a glowing mass. a mass of fire; *sprín-pún*, clouds, a gathering of clouds Glr.; *nyér-mai pún-po* (the skin becomes) a heap of wrinkles, Thgy.; the body is called *mi-ytsán-ba rnam-pa sna-tsógs-kyi pún-po*, *dug ysum-gyi pún-po*, *jig-pai pún-po*, *zin-pai pún-po*, Thgy.; **accumulation**, **mass**, *bsod-nams-kyi*, *čós-kyi*, e.g. *čós-kyi pún-po* ལྷོ་ལྷོ་ལྷོ་, the whole mass of the 84 000 religious lectures of Buddha (!) Mil. — 2. In metaphysics: མཐུན་པ་, **the so-called five aggregates** (Cs.) or **elements of being**, viz. *yzugs*, *tsór-ba*, *du-šes*, *du-byéd*, *rnam-šes*, (v. Köpp. I. 602, and esp. Burn. I. 475 and 511), which in the physical process of conception unite, so as to form a human individual or **the body** of a man, (*pún-po lia-las grub-pai lus* Wdn.) which by some of the later and more popular writers is itself called *pún-po*. So this word, as being synonymous to *lus*, has found its way into the language of the people, and not in a low sense, in as much as one of our Christian converts used the expression: *ye-sui pún-po dur-kuñ-ne žens*. — 3. Symb. num. for 5.

ཕུང་པ་ *pún-ba* v. རུང་པ་ *pún-ba*.

ཕུད་ *pud*, sbst. I. (v. *púd-pa*, pf. *púd*), **a thing set apart**, used particularly of the first-fruits of the field, as a meat- or drink-offering, in various applications: *zas-čán-gi pud* meat- and drink-offering Glr.; *tóg-pud*, *lò-pud*, an offering of the first-fruits of harvest; *sriis-pud* id., consisting of ears of corn, wound round a pillar of

the house; *bán-pūd*, first-fruit offering of the barn; *rdó-pūd*, *sá-pūd*, an offering of stones or earth, when a house is built, these materials then being used for manufacturing images of gods, *Glr.*; **initiatory present**, e.g. the first produce of a work, that has been committed to one *Glr.* (so, according to circumstances, it may be as much as a **specimen**); in a general sense, **a thing done for the first time**; *bág-mai pūd*, prob the first cohabitation. — II. for *pū - dūn* and *pūdūd*, q.v.

ཕུད་པ་ *pūd-pa*, I. pf. of *būd-pa*.

II. Cs. sbst. 1. **spindle covered with yarn**. — 2. **hair-knot, tuft of hair**; *pūd-čan*, being provided with such a one.

ཕུན་(ཕུས་)་རྒྱལ་ས་(པ་) *pūn(-sum)-tsógs(-pa)*

1. **adj. perfect, complete**, possessing every requisite quality, e.g. *dgón-pa*, a hermit's dwelling; **excellent, exquisite, distinguished**, e.g. *ro*, taste, *bsnyén-bkur*, distinctions, marks of honour *Mil.*, *nor dan loñs-spyod Doman*; *adv. dgé-ba bèu pūn-sum-tsógs-par spyód-pa*, *Dzl.*, to practise the ten virtues to perfection. — 2. **sbt. perfection, excellence, superior good**, *frq.*; *pá-ról-poi pūn-sum-tsógs-pa-la dàgs-pa* to covet the excellent things which another possesses, *Thgy.* — 3. *pūn-tsógs*, frequent name for **males and females**.

ཕུབ་ *pūb* 1. **shield, buckler**, *Glr.*, of a convex shape, with the rim bent round; *ko-pūb*, a leather buckler; *pūb-šubs*, the cover of a buckler, *Cs.*; *pūb-kyi mé-loñ*, the centre of the shield, *Cs.* — 2. *v.* the following.

ཕུབ་པ་ *pūb-pa*, pf. of *būb-pa*.

ཕུབ་མ་ *pūb-ma*, **short straw**; *pūb-ma zig*, a small stalk, a bit of chaff; **pūb-ma táb-če* or *táb tán-če**, to fan, to winnow; *pūb-ldir Cs.*, chaff; *gró-pūb*, wheat-straw.

ཕུམ་ཕུམ་ *pūm-pūm*, **posterior, anus** *Pth.*

ཕུར་ *pūr* 1. *v.* *pū*. — 2. *v.* *pūr-ba*. — 3. *v.* *pūr-pa*.

ཕུར་པ་ *pūr-pa*, **peg, pin, nail**; *rtsig-pur Schr.*, **pūr-ča* or *ša** (?) *Ld.*, a peg on a

wall, to hang up things; *lāgs-pūr*, **iron nail**; *šin-pūr*, **wooden peg**; *pūr-rnyi v. rnyi*, *pūr-bzi brkyān-ba* to fasten the hands and feet of a culprit to four pegs driven into the ground, when he is to undergo the punishment of the *rkyāñ-šin*, *v. rkyoñ-ba*. 2. **iron instrument** in the form of a short dagger, used for expelling evil spirits; and fancied to possess great power, *Schl.* 257; *sá-pūr dēbs-pa*, to stick such a dagger into the ground, whereby the subterranean demons are kept off; *fig. mig pūr-tsugs-su ltá-ba Glr.*, to look at one with a piercing glance of the eye; **lha-la sól-wa pūr-tsug-tu dēb-pa* C.*, to implore a god very earnestly. *pūr-bu* 1. = *pūr-pa*; the usual form of incantation is: *pūr-bus ydāb-bo, tō-bas brdūñ-no, pyág-rgyas mnān-no!* 2. (*γza*) *pūr-bu*, the planet Jupiter; its day: **Thursday**.

ཕུར་བ་ *pūr-ba*, *Sch.*: to **emboss**; *pūr-ma* or *būr-ma*, **relief work, embossment**. — 2. to **scratch**, *v.* *pūr-ba*; *mgo-pūr*, *n.* of a disease *Lt.*

ཕུར་བུ་ *pūr-bu*, *v.* under *pūr-pa*.

ཕུར་མ་ *pūr-ma*, *v.* *pūr-ba*. — 2. *pyé-mai pūr-ma*, a **decoration** resembling a flag.

ཕུར་མོ་ *pūr-mo*, a **medicament** *Wdn.*; *pūr-tāl?* *S.g.*

ཕུལ་ *pūl* 1. **a handful**, also *pūl-gāñ*, e.g. of corn, *Dzl.*, beer *Lt.* (in which case = *skyor*). — 2. **end?** only in the phrase: *pūl-tu pyin-pa*, to reach the highest degree, to be victorious, to have the better of an argument; *yi-gei sgrá-la pūl-tu pyin*, he has finished his studies in grammar, *Glr.*; *mkāspai pūl-tu pyin-par gyūr-to*, he became a great scholar, *Pth.*; also *pūl-(tu) byün(-ba)*, accomplished, perfect, eminent *S.g.*; *p. n.* = *ā-ti-ša*. — 3. *pūl-čan*, **thick** = **róm-po* Ld.*

ཕུལ་བ་ *pūl-ba v. pūl-ba* and *būl-ba*.

ཕེ་ *pé* 1. *W.* for *pye*; *pé-ku-lig*, **key**. — 2. **num. figure: 104.**

ཕེ་རང་, ཕ་རང་ *pé - rán, pá - rán*, **Feringhi, Europeans, C.**

ཕེག་རྩོམ་ *pég-rdób v. under péb-pa*.

ཕེད་, ཕེན་ *péd, pén* W. for *pýed, pýen*; *péd-péd* v. *pýad-pýad*.

ཕེད་བ་ *péb-pa*, 1. pf. *pébs*, resp. **to go C.**; **to come C.** and W.; also *čág* (or *pýág*)-*péb-pa*; scarcely in ancient lit., but *Glr.*, *Pth.*, *Mil.*; **nyi-rán-la péb-loñ yód-na** W., if you have time to come; **o-ná ghá-le péb** C., well, good bye! **dha sá-hib péb**, id. in speaking to a European; *čag péb zu nai* v. *snán-ba* I. extr.; *péb-par smrá-ba* *Schr.*, to salute; *Sch.* also: to speak politely (??); *péb-par pág-pa*, *Sch.*, to rise gracefully, to walk decently (?); *péb-sgo ltar* *Sch.*: 'ac-cording to the given order', but cf. *gro-sgo ltar* under *sgo* 3; *péb-rdog-pa* 'to tramp arrival', to go to welcome a high Lama or other honoured person on his arrival with dance and music C., *Leax.*; Cs. however mentions *pég-rdób* as a musical instrument, 'a small brazen plate for music', and in *Stg.* the same word occurs along with *sil-b snyán*. — 2. for *bab*; so it seems to be used, *Lt.*: *túr-du mi pébs*; *pó-bar mi pébs*, it won't go down his throat.

ཕེད་བ་ *pér-ba* **to be able** *Mil. nt.*, cf. also *dod*; Cs.: 'to become, to be fit' etc.

ཕོ་ *pó* I. num. figure: 134.

II. **man**, opp. to woman, **male**, *pó lo lád-bcu-pa*, men of the age of fifty (opp. to *bú-mo lo-gnyis-ma*) *Ma.*; *pó mčór-po*, a handsome man (opp. to *bud-méd mčór-mo*) *Pth.*; as a pleonastic apposition to the pers. pron., like *mi*, *Mil.*; common in C.: **pó-ná**, I (masc.) = *kó-bo*; esp. in reference to animals: **male**, **he** (ass), **cock** (bird), *Dzl.* and elsewh.; as apposition to the names of domestic animals when castrated: *pó-rtá*, **gelding**; *rá-pó*, **a castrated he-goat**. — *pó-skyés*, **man**, **male person**, *Pth.* — *pó-gós*, man's dress, man's coat; *pó-čás*, *Mil.* id. (?) — *pó-čén* *Wts.*, *Sch.*, gelding. — *pó-tó* *Bal.*, stallion. — *pó-rtágs* 1. *Physiol.* = *pó-mtsán*. 2. *Gram.*: sign for the masculine gender, Cs. — *pó-nád*, 1. W. andromany, inordinate desire after men. 2. v. *pó-ba*. — *pó-mó*, man and woman, men and women, male and female; *pó-mó med*, no difference of sex

exists. **pó-tsé** *Bal.*, male sex. — *pó-mtsán*, membrum virile, man's yard, esp. the penis; the rather vague expression *pó-mtsán* (or *pó-rtágs*) *bád-pa* is asserted to apply not to castration (*Schr.*), but only to circumcision (which, however, is not generally known in Tibet, Mussulmans being found only in some of the larger cities of the country). — *pó-yan* *Sch.* and *pó-rañ* Cs., *pó-hrañ* C., an unmarried man. — **pó-ri** W., **pó-ré** C. a male kid. — *pó-lhá*, 1. tutelary deity of a man's right side (ni f.) *Glr.* 2. Cs.: **Sir**, as polite address. — (Observation: The circumstance of the consonants of the alphabet and the prefix-letters being divided by Tibetan grammarians into masculine, feminine and neuter, is of no practical moment; careful investigations on that head have been made by Schiefner and Lepsius).

III. v. *pó-so*.

ཕོ་གཡོག་ *pó-gyóg* *Sch.* (perh. *pó-gyó* v. *gye-mo*), **hollow tile**.

ཕོ་ཉ་ *pó-nya*, less frq. *pó-nya-ba* (*Ssk.* ཕོ་ཉ་),

1. **messenger**, e.g. sent for a physician; *pó-nya ytón-ba*, *pó-nya-mnág-pa*, to send, dispatch a messenger; *brtsi-ba*, Cs. to receive one (?) — 2. **ambassador, envoy**. — 3. Passages like *yšin-rjei pó-nya* messenger of death, angel of death, and *bde-ba-can-gyi pó-nya*, honourable epithet of a king, that is looked upon as a demi-god (similarly to ἄγγελος τοῦ παραδείσου) sufficiently justify the application of the word to the scriptural notion of **angel**, which may be rendered still more intelligible by adding *nám-mkai*, *Chr. P.* (P. Georgi retains the Italian *angelo*, spelling it *án-bye-lo*). Buddhist mythology has no available type for it, and *lha* (Cs.) could only be made use of, if already whole generations of the Tibetan nation had become Christians.

ཕོ་ནོ་ *pó-nó* *Bal.* for *pú-nú*.

ཕོ་བ་ *pó-ba* (resp. *sku-tog* Cs.) 1. **stomach**

— 2. the second cavity of the stomach or **reticulum** of ruminating animals (cf. *gród-pa*). *pó-ba ytd-pa*, Cs. to overcharge the

stomach, to clog; *śól-ba* Cs. to purge, to cleanse; *śó-bai* *kā* Cs., the upper orifice of the stomach, joining the oesophagus; *śó-nan*, a weak st., *bzan*, a good, sound st. Cs. — *śó-tér*, swag-belly *Sch.*; *śó-nád*, disorder of the st. — 2. v. *śó*, above.

II. pf. of *śó-ba* for *śos* *Glr.*

ཤོ་བ་རི་ *śó-ba-ri*, also *-ris* or *śó-ris* *Lt.*, **black pepper**; the col. form: *śó-ba-ril-bu* 'stomachic pills' prob. is merely a popular etymology (similar to the English 'sparrow grass', corrupted from asparagus).

ཤོ་བ་བྱང་ *śó-brán* resp. for *kán-pa*, **house, dwelling**; often also implying **hall, castle, palace**, *B.* and col.; *ślei* *śó-brán*, the castle (palace) of *Lé*.

ཤོ་རྩོས་ *śó-tsós* *Schr.* **red paint**; *dün-la* *śó-tsós* *bsküs-pa*, red paint put on a shell *Pth.*; *śó-tsós-tsal* *Pth.*

ཤོ་རིས་ *śó-ris* v. *śó-ba-ri*.

ཤོ་རོག་ *śó-róg*, **raven**, perh. also **crow**; cf. *kwa-ta*; *śó-róg-mig*, **medicinal herb**, *Wdn.*

ཤོ་ལ་, ལྷ་ལ་ *śó-la*, *śu-la* *W.*, v. *śó-la*.

ཤོ་ལ་ད་ *śó-lád* *W.* **steel**, *Pers.* شولای, شولای.

ཤོ་ལ་ལིང་ *śó-lo-lin* *W.* **peppermint**.

ཤོ་ལ་ང་མདུད་ *śó-loñ - mdud* *Mil.* a kind of knot, complicated, and of magic virtue.

ཤོ་ལ་ང་མེལ་ཁྱི་ *śó-loñ-hél-kyi* etc. v. *śá-wán*.

ཤོ་སོ་ *śó-so*, *W.* **haughtiness, pride**; **śó-so* *čö-čé**, to demean one's self haughtily, *W.*; **śó-so-čan**, proud, haughty, puffed up; *ká-śó* *Mil.* bragging about things, which in reality one is not able to do; *śó-tsod*, prob. the same as *śó-so*, *Mil.*: *śó-tsód miön-šes ma* ཅ་ད་ ཅིག, do not boast of prophetic sight.

ཤོ་ག་ *śóg*, 1. *Wts.* **beam, rafter**; *Sch.*: 'the principal beam of the roof'. — 2. v. *śóg-pa* and *śóg-pa*.

ཤོ་ག་ས་ *śogs*, **wages, pay, salary**; *lo-, zla-, nyin-* *śogs* annual, monthly salary, daily wages; *dñul-śogs*, *smár-śogs*, Cs., payment

in money; *zón-śogs* Cs. payment in goods.

2. **providing for another person in natural produce**, even without any service being done in return, e.g. the maintenance of Lamas; *śogs-dód*, maintenance by an allowance of money (in exceptional cases).

ཤོང་ *śón*, v. *śán-ba*; *śón-ba* *Glr.* for *pañ-ba*.

ཤོངས་པ་ *śóns-pa* (cf. *śóns - pa*) 1. **poor, needy**; *séms-čan nyam-tág-śóns-dgu*, the poor and miserable creatures, *Glr.*; *śdug-śóns-pa*, id. *Stg.*, *C.* — 2. **poverty**.

ཤོད་ *śód*, *skár-ma śód*, Cs., *Sch.*, **comet**.

ཤོད་ཁ་ *śód - ká*, **masquerade garment with long sleeves**.

ཤོད་པ་ *śód-pa*, 1. **to be able**, esp. in a moral sense, **to prevail on one's self**, *bral-mi śód-pa ltar yód-na yan*, although he was scarcely able to part with . . . *Glr.*; *dí ni mi śód-do*, that I cannot do (moral impossibility) *Dzl.*; *lta mi śód*, I cannot bear to see that, *Dzl.*; to be able to resist: *zas žim gos bzan su - yis śód* who can resist good food and fine clothes? hence *śód-pa-čan*, Cs., **bold, daring**; **śód-čün-se**, *W.* **timid, cowardly**. — 2. **to come up to, to be nearly equal in worth**, with *tsam(-la)*: *deñ bsód-nams tsam-la śód* it is nearly of equal merit as . . . *Dzl.*

ཤོན་(ཤོ?) *śón(-po)* *Glr.* and elsewh., *śób-śón* Cs., *śón-po(n)*, *śón-to*, *śód-śód*, *W.*, 1. **bundle, truss**, of hay, straw, reeds; sheaf. *C.* — 2. **bunch, wisp, cluster, umbel**, *W.*; **tuft, tassel**; *dár-śón*, *skud-śón*, Cs.

ཤོབ་ *śób* v. *śébs-pa*.

ཤོར་པ་ *śór-pa* *C.*, *B.* (*W.* **kó-re**, resp. **don-kyóg**), **bowl, dish, drinking-cup**, generally made of wood and carried in the bosom, to have it always ready for use; cups made of other materials are called *lčags-śór*, *dñul-śór*, *ysér-śór*, and a glass tumbler *śél-śór*. The word is also applied to vessels used for other purposes: *śpyin-śór*, glue-pot, *śóg-śór*, perfuming-pan. — *śór-śyis*, cloth for wiping the cup; *śór-küg*, id.(?) ; *śór-śüg(śubs?)*, the pocket or fold in the coat for receiving the cup, *C.*

ཤོལ་ *śol*, W. 1. blister caused by burning, *śol-mig*, a bad sore, ulcer, abscess, C., W. — 2. *Thgy.*, a kind of fungus (mould).

ཤོས་ *śos*, 1. v. *bó-ba*. — 2. v. *ša*.

ཕ་, ཕ་ *pya*, lot, *pya déb-s-pa* to cast lots Cs.; lot, fortune Cs., *pya brtág-pa* to judge of lots or fortune Cs.; prognostic Sch., *pya-bzán*, *-nán* good, bad fortune or prognostics Cs.; *nór-pya*, *kyim-pya* prognostics relative to property, family etc., in drawing lots or playing at dice; *pya (dan) ryan* lot (good luck) and blessing, *pya dan ryan gúg-pa* to call forth good luck and blessing, to secure it by enchantment *Glr.*, *rgya-nág-gi pya-ryan nyáms-pas* as China's fortune and welfare were prejudiced *Glr.*; *pyá-mkan* fortune-teller Cs., but v. also the next article.

ཕ་མཁན་ *pyá-mkan*, 1. = *rdzá-mkan*, potter. — 2. v. the foregoing.

ཕ་ཅན་ *pya-čan* Lt.?

ཕ་ལ་ལ་ *pya-la-lé-ba*, Sch., coarse, rude, negligent, disorderly(?).

ཕ་ར་ *pyá-ra*, curtain before a door, *Schr.* Sch.

ཕྱག་ *pyag*, 1. resp. for *lag*, hand; *bcom-lan-dás-kyis pyag sá-la brdebs*, Buddha struck with his hand on the earth, *Dzl.*; *pyag brgyán-ba*, to stretch forth one's hand, Sch.; with *la* it denotes also the imposition of hands as a holy ceremony, W.: **čag ryan sál-čé**. — 2. bow, compliment, reverence: *pyag dán-po-la*, whilst making the first bow, *Glr.*; also compliment in letters: ... *la pyag gran-s-med bčans*, with a thousand compliments to ... (a Lama even of a higher order concluded his letter to a nobleman with 10000 compliments to him as the head of the family, and then to the rest according to rank and age in a descending line with 1000, 100 etc.); therefore *pyag byéd-pa* (eleg. *gyíd-pa*; resp. *mdzád-pa*, when e.g. a king is addressed by a Lama, *Pth.*), in *Balti* **pyag byá-ča**, W. gen. **čag pul-čé* or *čö-čé*, resp. *jal-čag čö-čé**, to salute, to pay one's respects, with

la, e.g. ministers waiting on the king, *Glr.*; **čag-ga yon**, he comes to pay his respects, W.; *pyag dan skór-ba byéd-pa*, to make bows and circumitions, *S.g.*; with or without a preceding *pyi* (vulg. *ton*), to take leave, to bid adieu, B. and vulgo (cf. *pyi* below), **dé-ne čag pul yin**, W., so then I shall take my leave now. — *pyag tsál-ba*, pf. *btsal*, imp. *tsol*, to make a very low reverence, the head almost touching the ground; more at large: *γžán-gyi žabs-la mgó-bos pyag tsál-ba*, esp. in use before Lamas and kings; in the introductions of books, also, the authors generally address both deities and readers with the phrase: *pyag tsál-lo*. — 3. impurity, dirt(?); v. some of the following compounds and also *pyág-pa*. — 4. sometimes for *čag*.

Comp. *pyag-mkār* resp. for *mkar-ba* staff. — *pyag-kur* W. = *pyag-rtén*. — *pyag-gon* the back of the hand Cs. — *pyag-rgyá* (མུན་) 1. resp. for *rgya* (I.) seal; *pyag-rgyás déb-s-pa* to seal, to confirm by a seal, v. *rgya* I. This meaning is at present hardly any longer known, but only: 2. gesture, the manner in which the hand and fingers are held by Buddha, by stage-players, Lamas or saints etc., when performing religious ceremonies or sorceries; *pyag-rgyás mnán-pa* to overcome evil spirits by such gesticulations *Dom.*, *gról-ba* to set them free, by dissolving the charm *Pth.* There is a great number of these gesticulations. *pyag-rgya-čen-po* is said to be a figurative designation of the Uma-doctrine. (The other meanings given by Cs. and Sch. are rather uncertain.) — *pyag-nār* wrist Cs., yet v. *nār* I. — *pyag-ča* Sch. 'wrought by the hand; an implement', resp. for *lag-ča*, v. *ča* III. extr.; *pyag-čás* attributes, carried in the hand, in performing religious dances, cf. *pyag-mtsán*. — *pyag-čáb* water for washing the hands and the face. — *pyag-mčód* Mil. for *pyag dan mčód-pa byéd-pa*. — *pyag-snyigs* *Lexx.* = *pyag-dár*. — *pyag-rtágs* 1. resp. for *lag-rtágs* sign of the hand, impression of a blackened finger in the place of a seal. 2. = *pyag-rtén*(?). — *pyag-*

rtén B. and col. a present of welcome, freq., a present in general, also a fee *Glr.*; *pyag-rtén rgya* - *čén* immense presents *Glr.* — *pyag-mtíl* resp. palm of the hand. — *pyag-mtéb* resp. thumb. — *pyag-dár sweepings, dust, rubbish*; *pyag-dár byed-pa* Dzl. and elsewh., *pyág-pa Lex.*, **gyáb-čé** W. to sweep, to clean; *pyag-dar-pa* a sweeper Dzl.; *pyag-dár-gyi pún-po*, *pyag-dar-kród* dust-heap; *pyag-dar-kród-kyi čós-gos* or *ná-bza* vestment or cowl of a mendicant friar, which according to the rules of his order is to be patched up of rags gathered from heaps of rubbish *Burn.* I, 305. (The explanation given by *Sch.* seems to rest on mere hypothesis.) — *pyag-na-rdó-rje*, *pyag-rdór* v. *rdó-rje-čān*. — *pyag-dpé* resp. for *dpé-ča* v. *dpe* 3. — *pyag-dpūn* resp. for arm. — *pyág-pyi attendant, man-servant* = *žabs-pyi*; *pyág-pyi byéd-pa* to be a servant; *pyág-pyi-la* or *pyag-pyir brén-ba* to be a follower (of a Lama); collect. train of servants, retinue. — *pyag-pyis* resp. towel. — *pyag-bris* resp. 1. hand - writing, manuscript. 2. drawing *Glr.* 3. letter W., *brtsé-bai pyag-bris* your kind letter, your friendly correspondence. — *pyag-bul* resp. gift, present. — *pyag-sbál* Cs. resp. = *pyag-goñ*; *Sch.* *pyag-sbál-du bčüg-pa* to hold one's hand ready for taking or receiving, v. *sbal*. — *pyag-smán* 1. resp. for *smān* C. 2. = *pyag-rtén* W. — *pyag-ma broom, duster, mop* C., *Lexx.* — *pyag-tsañ* *Sch.*: 'the all-filling One, the all-universalizing One' (?) — *pyag-mtsān* the attributes or emblems of Buddha and of different deities, carried in the hands (it is indeed nothing else than what, when carried in the hands of men, is called *lag-* or *pyag-čās* *Glr.* and elsewh.). — *pyag-mdzūb* resp. for finger. — *pyag-mdzód* treasurer, of kings or in large monasteries. — *pyag-rdzās* resp. for *nor-rdzās* *Mil.* — *pyag-žabs* resp. for *rkañ-lág* *Schr.* — *pyag-ra* (prob. for *pyag-gra*) privy, water-closet. — *pyag-rās* resp. for towel *Sch.* — *pyag-lān* the return of a salutation, reciprocal greeting *Mil.* — *pyag-lās* W. resp. for *las* = *prin-las* B. — *pyag-lén* resp. for *lag-lén* practice,

exercise, also ceremony (?) religious rite (?); . . . *la-pyag-lén debs-pa Pth?* . . . *la-pyag-lén-du gro-ba* *Mil.* (?) — *pyag-siñ* an attribute of idols, resembling a rod (birch) or besom *Wdk.* — *pyág-sa* = *pyag-ra*; *pyag-sén* resp. for *sén-mo*; *pyag-sór* resp. for *sór-mo*. — *pyag-sról* law, regulation; practice, use; tradition.

ཐུང་རི་བ་ *pyān-ñe-ba*, Cs.: = *žól-le-ba*, hanging down (belly, v. *pyal*); *Lexx.* give *ཇམ*, slender, slight-made; *Sch.*: straight, stretched (?); *pyāñ-prul* or *-prul* *Lexx.* pendent ornaments.

ཐུད་ཐུད་ *pyad-pyád*, vulg. *péd-péd*, awkward gambols, clumsy attempts at dancing.

ཐུད་པ་ *pyád-pa*, also *pyád-pa*, constant, firm, persevering; *pyád-par*, always, continually, perpetually; *Lexx.* = *rgyūn-du* (of rare occurrence); *pyād ma pyod* *Mil.*?

ཐུམ་ *pyam* = *lcam* (*Sbh.* also *Kyam*), *pyam-rñas*, -*rtēn*, -*stegs*, support (of rafters); *Sch.*: the resting-point of a beam.

ཐུམ་ཐུམ་པ་ *pyam-pyām-pa*, *Thgr.* glittering; cf. *lcam-me-ba*.

ཐུམ་མེ་བ་ *pyām-me-ba*, *Glr.* slow, not hasty, not greedy, indifferent to.

ཐུར་ཁ་ *pyār-ka* *Sch.* blame, affront, insult (v. *pyā-ba?*) *pyār-pyāñ* *Sch.* id.; *Lexx.* *pyār-pyēñ?*

ཐུའ་ *pyal*, resp. belly, stomach, Cs.; *pyal-pyāñ-ñe*, *Lexx.* = *gród-pa žól-le-ba*, paunch, swag-belly; *pyāl-mo* id.?

ཐི་ *pyi* (W. **pi**) I. behind adv.: *pyi-bkan-du nyāl-ba* *Sch.*, to lie on one's back; *pyi-gros-su gyé-ba*, *Glr.*; **či-do gyáb-pa** C., to retreat, to recede, with the back in advance; *pyi lūs-pa*, to lag behind; *pyi-rtiñ* *Sch.*, heel; *pyi-sdér*, *Sch.* the spur of birds; *pyi-na*, Cs.; behind; *pyi-nas*, Cs., from behind; **pi-nur-la** or **pi-log-la dūl-čé**, to walk backward, W.; *pyi-ynón* *yon*, pursuing he comes rapidly near, *Mil.*; *pyi mig ltā-ba*, to look round (back), *Glr.*, *pyi mig ma ltā-bar*, without looking round; *pyi mig čig yzijs-pas*, resp. just looking round (back), *Mil.*; **pi (mig) lóg-te ltā-čé** W. id. — *pyi-pyir*, behind, following, e.g. *pyi*

gró-ba, to walk behind or after another person, *Pth.* — *pyi brán Lex.* (also *mčis-brán*), spouse, wife. — *pyi-ma*, the posterior *Schr.* (?) — *pyi-bžin* adv. and postp., **after**; *gró-ba*, *brán-ba*, frq.; *ri-dags-kyi pyi-bžin rgyug-pa*, to pursue game, deer; *pyir-bžin*, id.; *pyi-la*, later lit. and *C.*, id.; ... *kyi pyi-bžin pyin-pa*, *žón-ba*, *gró-ba*, to go after; v. also *pyir* and *pyis*.

II. **after**; adv.: *sna-pyi*, sooner and later; also adj.: the former, the latter; the earlier, the later; *di-pyi* sc. *tse*, the present and the future life; frq.; *dus pyi žig-na*, at a later period, some time afterwards *Dzl.*; *dei pyi nyin* on the following day *Dzl.*; *nyi-ma dei pyi de nyin kó-na*, id., *Tar.* — *pyi-dgra* v. *dgra*. — *pyi-čad* = *pyin-čad* q.v. — *pyi-tog W.*, the later part of the afternoon. — *pyi-dro*, *pyi-ro* (also *Mil.*) *W.*, gen. **pi-tog*, *pi-ro** id., also evening. — *pyi-nas*, in future, in time to come, *Mil.* — *pyi-préd Tar.*: *nyi-ma pyi-préd-kyi bar-du Schf.*, until sunset; *Schr.*: evening. — *pyi-pyág byéd-pa*, to greet for the last time, to bid farewell, to take leave. — *pyi-ma* adj.: **later, subsequent**, following, *sná-ma ma šu pyi-ma zá-ba*, not having digested the first (meal), to eat (consecutive) additional quantities *Lt.*; *pyi-ma pyi-ma*, each following one, every one consecutive in a series, *S.g.* and elsewhere; *nyál-bai pyi-ma*, the last going to bed, *Mil.*; *pyi-ma-rnams*, the later ones, the moderns, frq. — *pyi-mo* adj. **late**, *da (nyi-ma) pyi-mór soñ dóg-pas*, it having grown late (in the day) *Mil.*; **i go pi-mo pe dug**, this door is not opened until later (in the day), *W.* **pi-mo dód(s)-kan-ni tá-gir**, the last baked, newest bread, *W.* — *pyi-rabs*, the later generation, posterity. Cf. *pyin*, *pyis*.

III. **outside**, *pyii žin*, the field outside, as a third part of the property, exclusive of cattle and money (cf. *sgo* init.); *pyii só-nam*, husbandry, farming *Glr.*; *pyii-rgya-mtso*, the outer sea, the ocean, *Glr.*; *pyii mi Dzl.* (*Ms.*), people from abroad, other, strange people, not belonging to the family, *mgrón-nam pyi-mi-dag žóns-na*, if (when)

guests or strangers come, *Dzl.*; *pyi-na*, **out of doors, abroad**; *pyi-nas*, from without, from abroad; *pyi-ru*, *pyir*, **out** (proceeding from the interior of a place to the exterior), less frq., v. *pyi-rol*; *pyi-la*, id., *B.* and *C.* frq. — *pyi-kyóg Sch.*: with knees bent outward. — *pyi-glín* v. *rgya-pi-lín* under *rgya* comp.; *pyi-dgrá* v. *dgra*. — **pi-(s)ta-la* and *-ru**. *W.* for *pyi-ról-na* etc.; **pi-sta-la čá-čé**, euphemist. for 'going to the water-closet'. — *pyi-nán*, **the outside and inside**, **pi nan lóg-čé**, *W.*, *bsgyur-ba*, *Schr.* to turn inside out, e.g. a bag; *lčags-kyi sgróm-la-sógs-pa sgrom pyi nan rim-pa bdun tsam*, an iron box (coffin) and moreover a series of 7 boxes one within the other *Tar.* 28; *pyi nan nyis-ka smín-pa*, ripe both as to the outside and inside, *Dzl.*; *pyi nan ytsan*, pure as to thought and action. With respect to religion, this expression generally denotes the difference between Non-Buddhism — or in a more limited sense Brahmanism — and Buddhism; frequently *ysan* is added as a third item, being explained by: *pyi lus nan nag ysán-ba yid*, which explanation however is insufficient, e.g. in the passage: *čos pyi nan ysán Pth.*, in which moreover merely a classification within the Buddhist religion seems to be spoken of. Political distinctions are made in *Glr.*: *pyi nan bar ysúm-gyi byá-ba byéd-pai blón-po*, yet without sufficiently elucidating the subject. The terms *pyi lta* and *nan lta*, *Glr.* fol. 89, as well as *pyi ltár-du* and *nan ltár-du*, *Pth.* p. 10 I am at a loss to explain. — *pyi-pa* 1. *B.* and col. a **Non-Buddhist**, more particularly a **Brahmanist**, also for *pyi-pai čos*, the doctrine of Brahma *pyi-pa-la dga Glr.* 2. *Chr. Prot.*: **heathen**, one that is neither a Jew nor a Christian. — *pyi-yul* 1. *Sch.* **foreign country**. 2. *pyi snán-bai yul*, **the external world**, opp. to: *nán-gi sems*, *Mil.* — *pyi-rol*, 1. **the outside**, *mál-gyi pyi-rol*, the outside of the bed, *Glr.*; *pyi-rol-na*, *-tu*, *-nas*, in *B.* gen. for *pyi-na*, *-ru*, *-nas*; adv. **outside**, out of doors, out, from without; postp. on the outside before (the door), (he was turned) out

of (the house), (he comes) from without (the village), frq.; **pi-log** W. id.; **čag-ri pi-log la**, outside before the (garden) wall.

2. mystic: *ydon bgegs pyi-rol-tu dzin-pa*, to believe goblins and demons to be really existing in the outer world Mil. — *pyi-sa*, excrements S.g.; the supposed food of certain demons Thgy. — *pyi-lha?*

IV. *pyi-la*, on account of, v. *pyir*.

ཕྱི་ལྷག་ *pyi-lcag*, Cs.; a blow with the side of the hand.

ཕྱི་ཐར་ *pyi-tán*, threat, menace, Mil. nt.

ཕྱི་བདར་ (or བདར་) བྱིར་པ་ *pyi - bdár* (or *brdar*) *byéd-pa*, to clean, to cleanse Dzl. and elsewh.; *byád-kyi pyi-bdár bśól-nas kyan* though you do not wash your face Mil.

ཕྱི་ཕྱར་ *pyi-púr*, a kind of ornament, similar to *pan*.

ཕྱི་བ་ *pyi-ba* S.g., *pyi-ba* Lt., 1. the large marmot of the highlands of Asia, Arc-tomys Boibak. — 2. v. *byi-ba*.

ཕྱི་མ་ *pyi-mo*, I. col. **ā-pyi*, **ā-pi**, grandmother, Cs. II. v. *pyi* II.

ཕྱིར་པ་ *Pur. *pyin-pa**; Ld., Lh. **pin-pa**, elsewh. *čín-pa*, felt, *déd-pa*, to make felt, to mill, to full Sch.; *pyin - gúr*, felt-tent, a Tartar hut; *pyin-stán*, felt-carpet, felt-covering; *pyin-déb* Sch.: a wrapper or cover made of felt.

ཕྱིར་ *pyid = pyi*, after, following; *pyid-nyin*, the day after to-morrow, Cs.

ཕྱིར་པ་ *pyid - pa* I. (v. *pyi* ni f.) to retard, prolong, maintain, with *tse*: to maintain one's life, to earn a livelihood, W. e.g. **gár-ra čó-te** or **čós-si nán-ne tse píid-čé**, to maintain one's self as a smith, or by religion, (being a Lama). — II. to freeze, **kán-pa píid-son**, the foot is frozen, suffering from chilblains; **mig píid son**, the eyes are inflamed, snow-blind, W. (C. **či**). — III. v. *pyid*; *byid*.

ཕྱིར་ *pyin* for *pyi*, in certain phrases: 1. *pyin-čád*, -*čád*, later, afterwards, *pyin-čád sdom*, bound over for the time to come, e.g. not to do a thing again; *da pyin-čád*, from the present moment, from henceforth,

frq.; *di pyin*, id.; *de pyin-čád*, rarely *de pyin-nas*, Tar. 57, 2 since, since that time, ever since. — 2. outside, *pyin rtsig-pa méd-de* as there was no wall outside Glr.; *pyin-dgrá* a foreign enemy Glr.; *pyin-las* outward business, foreign affairs Dzl.

ཕྱིར་ཅི་འོག་ *pyin-či-lóg*, anything wrong, incorrect, deceptive, fallacious; perversity; *pyin-či-lóg-gis bslád-de* corrupt, depraved by perversity Dzl.; *pyin-či ma lóg-pao* it is infallible (of a spell), synon. to *bdén-pa*; *ltá-ba pyin-či ma lóg-pa* correct view, opinion Pth.; *pyin-či-lóg-tu stón-pa* to teach a false doctrine; *blo pyin-či ma lóg-par*, with a never erring mind Mil.

ཕྱིར་པ་ *pyin-pa* I. B., C. **čín-pa**, Sp. **pin-pa**, little used in W.: 1. to come, to get to, advance, arrive; *lam pyed tsám-du*, having got about midway, Dzl.; *der pyin-pa dan*, frq.; *ču prág-pa tsám-du pyin-to*, the water reached up to his shoulders, Dzl.; **pin-na** Sp., is he arrived? *sbyin-pai pá-rol pyin*, that goes farther than alms-giving, surpasses it, Glr.: *dpag-tsád liar pyin-pa*, to be five miles in length, Dzl. — 2. to go, to proceed, *snón-la pyin-pa*, Pth.; *ma pyin-par sleb*, without going, without moving from the place, he arrives at... Mil.; *bud-méd dēi rtsar ma pyin*, he did not go to the woman (euphemist.) Glr.; *stab-stob-du nan-du pyin-te*, he went in, ran in, in a great hurry. (Probably the word is cog. to *pyi*, and therefore = *byin-ba*, *čón-pa*.) — II. v. *byin-pa*.

ཕྱིར་ *pyir*; prop. the termin. of *pyi*: I. 1. adv. back, towards the back, behind; *pyir ón-ba*, to come back, to return Dzl. and elsewh., frq.; also used in a special sense rel. to re-birth *lan-yčig pyir ón-ba*, *pyir mi ón-ba* v. *brás-bu* (bzi); *pyir gró-ba*, *pyir dón-ba* etc., id.; *pyir dúg-pa*, to remain behind, at home, Dzl.; *pyir jóg-pa*, to leave behind, at home, to lay aside, to lay up, Dzl.; again (*rursus*), *pyir lán-ba*, to get up again, after having fallen; *pyir lóg-pa*, *lóg-pa*, to come back again, to return; *pyir lóg-pai lam*, the way back, the return, Dzl.; *pyir mi lóg-pa*, the not

taking place of relapses, the prevention of them, *Lt.*; *pyir zlog-pa*, to bring back, to draw off, to divert from; *pyir sós-par gyur-ba*, to return to life; *pyir sáns-nas*, having come to himself again, having recovered, *Dzl.*; *pyir má-la smrás-pa*, he replied to his mother, *Dzl.*; *pyir-lóg skyón-pa*, to make one ride backward, with the face to the horse's tail. — 2. postp. e.g. **behind, after**, *nai pyir e' gro Pth.*, will you follow me? come with me? instead of this more carelessly: *na pyir Mil.*; *pyir-bzin = pyi-bzin* frq. —

II. **afterwards, hereafter**, at a later time *Thgy.*; *pyir zón-ba*, to come too late *Dzl.*

III. **out**, *pyir-la* out (motion from an interior to an exterior place), *pyir tón-pa*, *gró-ba*, *dén-ba*, *rségs-pa* to go out, *skyur-ba*, to cast out, *pyir bstán-nas*, turned inside out (the lining of a coat) *Glr.*; *pyir búd-pa Sch.*: 'to put out, to remove; to come to an end, to be completely exhausted'; *sgo pyir mi ytón-ba*, not to let out at the door, to keep locked in or shut up *Pth.* In *C.* also *pyi-la* is used in this sense. — *pyir-zin* acc. to *Lexx.* = **भूयंस** more (exceeding in number or degree).

IV. postp. c.g., also *pyir-du*, more rarely *pyir-na* (*W.*pi-la**) **on account of**, 1. (propter) = **by or through**, *ñi píir kyod di-ltar gyur*, whereby or through what have you got into this plight? *Dzl.*; without *kyod*: where does that come from? *Dzl.*; **i nad ñi pí-la yois**, by what has this disease been caused? *W.*; *ynód-pai pyir-du*, because I have done you harm *Mil.* 2. **for, for the sake of** (*causa*), for the good or benefit of, from love to *Dzl.*; **for the purpose of**, *brtag-pai pyir-du*, in order to try or to prove *Glr.* Whether *pyir* with the infinitive, esp. of one-rooted verbs, is to be resolved by **because** or **in order that**, can be determined only by the context.

ཕྱི་ཤིང་ *pyis* I. adv. **behind**, *pyis ni sgra byun*, behind, i.e. behind your back, voices are heard; gen. with respect to time: **afterwards, later**, *pyis byün-ba*, to arise, to follow, to come later *Wñ.*; also in reference to

things past, of a later date than others that had happened before them *Glr.*; *pyis-nas kyan*, also in future, in after times *Mil.*; *pyis-nyin*, on the following day (= *sani*) *Dzl.*; at some future time, some (future) day, *Dzl.*; *da pyis = da pyin-čad Glr.*; *dus pyis = dus pyi žig-na*, subsequently, hereafter *Pth.*; *pyis skye-ba-méd-pa*, one that in future will not be re-born *Mil.*; on the other hand: *pyis skyes bu Sch.*, a son born after the death of his father; *sú-bas kyan pyis* last of all *Dzl.*; *pyis-pa* v. *pyi-ba* (I.); it is also construed like a sbst.: ... *tob-pai pyis žig-na*, at a time subsequent to his having obtained, = after he had obtained *Tar.* — II. sbst. in compounds: **clout, rag, duster, cloth**, *sná-pyis*, *lág-pyis*, *pyág-pyis*; *pyis-pa*, v. *pyi-ba* II.

ཕྱུག་པ་ *pyug-pa* adj. **rich**, also fig.: *yón-tan du-mai dpál-gyis pyug-par šog*, may I grow rich in the splendour of numerous accomplishments! *pyug-po*, adj. **rich**, sbst. **a rich man**, *pyug-po čén-po žig* a rich nobleman *Mil.*; *pyug-mo* a rich lady; *pyug-kyád* riches, wealth, opulence *Dzl.*; *pyug-par gyir-ba* to grow rich, *byéd-pa* to make rich; *pyug-dbul* rich and poor; *pyug dbul med* no difference between rich and poor *Dzl.*

ཕྱུགས་ *pyugs*, **cattle**, *sgoi pyugs* v. *sgo*; *pyugs tsó-ba* to tend cattle *Glr.*; *pyugs-kyi sin-rta Cs.*, a bullock cart; *pyugs-nad* disease of cattle, murrain; *nor-pyugs*, chattels, all kinds of property *Dzl.*

ཕྱུར་བུ་ *pyur-bu* *Sch.* **hay-rick, shock of sheaves, heap of sticks** (*Schr.* *pyur-ba*, to heap up).

ཕྱེ་ *pye* *W.*pé**, resp. *ysán-pye*, *žib*, 1. **flour, meal**, esp. 2. **flour of parched barley**, = *rtsám-pa*. — 3. for *pyé-ma*, **dust, powder** etc.; *pye fág-pa*, *tság-pa*, to grind corn to flour; to sieve; *pyer fág-pa*, to reduce to flour. — 4. v. *byéd-pa*. — *rgyágs-pye* flour as provision for a journey *Glr.*; **nán-pé** *W.* = *rtsám-pa*; also parched meal. *lcágs-pye* iron filings; *rdó-pye*, stone reduced to powder, small particles of stone; *spós-pye*, *tsándangyi pyé-ma*, sandlewood powder, fumigating

powder; *bág - pyé* wheat flour; *brág - pye* small fragments of stone, produced by stone-cutting *Gl.*; *šin-pye* saw-dust; *rsér-pye* gold-dust; *pye-kug* flour-bag; *pye-sgye* flour sack; *Cs.*: 'a double pouch for meal'; *pye-snód*, flour-tub; *pye-pór Cs.* a box for meal; *pye-pád*, flour-bag; *pye-bañ*, flour-store; *pyé-ma*, dust, powder; saw-dust, filings etc.; *pyé-mar* termin. of *pyé-ma*; *pye-már* (*Hindi घीमचू*) flour roasted with melted butter, sweetened with sugar, considered a dainty.

ཤེས་ལེན་ *pye-ma-léb Lex*, **pé-ma-leb - tsé**
W., butterfly.

ཤེས་ *pyed* I. half; *pyed-dañ-nyis* ('which with an additional $\frac{1}{2}$ would be = 2') one and a half etc.; *brgya-prág pyed-dañ-ysum*, two hundred and fifty; **yán-čé C.*, **yán-péd, péd-di(sañ) péd, péd-yan-péd** W. one fourth, a quarter; *yiñ-pyed* one eighth (little used); *mi-pyed* half a man, also used for woman *Pth.* (n.f.); *zla-pyed v. zlá-ba*; *zla-ba-pyed-pa*, lasting half a month, e.g. a disease. — *pyéd-ka, -pa, -ma, Cs.*, *pyéd-po Cs.* and vulg. one half; *pyéd-ma* also: partner to one half; *diñ nán-na nai pyéd-ma žig kyañ yód-de*, as I have still a partner in this business; *pyed-krún*, half a *skyil-krún* (q. v.), drawing in one leg, and stretching out the other *Gl.*; *pyed-glin*, peninsula; *pyed-brgyád = pyed-dañ-brgyád* hence sbst.: half a rupee, = $7\frac{1}{2}$ points on the gold-steel-yard C.

II. v. *byed-pa*.

ཤེས་ *pyen* (vulg. *pén*), wind, flatulence *Med.*; *ytón-ba*, to let go a wind; *pyen šor soñ*, a wind has escaped (me etc.); *pyen-dbuğs Cs.*, id.; *pyén-dri*, a low, soft wind.

ཤེས་ཤེས་ *pyo-pyó*, **čó-čó zér-wa**, to set on or at (to set a dog at a person) C.

ཤེས་ལེན་ *pyogs* I. side, direction; *pyogs gañ-nas* from whence? *pyogs der*, there, thither, in that direction; *yul dei pyogs-su* or *-la* soñ, proceed in the direction of yonder village; *ltág-pa* (for *-pai*) *pyogs-su Wñ.* towards the nape of the neck; *pyogs yéig-tu* or *-la* towards one side, in one direction; also for together, e.g. to sweep together, to heap together; vulgo also for

at the same time, at once; *kyim-pai pyogs-su byin-pas*, bestowing on lay-men *Dzl.*; *čos pyogs-su ytón-ba* to spend for pious purposes *Mil.*; in the same manner: *dge-baṅ pyogs-su*, to devote to benevolent designs *Mil.*; for, in behalf of, for the benefit of: *ytán-grogs pyogs-su ši-lèbs byéd-pa*, to die, to undergo death for the sake of husband or wife *Mil.*; in letters usually: *dé-pyogs-su*, there with you, *di-pyogs-su*, here with us. — 2. quarter of the heavens, the cardinal points of the horizon; *pyogs bži*, the four points of the compass; *pyogs bžir*, round about, in all directions; e.g. round (a person or place); *pyogs bži-nas*, from all sides; frequently also *pyogs bžu*, the ten points of the compass are spoken of, which are the following: *šar, šar-lhó, lho, lho-nub, nub, nub-byañ, byañ, byañ-šar, steñ- and -óg-pyogs* (Zenith and Nadir); *pyogs-skyoñ*, *pyogs-skyoñ-rgyál-po*, *lha čen-po pyogs-skyoñ-ba bžu* similar to *žig-rten-skyoñ* (v. *skyoñ-ba*), yet ten in number; *rgya-gár-gyi šár-pyogs-pa-rnams*, the eastern Indians.

— 3. *sa-pyogs*, country, region, neighbourhood, part, *dben-pai sa-pyogs*, lonely region, solitary part; *žigs pai sa-pyogs*, an unsafe country; *yul-pyogs id.*, *nai sa-pyogs-na* in my country *Mil.*, C. — 4. part, party, also *pyogs-ris*; *žán-la pyogs gyür-ba*, to take another man's part, to side with a certain person *Thgy.*; *pyogs-(ris) byéd-pa* c.genit. W., **čog-(ri) čó-čé**, *pyogs džen-pa Tar.*, *pyogs tsam rig-pa Tar.* 119, 4 id.; *pyogs-méd* impartial, *sine ira et studio*, gen. in a Buddhist ascetic sense: indifferent to every thing; *pyogs-ča Mil.*, *pyogs-lhuñ Lex.*, prob. also *pyogs-žen Tar.* 184, 22, partial, interested; *pyogs-čai rtóg-pa*, hesitation, scruples, arising from still feeling an interest in a thing *Mil.*; in a general sense it is used in: *pyogs-mtsüñs-pa similar Wñ.*, *Tar.*; *pyogs-mtun - du Tar.* 190, 16 ought to be rendered: appropriate, suitable, adequate; *rán-pyogs* one's own party, *žán-pyogs* the other or opposite party; *nyen-pyogs* friends, *dgrá-pyogs* enemies; *dkar - pyogs* the good,

the well-disposed, esp. the good spirits, *nág-pyogs*, *sdig-can-gyi pyogs* the bad, malicious, esp. the evil spirits, devils. — 5. in popular language the word is used also with respect to time: **kā-saṇ-stón-čogs** *Ld.*, last autumn.

ཕྱགས་པ་ *pyogs-pa* I. vb. to turn vb.n., *čós-la* to turn to religion *Schr.*; *pyir pyogs-pa* to turn one's self back, to turn aside (*Schr.* *pyir pyogs-par byéd-pa*, to divert from, to dissuade from) *Tar.* 12, 14 28, 9. ལྷི་ཀར་ *pyogs-pa* turned to dying = near dying? *kór-ba-la rgyáb-kyis pyogs-pa*, to turn one's back to the orb of transmigration; *miñon-du pyogs-pa*, 1. to be visible, to be evident, to be exposed to view (?), *lhoños-su miñon-du pyogs-pai brág-las byün-ba* growing on a surface rock on the south-side *Sambh.*; *don de miñon-du pyogs-par byá-bai pyir*, in order to bring this meaning to the light, to express it clearly *Gram.* (?). 2. to be openly or evidently attached to, to adhere to (?) *rgyüd-la* to a Tantra or treatise *Sambh.*

II. adj., sbst., attached to, following; a partizan, an adherent.

ཕྱད་པ་ *pyod-pa* Cs. progress, *pyod čé-ba*, great progress; *Lex.*: *sa-pyod-če* v. *čod*.

ཕྱོར་ *pyor* *Mil.*, prob. for *mčor*.

ཕྱ་ *pra*, *pra*, ornament (?), jewel (?) *pra rgyág-pa*, *rgyáb-pa*, *gód-pa*, *débs-pa*, *Sch.* also *pras sprá-ba*, to insert an ornament of jewels, to stud with jewels; *rmog-la pad-ma-rā-gai pra btáb-pa de*, this set of rubies on the helmet, this helmet studded with rubies *Glr.*; *rin-čén sna-tsoḡs-kyis pra bkód-pa* *Mil.*; *pra-tśóm* border, trimming, *Lex.*

ཕྱགས་པ་ *pra-rgyás* *Was.* (241) = *bág-la nyál-ba*, vanities, i.e. passions, errors, erroneous notions.

ཕྱ་རྒྱ་ *pra-dóg* v. *prag-dóg*.

ཕྱ་བ་ *prá-ba* 1. v. *pra-ba*. — 2. *Lt.* a disease of children. — 3. adj., gen. *prá-mo* (Cs. also *bo*) thin, fine, minute, opp. to *sbóm-po* q.v., *sbrul prá-mo žig* *Tar.*; in a general

sense, little, small, *séms-can prá-mo-rnams*; *ná-pra-mo*, little as to age, young, *Mil.*; trifling, little, slight, *rnám-rtog prá-mo* slight scruples, *Mil.*; *rdzun prá-mo*, a little lie, a fib, *Thgy.*; **čá-mo-ne tón-wa, lab-pa**, to see, to inspect most accurately, to learn the minutest details, *C.*; thin, high, rel. to voice *W.*; *pra-žib* *Lex.*, fine and exact; *stñtu prá-ba*, in reference to the doctrine of Buddha, implying prob. its subtilities. Cf. *pran*.

ཕྱ་སྤྱོད་ *prá-ma*, calumny, slander, esp. through tell-tales and intermeddling persons *B.* and *col.*; *prá-ma byéd-pa* *Dzl.*, *smrá-ba* *Cs.*, *jug-pa* *B.* and *C.*, **čó-čé** *W.*, resp. (when referring to a person of higher rank) *ysól-ba*, *žú-ba*, to calumniate, slander, vilify, blacken; *prá-ma-mkhan* *Cs.* calumniator, slanderer.

ཕྱ་སྤྱོད་ *pra-mén*, sorcery, witchcraft *Schr.*; so prob. *Pth.*: *mi-dgos-pai pra-ményi nan-snágs*, an evil magic spell of pernicious necromancy; *pra-men-po* and *-pa* masc., *-mo* and *-ma* fem., necromancer, wizard, witch; *pra-mén rdzá-ki* (for *dzo-gi*, ཡོ་གི་ལྷ་) id.

ཕྱ་མོ་ *prá-mo*, v. *prá-ba*; ཕྱ་ཤགས་ *pra-šags*, v. *prá-ba*.

ཕྱག་ *prag* provinc. also *dbrag*, *srag*, 1. intermediate space, interstice, interval, hence *prág-tu* = *bár-du* *Thgy.*; a hollow, ravine, defile; *smín-prág* v. *smín-ma*. — 2. after cardinal numbers it seems to correspond about to the Greek subst. termination *ας*: *bču-prág* a decade, *brgya-prág* a hundred (century), *ston-prág* a thousand (chiliad), *brgya-prág rčig*, *brgya-prag bču*; *ston-prág bži-bču-žig*, a number of forty thousand *Dzl.*; *bdun-prág*, ἑβδομας, week (recognized as a measure of time, but in common life not much in use).

ཕྱག་པ་ *prág-pa*, 1. sbst., resp. *sku-prág* shoulder, *prág-pa-la gél-ba* *Glr.*, *tógs-pa* *Sambh.* to load on one's shoulder; *grógs-poi prág-pa-la dzég-pa*, to mount the shoulder of one's companion *Dzl.*; upper arm, *prág-pa rnyis-kyi* *ša* *Dzl.*, *prag-gón*

Lt. id. — 2. vb., also རྒྱུ་པ་, to envy, to grudge, *Cs.*; རྒྱུ་དོག་, རྒྱུ་དོག་, the envy, རྒྱུ་དོག་སྐྱེ་ envy is stirring within me, I envy, *frq.*; རྒྱུ་དོག་ཅན་, envious, grudging, jealous *Pth.*

པྱ་ཀྱི་ རྒྱུ་, v. རྒྱུ་.

པྱ་ རྒྱུ་, རྒྱུ་པྱ་, རྒྱུ་ཀྱི་ རྒྱུ་, particle, e.g. རྒྱུ་པྱ་པྱ་ རྒྱུ་ the signs of the cases, *kyi*, *la* etc.

པྱ་པྱ་ རྒྱུ་པ་ v. རྒྱུ་པ་; རྒྱུ་པོ་ for རྒྱུ་པོ་ རྒྱུ་.

པྱ་, པྱ་པྱ་ རྒྱུ་, རྒྱུ་པྱ་, (*Ts.* also རྒྱུ་པྱ་) = རྒྱུ་པོ་, little, small, trifling, yet more in particular phrases, and less used in books, than in common life, esp. in *C.*: རྒྱུ་པྱ་པྱ་པྱ་ རྒྱུ་ (lit.: རྒྱུ་པྱ་པྱ་) having paid, spent a trifle; རྒྱུ་པྱ་པྱ་པྱ་ རྒྱུ་ a small request; རྒྱུ་པྱ་པྱ་པྱ་ རྒྱུ་ a little bit *C.*; as *sbst.*: 1. part of the body (whether in a general or a more particular sense, I have not been able to ascertain); in medical writings the རྒྱུ་པྱ་པྱ་ རྒྱུ་ form a class of their own; རྒྱུ་པྱ་པྱ་ རྒྱུ་ རྒྱུ་པྱ་ རྒྱུ་, to maim, to mutilate parts of the body (not necessarily to castrate *Sch.*). — 2. knives and other small instruments used in surgery *Med.* — 3. རྒྱུ་པྱ་པྱ་ in the polite epistolary style the person of the writer, 'my own little self', 'your humble servant'; རྒྱུ་པྱ་པྱ་ རྒྱུ་ = to me my ..., *inst. of.* རྒྱུ་པྱ་པྱ་ རྒྱུ་. — རྒྱུ་པྱ་པྱ་, trifles, minor matters; རྒྱུ་པྱ་པྱ་ རྒྱུ་པྱ་པྱ་ རྒྱུ་ རྒྱུ་ the minutiae of religious discipline, *Dulva*.

པྱ་པྱ་པྱ་ རྒྱུ་པྱ་པྱ་, རྒྱུ་པྱ་པྱ་པྱ་པྱ་ stated to be = རྒྱུ་པྱ་པྱ་པྱ་ རྒྱུ་.

པྱ་པྱ་པྱ་ རྒྱུ་པྱ་པྱ་ v. རྒྱུ་པྱ་པྱ་ extr.

པྱ་པྱ་ རྒྱུ་ v. རྒྱུ་པྱ་; རྒྱུ་པྱ་ རྒྱུ་ v. རྒྱུ་པྱ་; རྒྱུ་པྱ་ རྒྱུ་ v. རྒྱུ་པྱ་.

པྱ་ རྒྱུ་, རྒྱུ་, news, tidings, intelligence, message, རྒྱུ་ རྒྱུ་པྱ་, good tidings, favourable accounts; རྒྱུ་པྱ་པྱ་, messenger, vulgo; རྒྱུ་པྱ་པྱ་, རྒྱུ་པྱ་པྱ་ to send word, information, *kyér*-ba, to bring tidings, intelligence; རྒྱུ་པྱ་པྱ་, རྒྱུ་པྱ་པྱ་ to deliver; རྒྱུ་པྱ་པྱ་, རྒྱུ་པྱ་པྱ་, རྒྱུ་པྱ་པྱ་ to report, to de-

liver messages orally; to superiors: རྒྱུ་པྱ་, རྒྱུ་པྱ་; to inferiors: རྒྱུ་པྱ་, རྒྱུ་པྱ་; རྒྱུ་པྱ་ རྒྱུ་པྱ་ རྒྱུ་པྱ་ deliver a message to him also from me *Dzl.*; རྒྱུ་པྱ་པྱ་ message, report *Cs.*; རྒྱུ་པྱ་ messenger; news-monger *Cs.*; རྒྱུ་པྱ་པྱ་ gospel *Chr. Prot.*; རྒྱུ་པྱ་པྱ་ letter, epistle; རྒྱུ་པྱ་པྱ་ answer to a message. — རྒྱུ་པྱ་པྱ་ (*W.* རྒྱུ་པྱ་པྱ་) 1. resp. for *las* labour, business; deed, work, *frq.*; རྒྱུ་པྱ་པྱ་པྱ་ རྒྱུ་པྱ་པྱ་ (the Buddhas) performed the work of consecrating *Glr.*; རྒྱུ་པྱ་པྱ་ རྒྱུ་པྱ་ the same as རྒྱུ་པྱ་པྱ་པྱ་པྱ་པྱ་ རྒྱུ་པྱ་པྱ་, v. explanation under རྒྱུ་པྱ་; རྒྱུ་པྱ་པྱ་པྱ་པྱ་, རྒྱུ་པྱ་པྱ་པྱ་པྱ་ byed-pa ccdpar. to commit a thing to another person's care or trust, e.g. before going on a journey; in reference to gods: to recommend to their protection or blessing *Glr.* and elsewh. — 2. po. for རྒྱུ་པྱ་པྱ་པྱ་ commissary *Glr.*, where Avalokitesvara is called རྒྱུ་པྱ་པྱ་ of all Buddhas. — 3. efficiency, power *Mil.*

པྱ་པྱ་ རྒྱུ་པྱ་ v. རྒྱུ་.

པྱ་པྱ་ རྒྱུ་པྱ་, རྒྱུ་པྱ་པྱ་ = རྒྱུ་པྱ་ earthen pot, pan, stew-pan.

པྱ་པྱ་ རྒྱུ་པྱ་, རྒྱུ་པྱ་པྱ་ 1. uterus, matrix of animals, or acc. to *Cs.* merely the integuments of the eggs; acc. to some, also the urinary bladder. — 2. encampment, = རྒྱུ་པྱ་པྱ་ *Lex.*

པྱ་པྱ་ རྒྱུ་ 1. in compounds for རྒྱུ་པྱ་པྱ་, རྒྱུ་པྱ་པྱ་ child, a young one (of animals); རྒྱུ་པྱ་པྱ་པྱ་ a little girl *Cs.*; རྒྱུ་པྱ་པྱ་པྱ་པྱ་ to beget children, རྒྱུ་པྱ་པྱ་ to rear, to bring up (children); རྒྱུ་པྱ་པྱ་པྱ་པྱ་ a child is born; རྒྱུ་པྱ་པྱ་པྱ་ a miscarriage, abortion, takes place; རྒྱུ་པྱ་པྱ་པྱ་ childhood; རྒྱུ་པྱ་པྱ་ orphan; རྒྱུ་པྱ་པྱ་ bastard; རྒྱུ་པྱ་པྱ་ the young one of an elephant; རྒྱུ་པྱ་པྱ་ a lion's cub etc.; metaph. of disciples and subalterns: རྒྱུ་པྱ་པྱ་ the merchants of a caravan in their relationship to their leader རྒྱུ་པྱ་པྱ་. — 2. fine cloth or woollen stuffs *Wts.*, རྒྱུ་པྱ་པྱ་ id., རྒྱུ་པྱ་པྱ་ woollen goods from Ü *Mil.*

པྱ་པྱ་ རྒྱུ་པྱ་ one day with the night, a period of 24 hours, — but this signification does not hold good in every case.

ཡུང་གཞི་ *prud-yžon* v. *yžon-pa*.

ཡུམ་ *prum* Lt. and S.g.? *prum-rüs* cartilage, gristle.

ཡུམ་ཡུམ་ *prum-prüm* Sik. = *püm-püm*.

ཡུའ་ *preu* Cs. = *prá-mo*.

ཡུང་བ་ *prén-ba* v. *prén-ba*.

ཡུང་ *pred*, *pred*, cross, transverse; across, athwart, obliquely; *pred-du*, col. **éd-la**, crossways, in a cross direction; *pred-lam*, a path (horizontal or inclined) leading along the side of a mountain, (cf. on the other hand *pran*); *pred-ytán* bolt or bar of a gate; **éd-la dán-po**, horizontal W.

ཡུའ་ *pró-bo* something like: a child's frock or chemise Ld. (?)

ཡུའ་ *prog* etc. v. *prog*; ཡུའ་, ཡུའ་ *prob*, *prol* v. *prob*, *prol*.

ཡུའ་ *pros* v. *pró-ba*.

འཕག་པ་ *pag-pa*, pf. *págs*, 1. to rise, to be raised, e.g. a post or stake raised by the frost; to soar up, to fly up to heaven, a miraculous feat often performed by the saints of legends, Dzl. and elsewhere; of rays of light, Dzl. and elsewhere; fig.: to be higher, more elevated, *dei stén-du* (or *dé-las*) *dpag-tsád brgyad-kri* (or more accurately *kris*) *págs-so* Glr., Pth., (this region) lies by 80 000 miles higher than that Stg.; to grow larger, longer, of the apparent lengthening of the teeth when aching W.; of horses: to rear, to rise up on the hind-legs; more particularly of the deifying of saints; thus the demi-god-like king Srontsansgampo in his farewell speech says: *Kyed kun págs-pai byin-rlabs yin* I am the divine instrument of your elevation (your elevation-blessing), he who will effect your ascent to heaven or deification; part. pf. *págs-pa* (Ssk. आर्च्य), sublime, exalted, raised above, *pál-las págs-par bzán-ba* a more than ordinary beauty Dzl.; *yžan-pas págs-par gyúr-to* he far excelled others Dzl.; *kyád-(par) págs-(pa)*,

distinguished, excellent, glorious, *yül-las Kyad-págs rgya-gar-yul* India, the most glorious country; *nór-sna Kyád-par págs-pa brgyai bul-ba* an offering of a hundred of the most costly kinds of jewels Pth.; esp. in reference to holy persons, things, places etc.; title of saints, and teachers of religion, with the fem. *págs-ma*; *págs-pa* 'par excellence' is Avalokitesvara, in W. esp. the one, that has his throne at Triloknath in Chamba, v. *re-págs*; the word is also frq. used as an epithet, placed at the head of the title-pages of religious writings; lastly it is a name of common persons. — *págs-pai nor bdun* the seven treasures of the saints: *sbyin-pa*, *tsül-krim*s, *dád-pa* and the like Mil. — *págs-(pai) yul* 1. elevated country, highland. 2. the holy land of the Buddhists, the tracts of the middle Ganges; *págs-pai skad*, the Sanskrit language Lex. — *págs-rgyal* Tar. and elsewhere. = उज्जयिनी Schf., town and district of Ujain. — 2. the word is stated to imply also to play, to joke, to make sport C.

འཕག་ *pan* 1. v. *pañ* I. — 2. also *pañs*, *dpañs*, *span*s, height, *pañ-du*, *pañs-su* in height; *kri-pan* v. *kri*, *go-pan* v. *go*; *ynam-pan*, the height of the heavens Lex., Mil.; *dbu-pan* fig. highness, sublimity, *dkon-mčog-gi dbu-pan smád-pa* to lower, to detract from the sublimity of God (v. *dkon-mčog*), to blaspheme God *Domañ*; *pañs-mtó* high Dzl.; *pañs-mto-ba*, *pañs-mton-dmán* relative height Dzl.

འཕག་བ་ *pañ-ba* fut., *pañs-pa* pf. of *pañ-pa*.

འཕགས་པ་ *pañs-pa* 1. frq. for *pañs-pa* to spare, to save Dzl.; kindly and carefully to protect from harm, e.g. a drunken Lama Thgy.; hence prob. the version རྒྱལ་པོ་; *pañs-méd ytón-sems-ldan* liberal, bounteous, without restriction S.g. — 2. Glr. also for *poñs-pa* province.

འཕག་ *pan* I. v. *pañ* (I). — II. *pañ-yul* Glr., *pañ-po* Huc II, 242; name of the nearest alpine valley north of Lhasa, the inhabitants of which are said to speak an indistinct dialect.

འཕམ་པ་ *ṣām-pa*

འཕམ་པ་ *ṣām-pa*, pf. *ṣām*, opp. to *rgyál-ba* to be beaten, conquered, to come off a loser, to get the worst of, *rgyúl(-las)* in battle *Dzl.*; *lha-ma-yin-las* by the Asuras *Dom.*; in law-suits, in traffic etc.; *ṣām-par ggyúr-ba B.*, **ṣām ḍó-wa* C.* id.; also with *ṣām*, as if it were a sbst.: **ṣām kúr-wa* C.* to put up with, to bear a loss, damage, defeat; *ṣām blán-ba Glr.*, *Pth.* prob. id.; *ṣām-par byéd-pa* to beat, to defeat, to conquer, *rgyá-rnams ṣām-par byas* he conquered the Chinese *Glr.*; *rás-pas bón-po ḥós-kyis ṣām-byas-te* Raspa overcoming the Bonpo by the doctrine of Buddha (v. *ḥós* 3.) *Mil.*; **ṣām ḥüg-ḥe* or *kál-ḥe**, *W.* id.; *ṣām ṣog soñ* I have met with a loss, I suffered damage, opp. to *gyal tob soñ*; *ṣām-rgyál ma bsrés-na* if one is not inclined now for a serious struggle, will not stand the chance of... *Mil.*; *yid-ṣām-pa Mil.*, **sems ṣám-po** C. dejection; *yid-ṣám-ma* a low-spirited, dejected woman *Mil.*; *ṣám-pa Glr.*, *pám-po* the vanquished etc.; **ṣám-pe no-lén ḥó-ḥe** *W.* to give in, to ask pardon; *mī-ṣám* 1. invincible. 2. a man's name. 3. *mī-ṣám ngón-po Zam.*, also *mī-ṣám ḥós-kyi rje* is stated to be = *ṣam-dbyáns*.

འཕར་ *ṣar Cs.* in compounds: board, *sgo-ṣar* board or leaf of a door.

འཕར་པ་ *ṣár-ba I.* sbst. v. *ṣár-ba*.

II. vb. (vb. n. to *spór-ba*) 1. to rebound, of stones, **bar-nán-la** *W.* to splash up, of water, to fly up, of sparks; to leap, to bound, to throb, of the veins, *rtsa ṣar*, the pulse is beating; **ṣar tá-ḥe** *W.*, to feel one's pulse; **nyin-ka ṣar dug** his heart is throbbing, palpitating; **ṣár-ra rag** I have heart-throbbing (v. *rag*); *ṣár-ṣro ḥad* v. *ṣró-ba* 2; *sá-la ṣár-ba*, to fidget, to be restless, to jump, from fear *Pth.*; *pár-gyis ṣár-ba Lex.* prob. the same as *ṣár-ba*. — 2. *Cs.* to be raised, elevated, promoted, advanced.

འཕར་མ་ *ṣár-ma*, *Sch.* 'double, manifold'; *brgya-ṣar-ma*, *Sch.* 'more than hundred'.

འཕལ་ག་ *ṣál-ga Cs.*, incision, indentation, notch.

འཕལ་(ཡིག་) *ṣul(-yig)*

འཕིག་པ་ *ṣig-pa*, *ṣig-pa*, pf. *ṣigs Sch.* = *big(s)-pa*.

འཕིར་པ་ *ṣir-ba Ts.* = *ṣúr-ba*, to fly.

འཕུག་པ་ *ṣüg-pa Sch.* = *bug(s)-pa* (?).

འཕུང་པ་ *ṣún-ba*, pf. *ṣuñ*, to sink, to begin to decay, to be in declining circumstances, to get into misery, either by one's own fault, or that of others (opp. to *tsén-ba*) *Glr.* and elsewh.; *bód-yul ṣún-bai las* a deed to the detriment of Tibet *Glr.*; in a similar manner *bód-yul ṣún-bai ṣuñ-gón*, mischievous conjurers in order to inflict an injury on Tibet *Ld.-Glr. Schl.* 21, b; *ngár-gyis rgyá-yul ṣún-bar byás-pa-rnams dran-nas*, remembering the calamities brought on China by Mgar *Glr.*; *ṣuñ-bar ggyúr-ba B.*, **ṣuñ-du ḍó-wa* C.*, **ṣuñ ḥá-ḥe** *W.*, to be ruined, to perish, *ṣuñ-bar byed-pa B.*, *ṣún-la sbyór-ba Mil.*, prob. also *ytón-ba*, *ṣug-pa* to ruin, to undo *Pth.*; *rañ-ṣuñ* having been reduced by one's own fault; *ṣuñ-dkrol* or *krol* the decay of fortune, ruin, destruction *Mil.* and elsewh.; *ṣuñ-yṣi* cause, occasion of decay *Mil.*

འཕུད་པ་ *ṣúd-pa* to lay aside, to put away, to separate, = *búd-pa Cs.* (?), *ṣug-pa ṣúd-pa*, to clear, to part the flour from the bran, to sieve *Sch.* (?)

འཕུབ་པ་ *ṣub-pa* = *bub-pa* to cover with a roof *Sch.* (?)

འཕུར་པ་ *ṣúr-ba*, pf. *ṣur*, 1. to fly; *ṣúr-gyis ṣúr-ba Lex.*, prob. id.; cf. *ṣar-ba*. — 2. to wrap up, envelop, muffle up; *Dzl.* 295, 10: *rin-po-ḥe gós-kyi mtá-mar* the gem into the skirt of the coat, and likewise *Dzl.* 20, 13 read: *gós-mtar ṣúr-te*, inst. of *byuñ-ste*; *ngo gós-kyis Mil.* (col. not used). — 3. = *mnyéd-pa* to rub with the hand, e.g. linen in washing, leather in tanning *Glr.*; to scratch (softly) *C.*

འཕལ་(ཡིག་) *ṣul(-yig)* prefix, de sogs *da-yig gás-ṣul-can*, these and others have *d* with the prefix *g*: *bás-ṣul-kao* words beginning with *k* with the prefix *b*; *bá-gyis ṣul-bai sla*, viz. *bsla*...; *das-ṣul-méd* these receive no *d* as prefix; *sa-*

ra-lá-rnams phul-tsul ni the manner in which prefixes are joined with words beginning with *s*, *r* or *l*; *rkyai-phul* words beginning with a simple consonant (to which also *ya-*, *ra-*, and *la-tags* are reckoned), preceded by a prefix; *brtsegs-phul*, words beginning with two consonants and a prefix *e.g. bska Gram.*

འཕྲུལ་བ་ *phul-ba* I. v. the preceding article.

— II. vb. 1. = *búl-ba*, to give. —

2. to push, to jostle; **phul-tug gyáb-čé**, to push with the fist, with the trunk, (of elephants) etc., *W.*; *grü-mor phul-rdeg čig byéd-pa*, to jostle with the elbow *Mil.*; vulgo **phul-dag* or *tug** *W.*, **phul-tsiug** *C.*

འཕྲེག་ *phég* v. *phég*.

འཕྲོང་བ་ *phén-pa* pf. *pháns*, fut. (and frq. for the pres.) *pháñ*, imp. *phón*, *pháns*,

1. to throw, to cast, to fling; *nám-mka-la* into the air *Dzl.*; *kór-bar*, to throw into the orb of transmigration *Mil.*; *dmyál-bar*, to cast into hell *Thgy.*; **ka pán-čé**, to shovel snow (out of the road, from the roof); **phán-te bór-ra tsiug-te bor** am I to throw down the wood, or pile it up? *W.*; **pu phán-čé** to cast the hair *W.*; hence *pháñ*, spindle, and *phén-sin*, acc. to *Sch.*, a weaver's shuttle (it being flung). — 2. to fire off, to discharge, to let fly, *mda*, an arrow, *γzan-la*, at another *Dzl.*; *phén-dui* dart, javelin *Stg.*; to shoot, *phén-mi šes-pa*, *W.* **phán-mi-šes-kan**, one that does not know how to shoot. — 3. *Sch.* *phén-pa btan-ba* 'to intend, to have a mind, to think upon, to consider', (yet in the only passage, in which I met with the word, in *Thgr.*, the above meaning does not seem applicable).

འཕྲེལ་བ་ *phél-ba* I. vb. pf. *phél* (ཐེལ་) vb. n. to *spél-ba*, opp. to *gríb-pa*, 1. to increase, augment, multiply, enlarge, frq.; **sum lan nyi-la tsam phél** how many are two times three? *W.*; *phél-gríb-kyi dbáñ-gis* in consequence of the increase and decrease *Gram.*; *phél-gríb-nád*, prob. diseases arising from an excess or deficiency of humours *Wñ.* — 2. to improve, to grow better,

bsam-ytán or *tugs-dám phél-ba yin* meditation has improved, has proceeded better *Mil.* — II. sbst., *Sch.* also *phél-ka*, 1. increase. 2. development *S.g.*

འཕྲོལ་བ་ *phó-ba* pf. and imp. *pos*, prop. intrans. to *spó-ba*, = *γnas-spó-ba*; 1. to change place, shift, migrate frq.; *myur-du pos-šig*, go speedily elsewhere! *Dzl.*; in a more general sense to change, *phó-méd bdé-ba* changeless happiness; in a similar sense *phó-gyur-méd-pai rnal-byór Mil.*; yet frq. also vb. a.: *kú-ba yañ phó yañ phó byás šin* pouring off the gravy again and again *Pth.*; very frq. *tse phó-ba*, *ši-phó-ba*, *ši-phó-ba*, to exchange life, to die, (in the earlier literature the most common expression for it); the last of the above terms prob. can be explained by *či-žin phó-ba*; *či-phó-ba débs-pa*, *Thgr.* frq. seems to mean: to help the soul to a happy departure. — 2. *C.* to fall out, to shed, of wheat and corn in general.

འཕྲོག་པ་ *phóg-pa*, pf. and secondary form *phóg*, to hit, strike, touch, befall, meet, *mñar-bai dris phóg-pa tams-čád* all whom the sweet odour met, to whom it became perceptible *Dzl.*; gen. with *la*: *od-zér, gríb-ma mi-la phóg*, a ray of light, a shadow falls upon that man *Gl.* frq.; *kó-la nad, tsád-pa, čád-pa phóg*, disease, heat, punishment etc. has befallen him; *γza-phóg-mkan* an epileptic person *W.*, *C.*; the signification: to hurt, seems to be less inherent to the word than dependent on contingent circumstances.

འཕྲོང་ *phón* *Cs.* archery, *phón-sa* archery ground, *phón-mkan* archer, *phón-skyén* good, skilful archer *Dzl.*

འཕྲོང་ཚེས་ *phón-tso* *Cs.* buttocks; *phóns* sitting-part, posteriors *Lt.*, *Wñ.*; *phón-la skyón-pa Sch.* 'the riding of two persons on one horse'.

འཕྲོང་སྤྱོད་ *phóns-pa* 1. vb., pf. *phóns* or *phóns*, to be poor, indigent; *phóns-par bžug-pa* to let (another) pine in poverty *Thgy.*; with instrum. to be deprived of, to lose, *rgyál-po srás-kyis phóns-nas* the king having lost his son *Pth.* — 2. also *phóns-pa*, sbst. poverty,

and adj. **poor**, v. *phos-pa*; perh. also **dejected**, **disheartened**.

འཕྲོང་པ་ *phod-pa* = *phod-pa*, Cs.; འཕྲོན་པ་ *phón-po* = *phón-po*; འཕྲོབ་པ་ *phób-pa* = *bébs-pa* Sch.

འཕྲུབ་ *phya-ba*, pf. *phyas*, acc. to *Lex.* = *smód-pa* to **blame, censure, chide**; the context however, in which the word occurs, seems to suggest the meaning: **to scoff, to deride**, (Sch.) e.g. *Dzl.* 223, 13. 252, 7. 250, 15; also *Pth. mis* *phyá-ru* *on*, people will laugh at you.

འཕྲུག་པ་ *phyag-pa*, pf. *phyags* or *phyag?* to **sweep, to clean** *Lex.*, *Pth.*; cf. *phyag-dár*.

འཕྲུང་པ་ *phyán-ba*, pf. *phyans*, vb. n. to *dpyán-ba*, to **hang down**, *dar snon-poi ge-ša* *phyán-ba* a handkerchief of blue silk hanging down from the head *Sambh.*; *má-mçu tñr-du* *phyán-ba* the lower lip hanging down, as a sign of death *S.g.*; to **cling to a person**, from love etc.; *rje-btsün-gyi skú-la Mil.*, to the Reverend's person (or body?); *jú-zñn* *phyán-ba* to cling to, to take a firm hold of *Thgy.* — *phyán-tág* **plumb-line, sounding-line** *C.* also *dpyán-tag*. — **čán-kem-pa** **rope-dancer**, esp. at the festivities of new-year *C.*

འཕྲུང་མོ་ལྷ་མ་ or ལྷ་མ་ *phyán-mo-nyug-or-yug* Sch., **singular, strange**.

འཕྲད་ *phyad* Sch. = *phyad*.

འཕྲུན་པ་ *phyán-pa* *Lex.* = *yán-pa* to **ramble, to range, roam about, wander, stray** from; *phyán-te gró-ba* *Dzl.* 250, 4.

འཕྲུར་པ་ *phyár-ka* Sch., **blame, affront, disgrace**.

འཕྲུར་པ་ *phyár-ba*, imp. *phyor* and *pyor* 1. to **raise, to lift up**; *prü-gu nám-mka-la* *Glr.* to lift the infant up to heaven; to **hold aloft**, e.g. the *dor-je* in practising magic, pointing it towards heaven; so also *sdig-mdzñb* to raise the finger *Mil.*; *rál-gri*, to lift up the sword to fetch a blow; to lift up the grain in a shovel, hence: to **fan, to sift, to winnow**. — 2. to **hoist, a flag**, frq.; *phyar-dár* or *dar-phyár*, a flag; in a

general sense: **to hang up**, so esp. *W.* **čár-la** (*Lad.* **čás-la** for *čárs-la*), **bór-čé** id.; **čár-la tán-čé** to hang a man; *čár-šin* gallows; occasionally too: to cling or stick to an object. — 3. Cs. to **show, to represent, to excite, to waken**; *phyar-ryen*, engaging, winning behaviour (= *jog-sgés*), *phyár-ba byéd-pa* to assume an alluring attitude; *phyár-ka-čan*, tempting, graceful, charming.

འཕྲིབ་ *pyi-ba* I. sbst. **marmot**, *pyi-ba*. — II. vb. pf. *pyis*, *pyis* 1. to **be late, to be belated, to come too late**; *gál-te pyis-na*, if I come too late *Dzl.*; *da kyod cñn* *pyis-pa yin* you come just a little too late *Pth.*; *pyi-mo* v. *pyi* II. — 2. also *pyid-pa* to **wipe, to blot out, mig** to wipe the eyes *Pth.*; *mči-ma* the tears *Glr.*; to **pull out, spu** the hair *W.*; to **tear out, rñg-pa** the testicles *Sch.*; *pyi-rás* Cs., **wiper, wiping-clout, duster**; *lág-pyi* Cs., **towel**, v. *pyis* II. འཕྲིག་པ་ *pyig-pa*, Sch. to **bind**, better *kyig-pa*.

འཕྲིད་པ་ *pyid-pa* v. *pyi-ba*.

འཕྲིལ་པ་ *pyil-ba* for *kyil-ba* to **wind, to twist**, (the hair) *Wñ.*

འཕྲུག་(ས་)པ་ *pyüg(s)-pa*, rarely *čüg-pa* to **be mistaken**, also *W.*; to **miss**, *lam*, the road *Lex.*; *ču-tsód*, to **mistake the hour** *Pth.*

འཕྲུར་པ་ *pyür-ba* 1. to **mount, to rise up**, of smoke; to **overflow; inundate**, of rivers and lakes *Lex.* — 2. *Sch.* to **heap up, to accumulate?** v. *pyür-bu*.

འཕྲེབ་ *pyé-ba*, pf. *pyes*, to **crawl, to creep**, like snakes; esp. *lto-pyé*, 'belly-creeper', snake, serpent; *pyé-ba čen-po*, **महोरग**, name of a demon; *pyé-bo*, fem. *mo* **cripple** *Lex.* = *rkañ-med*.

འཕྲེན་ *pyen* *Mil.* = *pyen*, **wind**, *ytón-ba*, to let go a wind.

འཕྲེབ་ *pyó-ba* pf. *pyos*? 1. to **swim**, of fishes, *Mil.* — 2. to **soar, to float**, in the air *Thgy.* — 3. to **flow, heave, swell**, of fluids *Mñg.*; *pyo-dár-ba* Sch., to **undulate**. — 4. to **range, roam about, gambol**, *rtse-zñn* *pyó-ba*, of deer *Mil.*; *ri-la* *pyo*

dgu, po. the wild animals of the field *Sch.*
— 5. *snjin* རྟོ་ཡོ་ *Sch.*, 'the heart is swelling, courage is rising'; however *śes-pa* རྟོ་ཡོ་ *Med.*, seems rather to imply: consciousness gives way, is wavering, flitting; *sems* རྟོ་ཡོ་ *Lt.*?

འཇིང་བ་ རྟོན་པ་ *Lt.* perh. = རྟོན་པ་; occasionally, like རྟོན་པ་ used incorr. for *mčōns-pa*.

འཇིང་སྐྱུ་སྐྱུ་ རྟོན་པ་-རྟོན་པ་ *Sch.*, pride, haughtiness, insolence.

འཇིང་སྐྱུ་ རྟོན་པ་-མཁའ་ལྷ་ལྷ་, harlot, prostitute, *byéd-pa*, to whore, to fornicate *Lex.*

འཇིང་བ་ རྟོན་པ་, v. རྟོན་པ་-མཁའ་ལྷ་ལྷ་, also for *čōr-ba*; རྟོན་པ་-མཁའ་ལྷ་ལྷ་ for *mčōr-po*, hence རྟོན་པ་-མཁའ་ལྷ་ལྷ་ *Sch.* dandy, fop.

འཇིང་སྐྱུ་ རྟོན་པ་-མཁའ་ལྷ་ལྷ་ *Sch.*, purchase-price of a bride.

འཇིང་བ་ རྟོན་པ་ I. vb., also *prá-ba*, pf. *pras*, to kick, to jerk, to strike with the foot, *pra-ságs* a stroke or kick with the foot, *byéd-pa* to kick about with the feet, in a paroxysm of pain or anguish, *Pth.*; **ṭa-sag gyáb-pa**, to give one a kick. — II. = *prá-ba*, *prá-mo*.

འཇིང་ཁ།, འཇིང་ཁ། རྟོན་པ་, to envy, grudge, v. *prag*.

འཇིང་, རྟོན་ རྟོན་, རྟོན་, *lam-prán*, a foot-path along a narrow ledge on the side of a precipitous wall of rock (not 'a defile or narrow pass' *Sch.*), frq.; *bar-doi* རྟོན་ the road of the abyss of the *bar-do*, (as with us: the valley of death) frq. *Thgr.*; *bár-doi* རྟོན་-སྐྱུ་, prob. a prayer for deliverance from that abyss *Thgr.*

འཇིང་འཇིང་ རྟོན་པ་-འཇིང་ རྟོན་པ་ *Sch.* something hanging down.

འཇིང་བ་ རྟོན་པ་ pf. and fut. *prád* to meet together; *dan* to meet with, to fall in with, to find; *de dan* *prád-do*, you shall see him *Dzl.*; *de ni na dan* *prád mi tub*, him I cannot admit *Dzl.*; *bdag dan* *prád-par* *šog* *čig*, come to see me *Dzl.*; *śnar na dan* *prád-pai* *óg-tu* not until they have met me (sensu obsceno) *Dzl.*; *byis-pai ro* *zig dan* *prád-do* he found the dead body of an infant *Dzl.*; *prád-tsams* *Sch.*, intersecting line of two plains, corner, angle.

འཇིང་བ་ རྟོན་པ་-པ་ = རྟོན་པ་-པ་ and *kráb-pa*; *práb-byéd-pa* to flutter, of a bird wounded by a shot.

འཇིང་ཁ།, རྟོན་པ་, *pral*, prob. to be regarded as a subst., like *druñ*, *mdun*, *śia* etc., expressing immediate nearness; 1. in reference to space, but seldom, as for instance *prál-du* *kyl* *krid-de*, having a dog near at hand *Gl.*; gen. 2. with respect to time: *prál dan* *puḡs*, what is going to happen immediately and at a later period, presence and futurity; *prál-puḡs-kyl* *gal-rkyén* *tams-čád* *sél-bar* *byed* *Gl.* to avert immediate and subsequent disasters; *prál puḡs* *gán-la* *bzan* that is good both for the nearest and the more distant future; *prál dan* *yin-du* now and for a long time to come; *prál-sog*-*joḡ-méd-par* without having gathered or laid up any thing for daily use *Mil.*; *prál-gyi* *duḡ-tsugs* *nán-pa* a poor temporary dwelling, or also: a common, ordinary dwelling, v. no. 3; *prál-du* *ša* *ḡzan* *ma* *rnyed-de* as at the moment he was not able to procure any other meat *Dzl.*; *prál-du* *sleb* *yon* *Mil.* I shall come immediately; *prál-du* *dgós-pai* *yo-byád* the things necessary for daily use *Dzl.*; *prál-du* *byór-ba* *ma* *yin* that is not to be had at a moment's bidding *Dzl.*; also postp. c.g.: *de* *prál-la* *šan* that will help the moment directly after it; more frq. after verbal roots = *ma-tág-tu*: *pebs-prál* as soon as he had arrived *Mil.*; *smras-prál* as soon as it has been spoken *S.g.*; *skyes-prál* immediately after birth *Lt.*; in compounds: *prál-rkyén*, *prál-dgós*, *prál-puḡs* cf. above; *prál-grig* finished, ready, prepared, in proper case, (vulgo, esp. in *W.*, a word much used) **ṭa al - čig čō - čē** to prepare, to get ready. — 3. fig., common, ordinary, of daily occurrence, common-place, *prál-skad* *B.*, *C.*, (*W.* **pál-kad**) common dialect; *zes* *prál-skad - la* *śnan* so you may hear it in the language of the common people, *Gram.*, *Wñ.*

འཇིང་བ་ རྟོན་པ་, pf. *prál*, fut. *dbral*, imp. *pról*, vb.a. to *brál-ba*, to separate, to part, **ka ṭa al - wa**, id., *C.*; *dan* from;

rtaḡs dan pral he deprived them of their insignia *Glr.*; *srog dan pral-ba* to put to death, to inflict capital punishment *Glr.*; *zūg-tu pral-ba* to cut into quarters (cattle) *Mil.*; *ltō-ba pral-ba* to cut open, to rip up the belly *Tar.*; *dbrāl-bar dka* difficult to part, hard to be kept asunder *Lex.*

འབྲས་པ་ *prās-pa* 1. pf. of *prā-ba*; as sbst. **stroke, blow, kick** with the foot, *Cs.*; *rkañ-prās*, id.; *rtas-prās rgyag-pa*, the kicking of a horse; *lag-prās*, a blow with the hand, *Cs.*; *ṣi-prās Lex.*, *ṣi-prās* vulg. (*W. *sin - fās* or *fē**), the kicking, struggling, moving in convulsions, of a dying man or animal, **agony**. (*Sch. prās*, to lie on one's side?). — 2. instrum. of *pra*, *Sch.*: *prās spras-pa*.

འབྲི་བ་ *pri-ba* pf. and imp. *pri(s)*, fut. *dbri*, vb.a. to *bri-ba*, **to lessen, diminish; to take away from**, *མེ་མི་ཅེ་* to take off at the top, e.g. from too full a measure *W.*; more in the special sense of subtracting, with different construction: *de* (or *dé-yis* or *dé-la*) *fig-ro pri-ba-yis* 60 diminished by this, or: this being subtracted from 60; (*fig-rō* = cipher six) *Wdk.*

འབྲིག་པ་ *prig-pa* 1. **to struggle, flutter**, *Cs.*; **to throb, pulsate**, *Lt.* — 2. *Sch.* **to desire, covet, demand**. — 3. *Sch.* **to be suspected**. — 4. *error?* *Sch.*: *prig-lān*, erroneous, mistaken, faulty, incorrect.

འབྲིན་ *prin* v. *prin*; *prin-pa* **to inform** *Cs.*

འབྲུ་བ་ *prū-ba*, **འབྲུ་མ་** *prū-ma* v. *prū-ba* etc.

འབྲུག་པ་ *prug-pa*, pf. *prugs*, **to scratch one's self**, *prugs-na* *Lt.* if one scratches; *za-prug byed* he scratches himself on account of an itching *Med.*

འབྲུགས་ *prugs* *S.O.*, perh. = *prug* II.

འབྲུལ་ *prul*, **jugglery, magical deception**, the abstract noun to *sprul-ba*, q.v.; *prul-ṣe-ba* great in magic power *Glr.*; *prul-gyi rgyal-po* the magic king, enchanted king, phantom-king *Glr.*; *prul-ghi koñ-jo* the enchantress *Koñ-jo* *Glr.*; *prul-gyi spyang-gyis* with a magic eye, by means of ma-

gical vision *Dzl.*; *prā-rol yñōn-pai prul dan ldān-pa* possessing magic power for subduing an enemy *Sambh.*; *rnām-(par) prul (-ba)*, *ṣo-prul*, *rdzu-prul*, frq.; *sgyu-prul* less frq., id.; *mig-prul*, optical deception *Cs.* — *prul-gyi kor-lo*, *prul-kor*, **magic wheel**, in ancient literature merely a phantastic attribute of gods etc.; in modern life applicable to every more complicated machine with a rotating motion, e.g. a sugar-mill *Stg.*, an electrifying machine and the like. *prul-dgai tha*, *dga-bzi-prul-gyi tha*, *γžan-dga-prul-dbañ-byed-kyi tha*, the names of various regions that are residences of gods. *prul-snān* 1. **delusion, mockery**. 2. n. of a monastery in Lhaśa founded by the Nepal wife of *Sroñ-btsan-sgam-po's*.

འབྲུལ་ཏུར་ *prul-tür* *S.g.* seems to be **catheter**.

འབྲུལ་བ་ *prul-ba*, 1. by its form intrs. to *sprul-ba*; acc. to *Cs.* both are identical in meaning; I met with it only as an abstract noun = *prul* in *rnām-par prul-ba* (v. under *prul*), e.g. *rnām-par prul-ba dū-ma*, many transformations, magic tricks, for which *rnām-prul* gen. is used.

— 2. **to be mistaken, to err, to make blunders** *Mil.*, better *krul-ba*. — 3. **to separate, part, discriminate**, the good from the bad, truth from falsehood *Ld.* (= *prul-ba?* like *drūn-po* and *drān-po*).

འབྲེ་བ་ *pre-ba* pf. *pres* *Cs.*, *pre byéd-pa* *Sch.*, **to incline, to lean against; to put down, to lay down**; *Dzl.* ༩༥, 12, where however the context is not perfectly clear.

འབྲིང་(བ་), མྲིང་(བ་) *prei(-ba), prei(-ba)* sbst. col. *W. *tān-ñā**,

*Ü: *pañ** *Ssk.* **माल**, a string, a thread or cord, on which things are filed, strung, or ranged, e.g. *mé-tog-gi preñ-ba* *Glr.* a wreath, garland of flowers; *preñ-ba dmar-po* a wreath of red flowers *Wdn.*; *gañs-rii* a circle of snow-mountains *Schr.*; *nags-kyi*, of woods *Sambh.*; *ñiñ-rtai preñ-ba rim-pa* *bdun* 7 circles of chariots *Pth.*; *yig-preñ* a line of letters; *preñ-ba dōgs-pa* to bind a wreath; *preñ-skūd*, *preñ-tāg* the string or cord of the wreath; *preñ-rdōg* bead,

hence *འྲྀྣྣ་-ba* esp.: a string of beads, **rosary**; *bgrān - འྲྀྣྣ་*, rosary for counting the repetitions of prayers and magic spells, being used also in arithmetic, as an aid to memory; *mū-tig-འྲྀྣྣ་* string of pearls, rosary composed of pearls; *nor-bu-འྲྀྣྣ་-ba* of precious stones; also title of a book; fig. *don ma go tsig-gi འྲྀྣྣ་-ba bzun*, they only keep to the string of words, without understanding their import *Mil.*

འཕྲེན་བ་ འྲྀྣྣ་-ba vb. n. to love, to be fond of, greatly attached to, with accus.

of the person, *séms-la* and similar supplementary words being generally added; *blā-ma yid-la འྲྀྣྣ་-bai-rtags*, *bū-mo séms-la འྲྀྣྣ་-bas Glr.*; *yāb-kyi tūgs-la འྲྀྣྣ་-bar gyūr-te*, or *འྲྀྣྣ་-bzin-du* as she was very dear to her father *Glr.*; *šin-tu འྲྀྣྣ་-ba zīg byun* an ardent longing for home came over me *Mil.nt.*

(འྲྀྣྣ་) འྲྀྣྣ་, sometimes incorr. for *འྲྀྣྣ་*.

འཕྲེད་ འྲྀྣྣ་, v. *འྲྀྣྣ་*. — འཕྲེས་ འྲྀྣྣ་, v. *འྲྀྣྣ་-ba*.

འཕྲེད་ འྲྀྣྣ་-ba, pf. *འྲྀྣྣ་*, prop. vb. n. to *spród-ba*, 1. gen. with *las*, from, to proceed, issue, emanate from, to spread, in most cases rel. to rays of light; *sku ὀd-zér འྲྀྣྣ་-ba* a body from which rays of light proceed, a body sending forth light *Glr.*; *Cs.* also relative to odours, fame etc.; occasionally in reference to descent or parentage *Thgy.* — 2. to proceed, to go on, continue, and *འྲྀྣྣ་* continuation, opp. to being finished, at an end (*Sch.* incorr.: 'the end'); **lāb-ཏོ་ཅེན་གཉི་ཅེ་-pa* C.*, *Schr.*: the interruption of a conversation by another person; *ཉིག་-pro bēad* the process of destruction came to an end *Glr.*; *shyīn-pai འྲྀྣྣ་ ḥād kyan slōn-mo-pai འྲྀྣྣ་ ma ḥād Pth.* the gifts had come to an end, but not the begging; *ཕྱར་འྲྀྣྣ་ ḥād* the pulse no longer beats *Thgr.*; *ḥos-bsgyūr-འྲྀྣྣ་-rnams bskyur* the continuations of translating were thrown aside *Glr.*; of the soul: *yōd-འྲྀྣྣ་-la mi yon* whilst it is still existing, it does not come forth, i.e. it vanishes imperceptibly, as soon as an attempt is made to find out

its seat and to demonstrate its essence *Mil.*; *འྲྀྣྣ་ tūd-pa* to annex the remainder, to append the continuation; **ཏོ་ཅེན་-pa* C.* to lay the continuation aside; **ḥól-wa** to put it off, both expressions implying an interruption of work; *འྲྀྣྣ་ lus son* or *las son* a remainder is still left of what has not been used or consumed; **di ghan' tō-te** after this has been filled up (by pouring in the wanting quantity) *C.*

འཕྲེད་བ་ འྲྀྣྣ་-pa, pf. and imp. *འྲྀྣྣ་*, fut. *dbrog* 1. to rob, take away; to deprive

of, ccgpar. *nor, gos, rgyāl - poi lāg - nas rgyāl-sa* to deprive the king of his throne *Glr.*; hence *rgyāl-sa འྲྀྣྣ་-pai mi* usurper *Glr.*; *tsād-pas mī mfu-stōbs འྲྀྣྣ་* the heat deprives a man of his strength *Med.*; yet also: *séms-yid འྲྀྣྣ་-pa* to take another man's heart, to run away with his affections, to captivate him *Glr.*; *འྲྀྣྣ་ - byéd*, and also *འྲྀྣྣ་-ma = dbaṅ-ཕྱུག་ 1. རྩུའ་* i.e. Shiwa, or also Indra. 2. symb. num.: 11. — *rku-འྲྀྣྣ་*, robbery *Ma.*, **ḥom- or ḥom- tōg**, id., *W.*; **ḥom- tōg tūn-kan** robber, **waṇ daṇ ḥom- tōg ḥō-te** by violence, *W.* — 2. to make one lose a thing, *bdāg - gi glān འྲྀྣྣ་* (by his negligence) he has made me lose my ox *Dzl.*; *sdōm-pa འྲྀྣྣ་-tu byun* my vow is lost to me, i.e. the meditation I had vowed has been disturbed, thwarted *Glr.*, to deprive a person of his power or place, to overthrow, kings, dignitaries etc. *Stg.*, analogous to *yyo-ba, gul-ba, frugs-pa*. — 3. to remove, do away with, expel, demons *Glr.*

འཕྲེད་ འྲྀྣྣ་ *Glr.*, provinc. for *འྲྀྣྣ་* and *འྲྀྣྣ་*, v. *འྲྀྣྣ་-ba*.

འཕྲེད་བ་ འྲྀྣྣ་-pa 1. vb.: pf. *འྲྀྣྣ་*, vb. n. to *spród-pa*, to have been delivered, transmitted, *lāg-tu* into the hands of a person, hence *འྲྀྣྣ་ - dzin*, **ḥod-zin** *W.* receipt, quittance; *no* or *nos-འྲྀྣྣ་-pa* to know, perceive, understand; so prob. also *snyin - la ysāl-bar ma འྲྀྣྣ་ Schr.* — 2. adj. fit, proper, suitable, agreeing with, congenial to, *འྲྀྣྣ་-bar* agreeing with the stomach *Med.*; *mi-འྲྀྣྣ་* *zas* unwholesome food *Med.*; *mi-འྲྀྣྣ་-pa* also signifies adverse fortune, adversity *C.*;

kañ-pa e' prod ðe-na if the question is, whether the house is likely to prosper.

འཕྲོ་བ་པ་ *prób-pa Sch.* = *práb-pa*, འཕྲོ་ལ་བ་ *pról-ba Sch.* = *prál-ba*.

འཕྲོ་ས་པ་ *prós-pa v. pro-ba; pros ytón-ba Schr., pros-par byed-pa Sch.* to spread, to pour forth, e.g. light, *pros Tar.* 48,3, acc. to *Schf.*: a detailed work; but *Tar.* 143, 13?

བ

བ *ba* 1. the letter **b**, originally, and in the frontier districts still at the present day, corresponding to the English **b**; the pronunciation of it, however, varies a good deal in the different dialects of the country: in *C.* this letter, as an initial, is at present deep-toned and aspirated = *bh*; in *Sp.* as a final letter, it is softened down to *w*; and this softening of its sound prevails throughout Tibet in the substantive terminations *ba* and *bo*, when preceded by a vowel or by *ñ, r, l*; as a prefix it is sounded in *Bal.* and *Kh.* = *b* or *w*. Regarding the irregularities in the pronunciation of initial *db v.* the Phonetic Table. — 2. num. figure: 15.

བ *ba* I. (also *bá-mo Cs.*?) **cow**, *dod-jo'i ba v. jo-ba; ba-kó* cow-leather; *ba-kyú* herd of cows; *ba-glän v.* below; *ba-yčín* urine of a cow; *ba-lèi* cow's dung; *ba-ču*, resp. -*čab* = *ba-yčín* (used by hindooizing Tibetans, the cow being sacred to the Hindoos); *ba-nü* 1. a cow's dug. 2. a stone resembling it in appearance *Med.*; *ba-prüg* calf; *ba-rmig* a cow's hoofs; *ba-rmig-gi ču* the water collected in the impression of a cow's foot on the ground, to denote a very small quantity of water *Dzl.*; *ba-o* for *bai ó-ma*; *ba-rdzi* cow-herd; *ba-rá* pen or stable for cows; *ba-rü* 1. a cow's horn. 2. vulg. cup for scarifying, the hollow tip of a cow's horn being used as such; *ba-šá* cow-beef.

II. affix or so-called **article**, for *pa*, to

substantives the roots of which end with a vowel or with *ñ, r, l*, except when *pa* has its particular signification, as in *ču-pa* etc. (*v. pa*); in adjectives it is either syn. with *po* (as: *dmár-bai mdañs*, a ruddy complexion), or it denotes 'having' (= . . . *po-čän*, as: *sna-dmár-ba* or *sna-dmár-po-čän* having a reddish trunk), or it is the sign of the verb formed from it (*dmár-ba*, to be red), or of the abstract substantive (*dmár-ba*, redness).

བ་དཀར་ *ba-dkár* lime, lime-stone *Schr.*

བ་གས་ *ba-gám, S.g.* and elsewh.; *Cs.*: 'low wall, parapet'; acc. to my authorities a certain part of the timber work of a roof, something like pinnacle, battlement; so also *Tar.* 80, 21: the king with his retinue beheld the pinnacles of the Naga palace rising above the surface; *v. nyüg-pa* 4.

བ་ཁྲང་ *bá-ylan ox, bull; *ba-lañ tsogs* W.*, like an ox, stubborn, stupid; also dirty, filthy, nasty, for which our vulgar expression is swinish; *ba-glän-spyod* appellation for the western part of the globe, *v. ylin.* — 2. for *bál-ylan Dzl.*

བ་ཇི་ *bá-ṭi, Hind. बाटी, a large brass dish.*

བ་ཇི་ཀ་ *bá-ti-ka Stg.*, a small long-measure, $\frac{1}{4}$ of a barley-corn.

བ་ཐག་ *bá-tag W.*, also *Sambh.*, 1. **root**. — 2. **stalk of fruit.**

བ་དན་ *ba-dán* 1. **पताका**, of which the word is a corruption acc. to *Liš.*, an ensign

with pendent silk strips *Dzl.*, *Gyatch.*, *Glr.*
— 2. also *śes-rab-ral-gri*, stated to be a kind of **dagger**, set upright, a semblance of which often attends apparitions of the gods; thus the signification of 'sword', given by *Sch.*, seems to be justified, and also *Schr.* refers to it under *spa-dám*; I never met with it in *B.* in that sense.

བ་དམ་ ba-dám, Pers., Urd. بادام, from the Ssk. वाताम्र, 'windmango' *Shksp.*, almond.

བ་སྐྱ་ bá-spu a little hair, the little hairs of the body, bá-spu lan or ldan, the little hairs stand up, I shudder, *B.*, *C.*; similarly: bá-spu gyo *Glr.*, *Mil.*; ba-spu tsam yañ med (I feel no repentance) even as great as a hair *Dzl.*; bá-spu-čan hairy, covered with hair, ba-spu-méd bald; bá-spu'i bú-ga or kũñ (-bu) pores.

བ་བྱ་ bá-bu (Pers. پاپوش, pāpōš) a soft shoe, skud-pai knitted shoe, pin-pai felt-shoe, but in general they are made of wool or goat's hair.

བ་བླ་ ba-bla (Ts. *bhá-bla*) *Med.* arsenic.

བ་བོག་ ba-bog *W.* clod, lump of earth.

བ་མེན་ ba-mén *Mil.*, *Wdn.*, *Cs.* and *Sch.*: 'a species of wild cattle with large horns'; *Sch.* also: buffalo-calf; though in *Sambh.* gañs-ri-ba-mén are spoken of.

བ་མོ་ bá-mo hoar-frost, *B.* and col.; ba-tsa (Campbell in Summer's Phenix p. 142, 5: pen-cha), inferior, impure soda, incrusting the ground near salt-lakes; it is mixed with the food of cattle (from which circumstance the word may be translated 'cow-salt'), occasionally also for the want of something better put into the tea; bá-tsai skyür-rtsi *Cs.* muriatic (hydro-chloric) acid.

བ་ར་སྐ་ bá-ra-ṇa-si, v. wā-ra-ṇa-si.

བ་རུ་ ba-ru-ra an astringent medicament *Med.*

བ་ལ་ན་ bá-la-ha, ḥan-śés bá-la-ha, n. of a demon, v. rta-mèg.

བ་ལུ་ ba-lu = da-li, various low alpine species of *Rhododendron*.

བ་ལེ་ཀ་ bá-le-ka medicinal plant, belonging to the climbers *Med.*

བ་ཤ་ bá-ša 1. v. ba I. — 2. prob. = bá-ša-ha a bitter-tasted officinal plant, acc. to *Wdn.* an Indian tree; in *Lh.* a rather insignificant radiated flower.

བ་ཤུ་ bá-šu, *W.* a virulent boil, ulcer.

བ་ཤོ་ bá-šo *Ld.*, ba-šo-ka *C.*, currants, small raisins.

བ་ཤོ་ bá-šo elephant's tooth, ivory; bá-so-mkan worker in ivory.

བག་ bag I. a primary signification of this word seems to be: a narrow space; thus with *Sch.* fig. bag-dog-pa to be straitened, in necessitous circumstances, poor; in another application more frq.: bag-tsam a little, nor bag-tsam re a little money *Mil.*; bag-ré *Thgr.*, perh. the same; dán-ga bag-tsam bde the appetite is growing a little better *Lt.*; tsér-ma bag-tsam yód-pa having a few prickles *Wdn.*; bag-tsam-pa slight, insignificant, trifling, sdug-bsñál, a slight misfortune *Thgy.*; ma-bdé-ba bag-tsam-la bzód-pa mi byéd-pa *Mil.* to be fretting on account of a trifling mischance; most frq., however, the word has a moral bearing: attention, care, caution, relative to physical and moral evils or contaminations; bag-méd, in a gen. sense: rá-ro dán-po bag-med-pa the beginning of intoxication is the disappearing of attention; in a special sense (*Ssk.* प्रमाद): careless, heedless, fearless; mi-bdé-bai fearless of misfortune *Dzl.*; di-lta-bui bag méd-par gyur I shall be freed from the fear of such things *Dzl.*; fearless, without fear or consideration, without regard to consequences or to the judgment of others etc., ḥan-la bag-méd di-tsam tññ-ba *Pth.* without shame drinking such great quantities of beer; mi-dgé-bai las bag-med-par byéd-pa to sin without fear or restraint *Dzl.*; dod-čags-la bag-med-pas to indulge in sensuality without restraint *Dzl.*; heedlessness with regard to good and evil *Tar.* 4, 22; moral carelessness, indifference, want of principle, bag-med-la nyál-ba *C.*, stated to be = bag-la nyal-ba. v. bag II; of an op-

posite meaning: *bag-yód(-pa)* reverence, fear, shame, often parallel to *nó-tsa*, *dzém-pa*; **conscientiousness**, almost **religious awe**; adj. **conscientious**; *spyód-pa* *bag-yod-pa* conscientious dealings (pious course of life) *Dom.*; *bag-yod-par mdzód-èig* act conscientiously, take care not to commit sin (here = do not kill) *Tar.* 32, 7; *de bag-yod-pai pyir* as he was conscientious (here = chaste) *Tar.* 39, 2; *bag dan ldán-pa* id.; *bag dan ldán-par mdzod* *Glr.*; *bag-tsa-ba* **to be afraid**; *bag mi tsa* I am not afraid *Mil.*; sbst. **fear, timidity, anxiousness** *Mil., Stg.*; *bag-tsa méd-pa* fearlessness *Mil.*; *bag byéd-pa* v. *la*, to fear, to dread, a person *Dzl.*, to take care of, one's clothes *Dzl.*; *bag-yañs-su* (or *-kyis*) *Sch.* ('*cura relaxata*') without fear, fearlessly, coolly; *bag kúms -pa* *Sch.* to be afraid; *bag bébs -pa* to drop, abandon, cast away all fear, *yžan-la* the dread of a person *Mil.* frq.; *bag-pa* *Dzl.* 29, 15 *Ms.* as a vb. to be afraid, to be fearful, *dé-dag bag - tu dōgs - nas* afraid lest they should take fright (another reading: *brōs-su*) *bags-kyis* with fear, with awe *Mil.*; *bags-kyis byéd-pa* to act carefully, with caution *Dzl.* 29, 15; *ma bags -kyis* without fear, unrestrained *Dzl.* 29, 1 (*Ms.*; with *Sch.* *ma* is wanting, and both passages are rendered incorr.); *bag-po* adj. = *bag-yod-pa* *Cs.*; *bag-zón* dread, fear, anxiety *Sch.* —

II. **inclination? passion?** *bag-la nyál-ba* *Was.* (241) 'vanities (in Chinese: lullings into security)', the usual sinful temptations, lust, anger etc.; the etymological derivation of the term is, however, not perfectly clear; *bag-méd-la n, ál-ba*, which acc. to its primary signification ought to be placed sub I, is said to imply the same. More frq. *bag-čāgs* denotes **passion, inclination, propensity**, gen. in a bad sense, *las-nan bag-čāgs*, *nán-pai bag-čāgs*, also occasionally without any addition, id.; *bag-čāgs yid-kyi lus* the 'intellectual' body of passions *Thgr.*, v. *lus*; less frq. in a good sense: *Tar.* 32, 7 = love, affection; *bag-čāgs bžan*, *Mil.* —

III. in compounds also for *bag-j'yé* and *bag-ma*.

འག་བ་ *bag-pa* 1. vb. **to be afraid**, v. *bag* I. — 2. **purity?** *Cs.*

འག་པོ་ *bag-po* 1. = *bag-yód* *Cs.* — 2. **bridegroom**.

འག་ཕྱེ་ *bag-pye* (*W.* **bag-j'e**) **wheat-flour**; *bag - skyó* thin pap or porridge of meal; *bag-zán* thick pap, dough; *bag-drón*, warm porridge; *bag-sbyār* paste; *bags-sbyin lute*, **putty**, a compound of meal and glue; *bag-léb*, resp. *bžes-bág* *C.* a cake of bread (*Hind. chapāti*).

འག་མ་ *bag-ma* **bride**, *lén-pa* to choose, to take frq.; *bag-ma-la* (or *bag-mar*) *lén-pa* to choose for a bride, *γtón-ba* to give for a bride (wife), *gró-ba*, *čá-ba* *Ma.*, **čá-čē** *W.*, to become a bride, to get married; **bag-ma ti-te* (or *lán-te*) *bór-čē**, *W.* to leave the chosen bride with her parents, sometimes for years, which frequently is the case, as betrothals, from reasons of expediency, are often brought about by the parents at a very early age. The common custom is that the young man desirous of marrying proceeds to the parents of his chosen one with the 'wooing-beer', *slón-čan*, which step however may remain yet a private affair; after some time he brings *tig-čan*, the 'settling-beer', and finally *bsú-čan*, the 'taking-home-beer', whereupon follows the wedding, *bag - ston*, and the consummation of marriage, *bza-mi byéd-pa*. — *bag-gós* **wedding-garment**; *bag-grōgs-mo* **bride's maid** *Cs.*; *bag-zon* *Cs.* (prob. more correctly: *rdzōis*) **dowry**.

འག་ཙམ་ *bag-tsam* v. *bag* I.

འག་ཙེ་ *bag-tse* a little basket for wool or clews of wool, *W.*

bag-šis (also *bāzis*, *bōzis* etc.) *Ar.*
འག་ཤེས་ *bag-šis* 1. **fee, drink-money**. —

2. *Sp.* a present, alms.

འག་ས་ *bags* v. *bag* I.

བར་ *ban* 1. **foot-race**, *ban ni yžan-las mgyōgs-pa* to be quicker in running than another; *de dan ban mnyām-par rgyūg-pa* to run with equal swiftness as ... *Pth.*; *ban rgyūg-pa* *Cs.*, **bhan tñn-wa** *C.*; **ban tñn-*

èe* *W.*; *ban grán-pa* to run a race; *ban-rtsál sbyón-ba Mil.* to exercise one's self in racing; *ban dan gró-las-dag-gis nyén-pa* or *ban-grós nyén-pa* to overexert one's self in running *Med.*; **bhan-gyóg, bhan-žón** *C.* running-match, race; *ban-čen(-pa, also -po)* *Pth., Glr.* swift messenger, courier; **bhan-mi** *C.*, **ban-mi** *W.*, id. — 2. *v. bán-ba.*

བ་བ་ *bán-ba, bán-kán, bán-mdzod* store-room, store-house, corn magazine, also treasury *Dzl.*; *šin-ban Kun.* a large box for grain, half underground; *bán-ñud* first-fruit offering from the barn; **bhan-gha** *Ts.* repository; (*dbus-ban*, pronounced:) **u-bhan** *Ts.* cupboard, press, case.

བ་བ་རི་མ་ *ban-rim = kri-ñán*, the part of the *mčód-rten* which has the form of a staircase. — 2. *Sch.* 'a separate part of a house connected by a staircase' (?).

བ་བ་མོ་ *bán-so* grave, tomb, *ysón-por bán-sor dzuñg-pa* to bury alive *Glr.*; sepulchre, monument, *bán-so dēbs-pa*, or *rtsig-pa* to build a sepulchre *Glr.*; *bán-so mčód-pa* to perform funeral sacrifices, to honour a grave *Glr.*

བ་བ་ས་པ་ *báns-pa Sch.* 1. = *sbáns-pa*. — 2. = *bán-ba*. — 3. = *bán-so*.

བ་བ་ཏི་ *bát-ti (Hindī)* 1. a weight = 2 *ser*, about 4 pounds. — 2. balance, pair of scales; **bát-ti tág-čē** to weigh *W.*

བ་བ་ *bad* 1. moisture, humidity, **šin bad kór-na** *W.* when wood attracts humidity; **bád-čan** moist, humid, damp, from rain or dew *W.* — 2. hoar-frost = *bá-mo Sch., Wts.* — 3. in compounds for *bád-kan*. — 4. edge, border, *bad ni yser* the edge is of gold *Sch.*; *mKar-bád S.g.* = *ka-bad?* *bad-búr Mil.?*

བ་བ་ཀ་ *bád-ka C.* a plant, similar to mustard, yielding oil.

བ་བ་ཀ་ན་ *bád-kan* mucus phlegm, a. as normal substance of the body comprizing 5 kinds: *rten-byéd* mucus in the joints of the neck and shoulders, *myag-byéd* in the stomach, *myon-byéd* in the tongue and palate, *tsim-byéd* in the brain, eyes etc., *byor-byéd* in the rest of the joints; b. in a morbid

state, as a cause of disease: *bád-kan-las gyúr-pai nad* mucous diseases; *bád-kan-lhén* mucus in the cardiac regions, prob. = gastric catarrh; *bád-kan-lcags-drégs* intestinal catarrh; *bád-kan-mgul-gágs* mucous consumption; *bád-kan grüm-bu dkár-po* etc. *Med.*; *bád-kan-rlün* phlegm and air, *bád-kan-mkris* phlegm and bile; *bád-kan-krag* phlegm and blood *Med.*

བ་བ་ *ban* 1. *C.* beer-jug, pitcher. — 2. *v.* the following articles.

བ་བ་ཅུང་, བ་བ་བུན་ *ban-čün, ban-bün* a little, a bit; *kyod-rán nyams-ban-bün-gyi snán-ba-la* you, with your little bit of spiritual light *Mil.*; *rtsi-šin sna-tsóys ban-ma-bün* forest-trees of every kind not a few (or also variously mixed?) *Mil.*; *ban-če* in moderate quantity, 'tolerably many'.

བ་བ་ད་ *bán-dha Sch.* skull, cranium; *frq.* spelled *bhín-dha*, hence perh. = *भाण्ड* vessel, in which sense it is gen. to be understood in books; accordingly it may be a skull used as a drinking-vessel.

བ་བ་དེ་, བ་བ་དེ་ *bán-dhe, bán-de*, acc. to Hodgson's learned Nepalese authority (Illustr. 75) = *वन्द्य*, *reverendus, salutandus*, for which also in the Tibetan language *btsün-pa* is always used as an equivalent: a Buddhist priest; hence originally = Buddhist in general, the term being also applied to women *Mil.*; *ban-rgán* an old priest *Glr.*; *ban-sprán* and *sprán-bán* a mendicant friar; *ban-čün* ('pen-kiong' *Desg.* 370) pupil, disciple in a monastery; *ban-lóg col.*, a priest that has turned apostate; *ban-bón Mil.* and elsewh. 1. (acc. to our Lama:) Buddhist and Bonpo. 2. (acc. to *Sch.*): a Bon-priest, in which case, however, the word prob. would be *bon-bán*.

བ་བ་ཚོན་ *ban-zón Sch.*: for *bag-zón* dread, fear.

བ་བ་ *bab v. báb-pa.*

བ་བ་ཅོ་བ་ *bab-cól* hastiness, rashness, want of consideration in speaking and acting = *γzu-lüm*; *sdig-pa bab-cól-du byéd-pa* to sin recklessly, without heed or regard *Mil.*

བབ་མོ་, བས་མོ་ *báb-mo, bás-mo* (?) *Ld.* soft, mild; also chaste, modest (corrupted from *bág-mo*?).

བབས་ *babs* 1. sunk, settled, *v.* བཅ་-པ་; *ni-ma-la ran-bábs-kyi rdzas byúg-ste* rubbing the breasts with a medicine, so that they sank down of themselves, as if they were full *Gl.*; *bábs-sa* settlement, colony *Sch.* — 2. shape, form, appearance *Sch.* — 3. *ria-babs v. rta*, comp.

བས་(བ་) *bám(-pa)* 1. rotten, decayed, putrid, *ro sám-pa* putrid corpse *Tar.*, *bam-ró*, id.; prob. also corpse in general, esp. in connection with sorcery; *bam-čén*, id.? *Thgr.* — 2. mould, white film on liquids; mouldy, fusty, musty *W.*

བས་པོ་ *bám-po* 1. bundle of wood or grass *Schr.*, *Sch.* — 2. division, section, of books, (of greater length than a chapter); in metrical compositions it is said to comprise a number of 300 verses; *glegs-bám v. glegs*; *bam-šin* *Sch.* board, prob. = *glegs-šin*.

བས་རིལ་ *bam-ril* 1. *Sch.* dull, weak, from old age or long labour, worn out, by much usage. — 2. *W.* mould.

བར་ *bar* sbst. (*Cs.* also *bár-ma*) 1. intermediate space, interstice, interval, *mKar ynyis-kyi bar zám-gyis sbrél-ba* *Gl.* overbridging the space between the two castles; *sa-bár* straits, narrow sea; *ču-bár* isthmus, neck of land; **pán-gi bar, lán-ké bar, ལེ་པར་** shelf of a repository, cup-board etc.

W.; intermediate, middle, mean, *stod smad bar ysum* upper, lower and middle country *Ma.*; *bar dir* here in the middle countries *Gl.*; *bár-gyi*, id., as adj. *Tar.* and elsewh.; *bár-gyi sder-čágs*, in *Wdñ.* a lizard, as an amphibium partaking of two natures; *bár-na, bár-du, bár-la* adv. and postp. c. genit. (and accus.), *lám-gyi bár-na* in the middle of the road (there is a well); on the road, in or on the way, on the journey *Dzl.*; *brág-bar btsir-ba* to be squeezed between two rocks *Thgy.*; *ló-ma dan yál-gai bár-du* between leaves and branches *Dzl.*; *rgya bod bár-la gró-bai mi* people travelling between China and Tibet *Gl.*; *dei bár-la, de-bár*

between *Gl.*; in the mean time, at the same time, *Gl.*; *zla-ba ysum-gyi bár-du* (to provide for a person) for the space of 3 months *Dzl.*; *žag bdñ-gyi bár-du* for seven days (he had not eaten any thing) *Dzl.*; *tñ-ñin byá-bai sá-ča bár-du byon* he went as far as the country called *tñ-ñin Gl.*; *dá-ltai bár-du Gl.*, *da-tsam-gyi bár-du Dzl.*; *da-bár, Mil.* until now, hitherto; *de(i) bár(du)* id., when referring to what is past = until then; *brás-bui bár-du tób-pa* to obtain all, even to the fruit (inclusive of the fruit) *Dzl.*; *lan ysum-gyi bár-du* at three (different) times *Dzl.*; frq. with verbs: *rtsé-mo-la tñg-gi bár-du* till even touching the top *Dzl.* and so frq.; rel. to time gen. with a negative, being then equivalent to as long as, *ma tób-pai bár-du* as long as it has not been obtained = until its having been obtained *Dzl.*; *ña ma ši bár-du* till or up to my death *Mil.*; *ma bsleb bár-du* as long as we have not reached, attained *Gl.*; seldom without a negation: *mya-nán-las dás-pai bár-du Dzl. LV, 4* (s. l. c.); *bár-nas* from between, *rtsib-mai bár-nas* from between the ribs *Gl.* — 2. fig. *bar byéd-pa* to interpose, intercede, mediate *Gl.*, cf. *bár-mi*. — 3. Termin. of *ba*, and cf. *par* III.

Comp. and deriv. **bhár-kyā** partition-wall *C.* — *bar-skábs* space of time, period *Tar.* — *bar-skór* veranda, exterior gallery of the middle story of a house. — *bar-kañ* *Sch.* a building between two other houses; *Schr.* a room between two others. — *bar-gós* *Schr.* waist-coat. — *bár-ga* some, several; several times, now . . . now . . . *Dzl.* — *bar-čód, -čad*, perh. also *-yčod*, sbst. to *bar-du yčod-pa*, (*v. yčod-pa*) hinderance, impediment; danger; damage, failure, fatal accident; *tsé-la bar-čád oñ*, or *byuñ* (my) life is in danger; *lūs-kyi, sróg-gi bar-čád-du gyur* id.; also: to meet with an accident, to perish, to be lost *Dzl.* and elsewh.; **bar-čad-la ši** *W.*, he met with a violent death; *bar-čád sél-ba* to protect against fatal accidents, of magic spells frq.; *ná-la bar-čád méd-par* without meeting with an accident *Mil.*; *bar-čád rtsóm-pa* to meditate evil, to brood

mischievous Mil.; *bar-čad ma tsugs-par* without having played me a roguish trick *Mil.*; also in a moral sense: temptation; sin, trespass, *bár-du yčód-pa* to commit sin, to trespass *Mil.* — **bár-ta** *W.* cloth round the loins. — *bar-stón Sch.* empty space. — *bár-do* 1. also *bar-ma-do* the intermediate state between death and re-birth, of a shorter or longer duration (yet not of more than 40 days, *ni f.*); although on the one hand it is firmly believed, that the place of re-birth (whether a man, an animal, or a god etc. go forth from it), unalterably depends on the former course of life, yet in *Thgr.* the soul is urged and instructed to proceed at once into Nirwana to Buddha (inconsistently with the general dogma). *bár-do yčód-pa Mil.* is explained as putting off and preventing the intermediate state after death, as well as re-birth, by penitentiary exercises. 2. *W.*: **hard, difficult; difficulty**, — perh. *Bunan.* — *bar-snán* (seldom *bar-snán-ba*) **atmospherical space**; *stén-gi bar-snán-la* in the heavens, in the air, *frq.*; *bar-snán-la pápar* (a fragment of a blasted rock) flies up into the air; *bar-snán-du* or *-la c. genit.*, the common word for **over**, *goi bar-nán-la*, over (his) head. — **bár-pa** *W.* the middle one, e.g. of three brothers. — *bar-bár-du Ma.* at intervals, from time to time, now and then; *bar-bár-la* id.; **mā bar-bár-la**, at long intervals, seldom *W.* — *bár-ma* the middle one of three things *Glr.* — *bar-mi mediator, intercessor, umpire.* — **bar-tsód** *W.* middling, **lün-po bar-tsód** a moderate wind. — *bar-mtsáms*, *bar-tsáms interval* (*Sch.*: room; leisure, convenience, comfort?). — *bar-lág-pa = bar-mi Sch.* — **bar-lhag** gap, vacancy, deficiency *W.*, **bar-lág kán-čé** to fill up a gap or vacancy, to supply a want, or deficiency.

བར་ལིག་ *bar-lig W.* a field or estate let to a person for the term of his life, for usufruct.

བཅ་ *bal wool*, *bál-gyi* woolen, *bal dan ldán-pa* woolly *Wdn.*; *bal séd-pa* the first coarse plucking of wool, *rmél-ba* the second, of the finer wool, *sin-ba* the third, of the

finest *W.*; **bal táb-čé** to beat wool *W.*; *lug-*, *ra-*, *riá-bal* sheep-wool, goat's and camel's hair; *rás-bal*, *šin-bal* cotton *Cs.*; *šin-bal* prob. also the down on willow-blossoms *Sch.*; *srin-bal Wdn.*, *Schr.*: raw silk, yet perh. also cotton; *čú-bal* a kind of moss on stones in brooks *Cs.* — *bal-sküd* a woolen thread or yarn, worsted. — *bal-skyé Sch.*: mould on fermented liquors. — *bal-glán*, *Cs.* also *bál-gyi glán-po-čé*, a kind of elephant, for which sometimes incorr. and ambiguously *bá-lan* is used, *Dzl.* and elsewhere. — *bal-tér* thin woolen cloth *Cs.*; **bal-dáb** *W.* tuft of wool, as is used for spinning. — *bal-prüg* thick woolen cloth. — *bal-yás Sch.* wool-card (?)

བཅ་མོ་ *bál-po*, *bal(-po)-yül Nepal*, *frq.* designated as *rin-po-čei glin*, and as the favourite country of the *Klu*, or serpent-demons; *bál-po-pa*, fem. *bál-po-ma*, *bál-mo Glr.*, a Nepal man or woman; *bal-nyin C.*, (*-snyins*) a Nepal rupee; *bal-srán Tar.*, Nepal pease.

བས་ *bas* I. v. *bás-pa*. — II. instrum. of *ba*; *bas-bldágs*, 'licked by a cow', n. of a disease combined with the sensation, as if the skin had been licked off by a cow, cow-itch, cow-pox *Cs.* (?) — III. v. *pas*, where there is to be added: **to say nothing of, much less**, e.g. *Kron dom dgu-brgyá-bas brgya yai bru mi tub*, a well a hundred fathoms deep cannot be dug, to say nothing of 900 fathoms (much less one of 900 f.) *Glr.*

བས་པ་ *bás-pa* (cf. Pers., Hind. *پس*) *Cs.*: pf. of *byéd-pa* inst. of, *byás-pa* in the signification of 'done (with), settled'; *bás-par byéd-pa*, id. *Sch.*; in *Bal.* *frq.*: **bas*, *byas*, *bas-se*, or also *byás-te yód** it is finished, completed, ready, all right; *der bas* that is all of it, nothing more is left *Sch.*; in *bgyis-su bás-kyis* after having been made, caused, occasioned *Mil.*, it stands as a sign of the preterite, similar to *zin*; or like *zad*: *mi yčig-gi smán-du ma bás-kyis* not only for one man it serves as a medicine *Dzl.*; *bas-mta border-country Sch.*

བས་མོ་ *bás-mo* v. *báb-mo*.

bi 1. num. figure: 45. — 2. in *W.* gen. for *byi*. — 3. *bi* and *biu* *Pur.* for *bya* **bird, fowl, hen.**

འགྲུ་, འཕྲ་ *bi-gán, bi-yán* in compounds **big, hole** *W.* for *bú-ga*, cf. *big-pa*; *bi-gán-càn* having holes.

འང་ *bi-tañ, Lh.* **door**, prop. *Bunan.*

འཕྲ་ལ་ཀ་ *bi-nā-ya-ka* *Ssk.*, v. *bgegs.*

འཕྲ་ཀ་མ་ *bi-śwa-kar-ma* *Ssk.*, *Thai* *bzó-bo* the smith of the gods, the Brahman-Buddhist Vulcan *Dzl.*, *Glr.*

འཕྲ་ *bi-ša* (*Ssk.* word for poison) n. of certain medicinal plants, e.g. *bi-ša-dkar* *Polygonatum*, in *Lh.*

འགྲུ་པ་ *big pan* *Cs.* **vitriol**; *Sch.* **potash, garlic-ashes**; mentioned in *S.g.* as a caustic.

འགྲུ་འཕྲ་ *big-bi-lig* *Kun.* **quail.**

འཕྲ་འཕྲ་ *bid-bid(?)* *Ld.* **mouth-piece of a hautboy, hautboy reed.**

འཕྲ་པ་ *bim-pa* **बिम्ब, बिम्ब**, *Momordica monadelpha*, a cucurbitaceous plant with a red fruit *Wdn.*, along with *ka-bed*; the fashion of Indian poets to compare red lips with the *bim-pa* fruit, has been adopted also by the Tibetans, *Gyatch.* p. 22; transl. p. 108; so also *Pth.*: *mčū-sgrós bim-pa ltābur mdzes* (where *Sch.* gives the signification of **peach**, on which the name possibly may have been transferred, although 'lips of the shape of a peach-tree leaf' seem to be rather a strange fancy).

འཕྲ་འཕྲ་ *bir-bir* *W.* **crumbs, bits, scraps.**

འཕྲ་པ་ *bil-ba* *Ssk.* **बिल, Hind.** *bilb, bēl*, *Aegle marmelos*, tree with a nourishing and wholesome fruit; the word seems to have been transferred also to the cocoa-nut.

ཕ་ *bu* I. sbst., resp. *sras*, 1. **son**, common in *B.* and *C.*; **čé-bu** *W.*, the eldest son. — 2. child, *bu btsá-ba* the bringing forth of children, children being born *Dzl.*; *bu mán-bar gyür-ba* to get many children; *bu mi řsós-pa* not being able to keep a child alive *Dom.*; esp. in reference to the mother: *ma-bu*, mother and children; also transferred on animals: *rta ma brgya bu*

brgya a hundred mares with as many foals *Dzl.*; the word is moreover used in many other instances, e.g. with regard to letters which in writing are placed under other letters, in reference to principal beams and smaller cross-beams, to capital and interest; also as a friendly address of a teacher to his hearers *Mil.* — The fem. *bú-mo* v. below.

Comp. *bu-kríd* (or *pu-tri?*) a fem. noun proper. — *bu-grógs* *Cs.* **step-brother, foster-brother.** — *bu-rgyüd* **offspring, issue, progeny, generation** *Tar.* 168. 11. — *bu-dód* **foster-child, adopted son**, *niéd-kyi bu-dód mdzod* deign to be adopted by us *Mil.* — *bu-ydün* a small cross-beam *Mil.* — *bu-nád* **child-bed**, *bu-nád log* the child-bed terminates unfavourably *Pth.* — *bu-snód* **uterus, womb** *Med.* — *bú-pto* **male child, son** *Dzl.* — *bu-prüg* **children.** — *bú-mo*, *vulg.* also *bó-mo* 1. **daughter**, *frq.* 2. **girl**, *na bú-moi dūs-na yin-te* when I was still a girl *Glr.* — *kyeu dan bú-mo* lads and lasses *Dzl.*; **maiden, virgin**; *bú-mo ytsán-ma, ysár-ma, ysár-pa* a girl that is still in a virgin state. 3. **young woman** *Dzl.*; *W.* gen. for *bud-méd*, *frq.* — *bu-smád*, *Cs.* also *bu-mád* **family, children, nearest relations** *Mil.* and *elsewh.* — *bu-tsá* (*Dzl.* ed. *Sch.* also *bu-tsá*) 1. **children's children** *Thgy.*; **family** = *bu-smád* 2. *W.*, **son**, gen. for *bu*; **boy**, **bú-tsa dan bó-mo**. — *bu-tsáb* *Cs.* = *bu-dod.* — *bu-tsás brél-ba* *Glr.* (acc. to the context) to cohabit. — *bu-sriñ* **brother and sister.** — *bu-slób* **scholar, disciple, follower of a clerical teacher**, opp. to *nyá-ma* **hearer**, who still continues in his secular calling. — II. num. figure: 75.

ཕྱ་ *bu-ga* 1. **ཁྱུ**, in compounds *bug*, **hole, opening, orifice, aperture**, *bá-spui bú-ga* **pore, passage of perspiration** *Dzl.*; *sna-bug* **nostril**; *bú-ga dgu(-po)* the nine orifices of the body (eyes, ears, nostrils, mouth, urethra, anus); *tsáns-pai bú-ga* and *perh.* also *yid-jug bú-ga* *Med.*, appears to be = *mtsog-ma* **the fontanel** or vacancy in the infant cranium, with which various fables are connected; **cavity, vessel**, (anatom.), also **veins** *Med.* — 2. **symbol. num.**: 9.

བུ་གུ *bù-gu*

བ

བུ་བས་ *bubs*བུ་གུ *bù-gu* hole, *sgoi* key-hole *Dzl.*བུ་སྒོན་ *bu-stón* name of a learned Lama and author of *čos-byün*, about the year 1300 *Glr.*, an adherent of the Adibuddha doctrine, v. *Cs. Gram.*བུ་རྩོ་ *hü-rdo* *Sch.*, idle talk, tittle-tattle.བུ་ཡུག་ *bu-yüg* snow-storm *Mil.*བུ་རམ་ *bu-ram* Hindi गुड़, *gur*, hence *W.* **gu-rám**, raw sugar, muscovado; treacle, *Mil.*, *Lt.*; *bu-rám sgór-ba* to boil down raw sugar *Lex.*; *bu-ram-šin*, *bur-šin*, vulg. **gur-šin** sugar-cane; *bu-ram-šin-pa*, इल्हाक, name of the first king of the solar dynasty in India, *Glr.*; *bu-ram-čan*, *bur-čan* sugar-beer *Lt.*; *bur-dkár?* *Lt.* *bur-stün yèig* (more correctly *ltan*) *Sch.*, a bale of raw sugar packed up in leather.བུ་འོན་ *bü-lon* (cf. *bun*) advanced money, debt, **nül gye bü-lon mí-la tán-čé** *W.* to lend a person a hundred florins; (*bü-lon byéd-pa* to contract debts *Schr.*, *Sch.*??) *bü-lon jál-ba* (*W.* **čál-čé**), *spród-pa* *Sch.* to pay a debt, *sél-ba* to put out, to cancel a debt, *déd-pa*, *bdá-ba* to call in, to recover a debt, *čágs-pa* prob. the beginning and running up of debts *Dzl.*; *bü-lon-pa* debtor, *diul brgyai* of a hundred rupees.བུ་ཧམ་ *bu-hág* v. *sbugs-hág*.བུ་ག་པ་ *büg-pa* 1. sbst. hole, *büg-pa* *büg-pa* to bore holes *Glr.*, cog. to *bü-ga*. — 2. *Sch.*, to get holes (?).བུ་གཞི་པ་ *büg-zól* v. *sbugs*.བུ་ག་སྒྲ་ག་ *büg-süg* *Ld.* birdsfoot-trefoil, *Melilotus*.བུ་ང་པ་ *bün-ba* 1. a humming and stinging insect, bee etc.; *bün-lčág* sting, and also the wound caused by it; **bün-ba čág tán son** *W.* the bee has stung. 2. *Cs.* a bright black stone.བུ་ངས་ *bün* mass, heap, bulk, *bün* - *čen* a large heap *Lt.*; *dri-čui bün-čé* a great quantity of urine *Müg.*; *bün* *byéd-pa* to heap one upon another, pile up. — *bün* many (?).བུ་ད་ *bud*, every darkening of the air through dry matter, a cloud of dust, more exactly *tal-búd*; *bud-tsub* dust from threshing; *búd-kyis btab* wrapt in vapour *Mil.*; perh. also snow-storm (*Sch.*), yet not exclusively.བུ་ད་ *búd-dha* *Ssk.*, Buddha, n. of the founder of the religion which is called after him, occurring but rarely in Tibetan writings, and among the people (at least in *W.*) almost unknown, v. *sañs-rgyas*; *bud-dhai pñen-ba*, **búd-dé tán-na** rosary *Ts.*བུ་ད་པ་ *búd-pa* 1. *Sch.* = *sbúd-pa*. — 2. pf. cf. *búd-pa*.བུ་ད་མེད་ *bud-méd* *B.* and *C.*, 1. woman, *bud-méd sdüg-gu* a fair woman *Dzl.*; *bud-méd dan sbágs-pa* to defile, corrupt one's self with women *Dzl.* — 2. wife, spouse, not frq. *Dzl.* (*W.* *bü-mo* and *č-ne*).བུ་ད་ཤེང་ *búd-šin* fire-wood, fuel, also dung used as such; *búd-šin bság-pa* to cleave or chop wood.བུ་ན་ *bun* 1. = *bü-lon* *Mil.*, *bun fön* lend us! *Mil.*; *bun btán-du ma nyán-pas* not willing to lend any thing *Mil.*; *kyéd-rnams-la bun dgós-na* if you want an advance (of money) *Mil.* — *bün-to*, *bün-yig* 1. debtor's account - book. 2. bond or obligation, bill of debt. — *bun-bdág* 1. creditor. 2. money-changer, banker. — *bün-yig* v. *bün-to*. — 2. interest, **bhün kyé-pa** to bear interest *C.*; *bun jál-ba* to pay interest *Cs.* — 3. (house) rent *Sch.*(?) — 4. *bun-ré* *Sch.* a small matter, cf. *ban-bün*; *bun-bün* *Sch.* piece-meal, scattered, dispersed. — 5. 'v. *bün-pa*.བུ་ན་འོང་ *bun-lón* — *ču bun-lón-lón byed* it is whirling up and down, an expression used of boiling water which contains impurities or extraneous matter; hence *bun-lón-gi snan-sás* troubled, impure, sinful thoughts.བུ་བ་པ་ *bub-pa* v. *bub-pa*.བུ་བས་ *bubs* = *yug*, also *tan* (द्यान *Hind.*) 1. an entire piece of cloth rolled up; *gos-bubs* cotton-cloth *Cs.* — 2. in a general sense one whole, something entire *Sch.*; *bubs-ril* prob. whole, entire, *bubs-ril lus* *Sg.* the whole body, opp. to separate parts.

བུམ་པ་ *búm-pa*, **bottle, flask**; the water-flask of the hukka; bottle-shaped ornaments in architecture, e.g. on the cenotaphs or Chodtén; *rdzá-mai* earthen-bottle, pitcher; *ñel-bum* glass-bottle; *čán-bum* beer-bottle; *mčód-bum* Cs. vessel used in sacrificing; *mé-bum* cupping-glass *Lt.* (cf. *puñ-pa*).

བུར་ *bur* 1. **bolt, bar**, vertically fastened to a door etc., *tóg-bur* upper, *yóg-bur* lower bolt. — 2. for *bu-rám*. — 3. for *bur*.

བུར་རྩིང་ *bur-rtín* (or perh. *tin*) *Sch.*, a kind of **bell** or **gong** in temples.

བུར་ཅེ་ *bur-tse* n. of certain plants in *Ld.* & *Kun*.

བུལ་ *bul* *W.*, **bhul*, *bhul*, *bhu* and *bhu-tog** *C.*, *Med.*, (the spellings of Campbell, *peu* — v. *bá-mo* — and of *Schl.*, *phuli*, have prob. resulted from a mistake in hearing), **soda**, not unfrequently found in Tibet as a white powder on the ground, and used as a medicine, as a ferment, as a means for giving additional flavour to tea, and for various technical purposes.

བུལ་པོ་ *búl-po* **slow, heavy, tardy**, *gro búl-te* slow in walking, making but tardy progress *Dzl.*; *W.*: **dúl-čè búl-po**.

བུལ་ན་རི་ *bul-ha-ri*, **bul-gar** *W.*, **Russia leather, jufts.**

བུས་པ་ *bús-pa* 1. for *byis-pa* *Lt.* — 2. v. *búd-pa*.

བེ་ *be*, 1. num. figure: 105. — 2. *W.* for *bye*. — 3. for words here not noted refer to *pe*.

བེ་ཁུར་ *be-kur* *S.g.*?

བེ་གེ་ *be-gé* v. *be-gé*.

བེ་ཙྰ་ *be-čon*, also *-tson*, *Ssk.* **गदा**, 1. **club**, with an ornamental knob; prob. merely an attribute of gods. — 2. n. of a goddess *Thgr.*

བེ་ཏ་ *be-ta* a geographical prop. name, prob. = Himalaya, *Pth.*

བེ་ཏོ་, *བེ་ཏོ་* *bé-to*, *bé-do*, vulg. **calf**.

བེ་ཏྲ་ *bé-dha* v. *bé-dha*.

བེ་སྦྱུངས་ *be-snabs* *Cs.*, **thick slime** or **mucus**, e.g. the mucus flowing at childbirth from the vagina *Lt.*

བེ་བུས་ *be-búm*, also *beu-búm*, **writing, scripture, book** *Glr.*, perh. the same word as the following.

བེ་འབུས་ *be-bum*, are stated to be the sacred writings of the Bonpos, which — as our Lama candidly owned — ‘are also perused by Buddhists for their edification’.

བེ་མོ་ *bé-mo* **cow-calf**, female calf *C.*

བེ་རྩི་ *be-rdzi* Nakshatra, v. *rgyu-skár* 3.

བེ་ཟ་ *bé-za* *W.*, from the *Hind.* व्याज, **interest**, *tá-ka bé-za* a double paisa interest, of 1 rupee, = 4–6 pCt. pro month.

བེ་རག་ *be-rag* (spelling?), **fillet** of the women in *Ld.*, ornamented with coloured stones.

བེ་ལེ་ཀ་ *be-le-ka* *S.g.*, a kind of surgical instrument.

བེ་ལོ་ག་ *be-log* *Sch.* **great-grandfather**.

བེ་ཤིང་ *be-šin* **oak-tree**, = *ča-ra*; *be-kród* oak-forest *Wdn.*

བེག་གེ་ *beg-gé* *Lt.*, a disease; *Sch.*: measles.

བེག་ཅེ་ *bég-tse* a hidden **shirt of mail**.

བེར་ *beñ* *Sch.*, **stick, cudgel, club**.

བེད་ *bed*, 1. = *ke*, *ke-béd*, **advantage, profit, gain, high price**, *tsá-la drüg-ču bed yód-pai skábs-su* at a time when salt was a sixty times dearer (than barley) *Glr.*; **bed tób-čè** *W.* to gain, to make profit; *bed-čód* *Mil.* is stated to be the same as *loñs-spyód*; *bed-čód tsod bèád-de* to be temperate, to keep moderation in the indulgence of the appetites. — 2. **interest**, *C.*, *W.*

བེན་ *ben* a large pitcher; jug, beer-pot, *Glr.*; **ču-bhén**, water-pot, *C.*

བེམ་པོ་ *bém-po* 1. **dead matter**, mostly applied to the body, as opp. to the soul, *rig-pa*, e.g. *bem rig gye-dus* when body and soul are parting, *Mil.*, *Thgr.*; *lus bem-rig ynyis-kyi so-mtsáms-su* on the

boundary between the physical matter of the body and the soul *Mil.*; *Was.* (272) *bem-reg* is perh. a mistake in writing, although it also makes sense. — 2. *Sch.* a pestilential disease; in the *Mñg.* *bem tol rgyab-pa* seems to denote a surgical operation. — 3. some receptacle, **box, bag** etc., *bém-poi nán-nas yser bton* she took gold out of the . . . ?

བེུ་ *beu* *Cs.* calf.

བེུ་བུམ་ *beu-búm* v. *be-búm*, *Mil.*

བེུ་རམ་ *beu-rás*, in *Stg.* mentioned as a material for clothing; *Schr.*: 'fine linen', which however is as yet unknown in Tibet.

བེར་ *ber* 1. **cloak**, *bér-gyi tú-ba* tail of the cloak *Glr.*; *ber nág-po* a black cloak *Glr.* and elsewh.; *ñol-bér* dress with a train *Wlk.*, *Pth.*; *tsem-bér* a cloak patched up of many pieces *Pth.*; *ber-čen* gown of a priest, sacerdotal cloak, without sleeves, with *gos-čen* for a collar; *ber-túl* fur-cloak. — 2. **strength, sharpness, keenness, pungency**, of spices, spirits, snuff etc.; *ber-čan* sharp, pungent, piquant; **á-rág-la ber mán-po yod** the gin is very strong *W.*; **bér-ra rag, lèñ bér-če mán-po rag** it bites, burns my tongue; *za-bér* *Cs.* the burning sensation caused by the stinging of nettles; cf. *gár-ba*.

བེར་ཀ་ *bér-ka* *W.*, *bér-ma*, *ber-lcág* *Mil.*, **stick, staff** (cf. *dbyug-pa*); *spai bér-ma* cane, bamboo *Mil.*; *ber-ma læg yèig* a simple staff *Mil.*; *lèags-bér* iron-bar, crowbar; *smug-bér* cane, walking-stick.

བེལ་ *bel* *Cs.* leather bag.

བེུ་རུ་ *wai-dür-ya*, *Ssk.*, **azure stone, lapis lazuli** *Dzl.* *wai-dür-ya dkar-po* and *ñion-po*, v. table of abbreviations.

བེར་ཅན་ *wai-ro-tsa-na* *Ssk.*, *Tib.*: *nam-par-snañ-mdzad*, 1. n. of the first Dhyani-Buddha. — 2. a Lotsawa v. *Köpp.* II., 69.

བོ་ *bo*, 1. num. figure: 135. — 2. affix, to designate some words as nouns.

བོ་རྩལ་པ་, *bo-tóg-pa*, *bo-lón-ba* *Ts.*, ankle, ankle-bone.

བོ་དེ་ *bo-de* *Cs.*: 'n. of a tree, the fruits of which are used as beads for rosaries'.

བོ་དེ་ *bo-dhi* *Ssk.*, **wisdom**; also n. of the Indian fig-tree, *ficus religiosa*, *byañ-ñub-ñii*; n. of the white narcissus (*Lh.*).

བོ་བ་ *bó-ba*, prob. pf. of *bó-ba*.

བོ་མོ་ *bó-mo* *W.* for *bú-mo*.

བོ་ལོ་ *bó-lo*, **ball**, for playing *Ld.*

བོག་པ་ *bog-pa* v. *bógs-pa*.

བོག་ར་ *bóg-ra* *Sch.* **roof**.

བོག་པ་ *bogs*, *Cs.*, **gain, profit, advantage**; *bogs dön-pa* *Sch.* to yield profit; wherever I met with the word, it was used only in a religious sense: **gain for the mind**, benefit for the heart, furtherance of devotion of meditation, *Mil.*

བོན་ *boñ* 1. also *boñs*, **size, dimensions, volume, bulk**, *boñ-čé*, *-čen* large, *boñ če don čuñ*, large of size, and small of significance are e. g. the lungs (in as far as roasted or boiled they yield little substantial food) *Mil.*; *lus-boñ-čé*, *-čuñ*, *brin* big, little, middling, as to size of body, *S.g.*; *boñ-tün* little in stature; *boñ-tsád*, *boñ-tsód* = *rdzogs-pa* full size, a full-grown body *Thgy.* — 2. v. *boñ-na*. — 3. also *bón-ba*, *Cs.*: 'general name for small stones, pebbles etc.'; in medical works *zin-gi bón-ba* are mentioned as remedies; in *Pth.* the word occurs in an enumeration of temporal goods, precluding the above signification. — 4. v. *boñ-bu*. — 5. province for *bañ* *Glr.*

བོང་ཁ་ *boñ-kra* *Sch.* a species of falcon.

བོང་གུ་ *bón-gu* v. *bón-bu*.

བོང་ང་ *boñ-ñá*, various species of **wolf's bane**, *aconite*, *boñ-dkár*, *-nág*, *-dmár*, *-sér*, used as medicines, or even as poisons.

བོང་ལལ་ *boñ-nág* v. the preceeding and the following article.

བོང་བུ་ *bón-bu*, *Sch.* also *bón-bo*, 1. **ass**, *bón-ño* or *ño-bón* he-ass, *bón-mo* or *mo-bón* she-ass, *boñ-prüg* colt or foal of an

ass; *bon-sgál* an ass's load; *bon-sbán* dung of an ass; *bon-rdzi* keeper or driver of an ass; *dre-bón* Cs. 'an ass generating a mule'.

— 2. n. of insects, *rgyás-poi bôn-bu* sugar-mite, lepisma, *Ld.*; *bôn-nág* (perh. *bun-nág*) dung-beetle *Lh.* — 3. Cs.: **blockhead, fool.**

བོད་ bod 1. *Ssk.* भोट, Tibet, *bód-(kyi) yul* id. 2. for *bód-pa*, *bod ka-ñig* some Tibetans *Tar.*, *Kyed bód-rnams ye* Tibetans. — 3. for *bód-skad* the Tibetan language, *bód-du bsgyur* *jug* I will have it translated into Tibetan *Pth.*; *bód-skad*, in a more limited sense, also implies the common language of conversation, opp. to book-language *W.*; *bód-pa*, *bód-(kyi) mi* Tibetans, *bód-mo* fem; *bód-kyi mi-rigs* or *mi-brgyüd* the people of Tibet, in contradistinction to other nations, *bod-báns* the Tibetan people, opp. to its ruler.

བོད་པ་ bód-pa 1. v. *bod*. — 2. = *bód-pa*.

བོན་ bon (acc. to *Schf.* = वीज) 1. n. of the early religion of Tibet, concerning which but very imperfect accounts are existing (v. Report of the Royal Bavarian Acad. of Sc., 13. Jan. 1866); so much is certain, that sorcery was the principal feature of it. When Buddhism became the religion of state, the former was considered heretical and condemnable, and *lha-čos* and *bon-čos*, or shorter *čos* and *bon*, were placed in opposition, as with us christianity and paganism; v. *Glr.* and *Mil.*; at the present time, both of them seem to exist peaceably side by side, and the primitive religion has not only numerous adherents and convents in *C.*, but manifold traces of it may be found still in the creed of the Tibetans of to-day. — 2. = *bón-po*, follower of this religion.

བོར་ bor, v. *bór-ba*.

བོར་ར་ bór-ra, a sack of corn, holding about 30 *kál* *W.*

བོལ་ bol, *bol-gón* 1. the upper part of the foot *Stg.* — 2. the leg of a boot *W.* — 3. clod of earth *C.* — 4. v. *bol*.

བོལ་གར་ bol-gár = *búl-ha-ri*.

བོལ་པོ་ ból-po v. *ból-po*.

བོས་ bos, v. *bód-pa*.

བྱ་ bya 1. sbst. bird, fowl, hen, cf. the following articles. (*Pur. biu* [v. *byiu*], *bi*). — 2. vb. fut. root of *byéd-pa*, v. this and the sbst. *byá-ba*. — 3. **ja čó-čé** *W.*, to castrate, to geld.

བྱ་ཀ་རྩ་ byā-ká-ra-na, व्याकरण, prop.: explanation, 1. = *luñ-du-ston-pa* prophecy, cf. *Burn. I*, 54 sequ. — 2. in later times: grammar.

བྱ་ཀྱི་ bya-kri *Mig.*, *bya-tri* *Lt.*, n. of a medicine.

བྱ་ཀྱང་ bya-rkán, 1. a bird's foot. — 2. n. of a vein *Med.* — 3. officinal plant, in *Lh.* a blue kind of orobanche.

བྱ་སྐད་ bya-skád, also *bya-sgrñns*, *bya-čós* title of a book of satirical fables, in which birds are introduced speaking.

བྱ་སྐོན་ bya-skón fowler's net *Lex.*

བྱ་སྐྱི་ bya-skyi *Stg.*; *Sch.*: roof, shelter.

བྱ་ཁང་ bya-kán Cs. bird-cage.

བྱ་ཁུང་, ཁ་, ཁུང་ bya-kyün, -krá, -krün = *Kyün, Kéra* and *Krññ-krññ*.

བྱ་གག་ bya-gág *Dzl.* and elsewh., a species of ducks, *Sch.*: the gray duck.

བྱ་དགའ་ bya-dgá gift, present, esp. as a reward; *shyín-pa* to bestow a gift, frq.; *bya-dgár* as a present, for a reward, *stér-ba* to give.

བྱ་རྩོད་ and བྱ་པ་ bya-rgód and -rgyál bird of prey *B.* and col.; *bya-rgod-spos* *Med.*, vulgo *la-da-ra* (v. *gla*) *bya-rgod-pññ-poi ri*, गृध्रकुट, vulture-hill, in Magadha, a preaching-place of Buddha.

བྱ་ཁྱུ་ bya-rgyá fowler's net.

བྱ་སྐལ་ bya-sgáb n. of one of the smaller lobes of the lungs.

བྱ་སྐྱེད་ bya-snyén v. *bya-rmyén*.

བྱ་ཀྱི་ bya-tri v. *bya-kri*.

བྱ་ཐམ་ bya-tál *Glr.* light-gray bird's dung.

བྱ་དཔ་ *bya-dab* 1. lit. a bird's wing. — 2. a part of the roof or vertical projection of the same, a kind of façade, admitting of pictorial decoration *Glr.*

བྱ་འྲི་ *bya-dré* *Sch.*, a winged diabolical creature, harpy.

བྱ་ན་ *bya-na* (acc. to *Liš.* corrupted from རྩ་ན་) seasoning, condiment, sauce, in a legend; prob. also in a gen. sense: meat, food, *byá-naiyo-byád* *Lex.*, *byá-na-ma*, prob. id.; *tsá-ba byá-na-ma žig kyer-nas* bringing some warm food *Mil.*

བྱ་ནག་ *bya-nág* raven, or some similar bird *S.g.*; *bya-nag-rdó-rje* *Mil.* id., because the raven is said to reach an age of a thousand years.

བྱ་ནན་ *bya-nán* *Sch.* (sub. *byá-ra*) earnest endeavour.

བྱ་པ་ *byá-pa* *Cs.* fowler, bird-catcher.

བྱ་པོ་ *byá-po* 1. cock, the male of the domestic fowl, more definitely: *byá(-po)* *mśa-lu* *B.* and col.; *byá-po dán-po*, *ryis-pa* etc., the first, the second cock-crow *C.* — 2. **byá-po skyá-po** *W.* sparrow. — 3. *bya-po-tsi-tsi* *Med.*, a medicinal plant, stopping the monthly courses; in *Lh.* the great balsamine, *Impatiens* *Roylei*.

བྱ་པུ་ *byá-spu*, down (feather), *byai spu* *B.* and col.

བྱ་པོ་ *bya-pó*, cock, the male of any bird.

བྱ་པུག་ *bya-prug* 1. a young bird. — 2. a young fowl, chicken.

བྱ་པ་ *byá-ba* 1. inf. and part. fut. of *byéd-pa*, q. v. — 2. sbst. deed, action, work, without any reference to time, *žig-rtén-gyi byá-ba* and *čós-kyi byá-ba* secular and religious works, frq.; *mai byá-ba byéd-pa* to act as a mother, to perform a mother's part *Tar.*; *byá-ba zin-pa* an action completely past *Gram.*; *byá-ba mañ yañ brás-bu čün-ba* much labour and little fruit, much work and little profit *Tar.*; *der rgyál-po dan blón-po-rnams-kyi byá-ba byün-ba yin* then the affairs of the kings and their officers, the concerns of the state and its functionaries, gained ground; also in an absolute sense

byá-ba = **secularity, worldliness**, *byá-ba btán-ba žig rgyán-du če* a resigning of worldly things is fraught with great blessing *Mil.*; *bya-byéd* the doing, doings: *bya-byed nyün-ba žig rgyán-du če* the doing little brings great blessing, and so in a similar manner: *byá-rgyu byéd-rgyu ma mañ žig* do not give way to a bustling disposition *Mil.*, i.e. do not permit your contemplative state to be interrupted by a distracting activity of your mind; *btán-pa-la* (or *btán-pai*) *byá-ba byás-pai lo-rgyüs* an account of what has been done for the spread of the doctrine *Tar.*; *byá-ba dan brél-ba* seems to be a grammatical term relating to the verb.

བྱ་བ་ *bya-bán* v. *bya-wán*.

བྱ་བ་ *bya-bál* *Sch.* down (feathers); *Lt.* 121?

བྱ་བ་པ་ *bya-brál-pa* one free from business, one that has renounced all worldly employment, an ascetic, *Ld.-Glr.*

བྱ་བ་ *byá-ma* a female bird, hen, brood-hen.

བྱ་བ་རྩ་ *byá-ma-rta* courier, estafet.

བྱ་བ་བྱ་ *bya-ma - büm* a tea-pot shaped vessel used in sacrificing.

བྱ་བ་བྱ་ལྷ་ *bya-ma-byar-skyág(?) dan-*
delion, *Taraxacum* *Ld.*

བྱ་བ་བྱི་ *bya-ma-byi* *S.g.*; *Sch.* flying squirrel.

བྱ་བ་ལེབ་ *bya-ma-léb* *Sch.* butterfly, = *pye-ma-léb*.

བྱ་བོ་ *byá-mo* 1. the female of any kind of birds. — 2. hen, female fowl, also in conjunction with *mśa-lu*, cf. *byá-po(?)*.

བྱ་བྱ་བ་ *bya-rmyán-ba* *Sch.*, *bya-rmyén* (another reading *nyen*) *byéd-pa*, to yawn *Mil.*

བྱ་དཔ་ *bya-dmár* flamingo *Sch.*

བྱ་རྩ་ *bya-tsán* bird's nest.

བྱ་རྩ་ལྷ་ *bya-tse-rin* *Sch.* the white crane.

བྱ་རྩ་ལྷ་ *bya-tsógs* a flight of birds.

བྱ་རྩི་ *bya-rdzi* one attending to poultry.

བྱ་འླ་ *bya-wán* S.g.; Sch.: night-hawk, goat-sucker, caprimulgus; bat.

བྱ་བཞིན་ **bya-bžón** Bal. egg.

བྱ་ཟེ་ *bya-zé* crest, tuft (of feathers) of birds Sch.

བྱ་འུག་ *bya-úg* prob. owl; Sch. quail(?).

བྱ་ར་ *byá-ra* Cs.: 'heed, care, caution'. This word belonging to the language of the people and to later literature, is not so much an abstract, as a concrete noun, signifying a watchman, superintendent (chiefly by day, cf. *mél-tse* night-watch); it denotes more particularly that individual of a community, who has to see to it, that the compulsory post-office duties be punctually performed, and that messages from the lord or magistrate of the place be duly dispatched and forwarded to their place of destination; in a more gen. sense *byá-ra byéd-pa* Glr., *čó-čé* W., *γton-ba* Mil. c. la, to give heed, to pay attention, to look sharp, not to lose sight of; also, to be on one's guard against, to take a thing seriously, e.g. *nád-la* a disease Lt.; *já-ra l-mig* (prop. *yid-mig*) *čó*, pay strict attention! W.

བྱ་རོག་ *bya-róg* crow, raven, mentioned in S. O. as an inveterate enemy of the *ug-pa* (owl).

བྱ་ལས་ *bya-lás*, labour, work, *zin-pa-méd-pai bya-lás* endless labours Mil.

བྱ་ལོ་པ་ *byá-lo-pa* 1. v. lo. — 2. Sch. 'keeping poultry'(?).

བྱ་སོ་མ་ *bya-so-ma* Ts, Ld. bat.

བྱ་ག་(-པ་) *byág(-pa)* 1. Cs. pliancy, nimbleness, agility of body; *byag-mkán* rope-dancer Lex. — 2. sometimes erron. for *ḡag* and *ḡag-pa*.

བྱ་ར་ *byán* 1. north; *byán-pýógs* and prob. also *byán-ka* Mil. id.; *byán-gi*, *byán-pýógs-kyi* northern; *byán-nós* north side, northern brow or slope of a hill; also n. pr., Glr.; *byán-tán* n. pr. the heaths or steppes in northern Tibet, more esp. those bordering in the west on Ld. — 2. northern country, coinciding with *byán-tán*: *byán-la*

bčüg-go he was banished to the north country Glr.; *byán-pa* a man from *Jai-tán* — 3. the significations of *byán-snyom-pa* Sch. to tailor, to cut to a proper shape, and of several other compounds, require a different etymology yet unknown. — 4. for *byán-bu*.

བྱ་རྩྭ་ *byán-rkyán* trowsers, small-clothes, breeches Mil.

བྱ་རྩྭ་ *byán-kóg* 1. the inside of the body, *byán-kog-stód* the upper part of the body, cavity of the chest, *byán-kog-smád* lower part of the belly, abdomen, bowels S.g.; **jañ-kóg-la zug rag** I feel a pain in my bowels W. — 2. rump; opp. to *yan-lág* limbs Lt.

བྱ་ར་ *byán-ga* Lt.?

བྱ་རྩྭ་མི་སྤྱོད་ *byán - sgra - mi - snyán* the northern continent of the ancient geography of India, v. *gliñ*.

བྱ་རྩྭ་ *byán - čub*, बोधि, prop. wisdom; with the Buddhists the highest perfection and holiness, such as every Buddhist desires to obtain, which however to its full extent only the real Buddha himself possesses, v. *Köpp.* I, 425, 435; *byán-čub-mčög* id., frq.; *byán-čub-mčög-tu sems* (or resp. *čugs*) *skyéd-pa* to create the thought of such holiness, to direct the mind to it Dzl., Glr.; *byán-čub dód-pa* to aim at it, to be anxious to obtain it Dzl.; *lén-pa* to attain it; *byán-čub-séms* the mind intent on and suited for it, universal charity; *snyin-rje-byán-čub-séms-kyis kun blañ-nas* submitting to every thing with a loving and charitable mind; *byán-čub-séms-dpa*, बोधिसत्त्व, frq. with the addition of *sems-dpa-čen-po* the saint that has attained the highest station next to Buddha, merely for the welfare of men still tarrying in this world, designated Buddha, as it were; *Köp.* I, 422; *byán-čub-séms-ma* fem. of it *Thgr.*; *byán-čub-šin*, पिप्पल, the bodhi-tree, holy fig-tree, *ficus religiosa* (not *indica*), emblem of mercy; *byán-čub-snyin-po* बोधिमण्ड, n. pr. = *rdo-rje-ydan*.

བྱ་རྩྭ་ *byán - rdo* Cs. monument, prop. inscription-stone.

byán-pa 1. v. *byañ*. — 2. S.g.? *byañ-pa-srín* Sch.: an insect.

byán-ba, pf. of *byán-ba* q.v.; *byañ-séms* a pure, holy mind Mil., prob. = *byañ-čub-séms*.

byán-bu, byán-ma 1. inscription, direction, label. — 2. the tablet on which an inscription is written, *zāns-kyi byán-bu-la* (to write) on a copper plate or tablet Glr.; *yig-byān*, *kā-byān*, resp. *žal-byān*, = *byān-bu* 1; *sgo-byān* inscription over a door, *dur-byān* on a sepulchre; *rtaḡs-byān* a mark on a thing Cs.; *brjed-byān* list of marked luggage; *miñ-byān*, resp. *mtsān-byān* list of names Pth.; *šog-byān* cards Sch.; *byañ-rdó* a stone monument.

byad I. 1. Cs. proportion, symmetry, beauty, *dpe-byad* Dzl., id.; *byād-čan* well-proportioned, fair, beautiful; *byad-méd* the contrary Cs. — 2. face, countenance Lex.; *byad spus kéns-pa* a hairy face Glr.; *byād-kyi bkrags* Thgy., *mdaḡs* Lt., brightness, radiancy, beautiful complexion; *byad-bžin* face Dzl., *मुख* Lex.; *byad-γžugs*, Sch.: stature, prob. more correctly: countenance and body Dzl. and elsewh. —

II. (Cs. also *byād-ma*) 1. enemy. — 2. a wicked demon, *byād-ma rmé-ša-čan* Wdn. — 3. also *byad-stem(s)*, S. O. and elsewh., imprecation, malediction, combined with sorcery, the name of an enemy being written on a slip of paper and hid in the ground, under various conjurations; *γžán-gyi byad*, *pá-rol-poi byad-stéms* a malediction practised by another; *byād-du* or *stéms-su jüg-pa*, prob. to curse a person with conjurations.

III. in compounds, *yo-byād*, *ča-byād* q.v. — IV. frq. for *byed*.

byan 1. Ld. frq. for *byā-na*, **jan* čö-kan, *jan-ma** cook. — 2. v. the following.

byān-po Cs. married man; Sch.: a free man, one divorced from his wife; *byan-mo* Cs. wife, spouse; Sch.: 1. a divorced woman. — 2. a whore. Only this latter signification seems to be known among the common people, e.g. **ā-pe jan-mo**, as a vulgar abusive term; *byan-tsud-pa*

Sch. 'to allure, entice, seduce'; these significations are, however, not sufficient to explain: *byān-moi byi-bor* (or *-por*) *rañ byan tsud* Lex., and: *séms-la rañ byan tsud* Mil.

byáb-pa 1. to clean, cleanse, wash, wipe, *nañ tams-čád-la* to clean the whole house Domañ. — 2. to take up, to gather with both hands, e.g. barley C.; *byabzed* Sch. instrument for cleaning, brush; *byabs-krus* Sch. shower-bath.

byáms-pa 1. kindness, love, affection, *byáms-séms* id. — 2. kind, loving, affectionate, used of the love of parents to their children, of the beneficent to the needy, but not in the contrary order, nor of love to inanimate objects; *byáms-pai tin-ñe-dzin* the meditation of love, compassion, frq.; *mī kūn-la byáms-šin* being kind towards every body; *byáms-pai jnyen* kind, affectionate relations, frq; *byáms-pa mán-na* when I have many well-wishers, patrons Dom.; *byáms-pa* as a n. pr., also *byáms-pa mgón-po* Maitreya, the Buddha of the future period of the world, who at present is enthroned in the Galdan heaven, and who is frequently represented in pictures, v. Köpp.; *byáms-bžugs* sitting like Maitreya, i.e. after European fashion on a chair, with his legs hanging down, opp. to *tub-bžugs*, like Sākyathubpa; yet he is by no means uniformly represented in that posture.

byar, supine of *byéd-pa*; *byar-méd* 1. prop.: *non faciendum*, not to be done. — 2. sbst. inactivity, inaction in the specifically Buddhist sense, apathy, indifference, *byar-méd-kyi nān-la ynās-par gyis* Thgr.

byás-pa, pf. of *byéd-pa*; *byás-na* 'si feceris', 'sin feceris', after a preceding prohibitive *ma byed* also to be rendered by *else*; as sbst. 1. 'factor'. 2. 'factus': *byéd-pa byás-pa* a doer of deeds, as the first grade of holiness; *byás-pa šés-pa*, *γžó-ba* Sch. to keep in mind a thing done, to requite, to reward; *byas-čos* Mil., also known in C., seems to be a notion akin to our conscience, **jhe-čj zān-po*, *ñem-pa** C., **jhe-łe** id.

བྱི byi 1. *Glr.*, *Pth.*, *byi byéd-pa* to commit adultery or rape of females, *byi-čád* punishment for it. — 2. *v. byi-ba*. — 3. *Pur.* **bi** bird, cf. *byiu*.

བྱི་རྩ་གླ་ *byi-tán(-ga)* a medicine *Med.*

བྱི་ཐུར་ *byi-tur* or *dur*, 1. n. of an animal, inhabiting caves *S.g.*; *byi-dur-ma* *Sik.* porcupine. — 2. spine of a porcupine or a hedgehog *Sch.*

བྱི་རྩར་ *byi-dár* a kind of silk stuff? *Wdk.*

བྱི་ཐུར་ *byi-dúr* v. *byi-túr*.

བྱི་རྩོར་ *byi-dór* the wiping, cleaning; *pyag-bdár zés-pa byi-dór-gyi las dei min* the word *pyag-bdár* denotes the act of cleaning *Lex.*; commonly *byi-dór byéd-pa* e.g. *ynás-su* to clean, to sweep a place *Dzl.*; spiritually; to cleanse one's thoughts *Mil.*; *byi-bdár byéd-pa Dzl.* to dress, trim, decorate one's self, to make one's self smart.

བྱི་པོ་ *byi-po* *Sch.* bosom. — 2. *W.* male-cat, tom-cat.

བྱི་བ་ *byi-ba* I. sbst. *B.* and *C.*; col. *C.* **ghi-tsi** *Ld.*, *Pur.* **bi-tse**, *Ld.*, *Lh.* **sa-bi-li(g)**, rat, mouse, and various other animals: *byi-ba-rkan-rin* *Sch.* rabbit (?); *dnül-byi* *Sch.* white rabbit. — *byi-dkár* *Sch.* white hare. — *byi-kün* mouse-hole. — *byi-rdo* *Sch.* rat's-bane, arsenic. — *byi-ldém* mouse-trap. — *byi-nág* *Sch.* fitchet, polecat. — *byi-prüg* young mouse. — *byi-brün* *Dzl.* mouse-dung. — *byi-blá* v. sub *byi-la*. — *byi-tsán* mouse-nest, mouse-hole. — *byi-tsér* medicinal herb *Med.* — *byi-dzin* *Cs.* mouse-trap; *byi-bzün* *Lt.*, **bi-züm** *W.*, etymol. id.; but applied to that troublesome plant, the bur (burdock), which is stuck into mouse-holes, to fasten in the skin of the mice. — *byi-loñ* etym. blind-mouse *Sch.* mole. — II. vb.: *byi-ba byéd-pa* *Cs.*, = *byi byéd-pa* 1. to mouse; to steal, to pilfer. 2. to commit adultery. — III. pf. of *byi-ba* q. v.; *byi-ba spu*, *Sch.* hair that has fallen off.

བྱི་བོ་ *byi-bo* *Lex.*; *Sch.* little child, infant, = *byis-pa*.

བྱི་བཞིན་ *byi-bzin* n. of one of the lunar mansions, v. *rgyu-skár*.

བྱི་ཟེ་ *byi-zé* *Cs.* = *tabs*, manner, way, method.

བྱི་རུ་ *byi-ru* coral, frq., also *byü-ru*; *byi-ru mdog* light red *Glr.*

བྱི་རུག་ *byi-rüg* medicinal plant *Med.*

བྱི་ལ་ *byi-la*, *B.*, *W.* **bi-la*, *bi-li** (*Hind.* **billä**), cat; *byi-lai brun*, cat's dung *Lt.*; *byi-bla* *Wdk.* id.? In the latter work it is mentioned as the name of a certain monster, whilst *byi-blai rgyal-mtsán* is an attribute of the gods, resembling a flag with a cat's head at the top.

བྱི་ལམ་ *byi-lám* *Wdk.*?

བྱི་ཤ་ *byi-šan* *Wdu.*?

བྱི་བ་ *byin-ba* v. *byin-ba*.

བྱི་བྱི་ཐུ་ལུ་ *byin-byin-tu-lu* *S.g.* n. of an animal (?).

བྱི་མཐུ་བ་ *byin-sa* 1. *Cs.* general, common. — 2. *Sch.* hidden, concealed. — 3. *Cs.* root. The word seems to be a secondary form of *spyi* and *dbyin*s, yet in various passages of medical works none of the above meanings is applicable.

བྱིན་ *byin* 1. pomp, splendour, magnificence, e.g. of kings; *byin-čé-bar bzugs-pa* to be enthroned in great splendour *Dzl.*; *yzibryid dan byin čé Dzl.* *mtu dan byin Dzl.*; *byin - dan* magnificent, splendid, brilliant, *byin - méd* the contrary. — 2. blessing, a bestowing of blessings, a power working for good, *byin-báb* *Lex.*, -*páb* *Sch.*: conferring blessings (?), *bcom-ldan-dás-kyi byin - gyis* by the blessing, the miraculous power of Buddha; yet also applied to devils, v. below; most frq. *byin-gyis rlób-pa*, pf. *brlabs*, ft. *brlab*, imp. *rlobs*, to bless, *mi* a person, *sayzi* a place *Mil.*, also followed by the termin.: *séms-can-gyi sdug-bsñal ži-bar byin-gyis* *rlobs* grant thy blessing, that the misery of beings may be assuaged *Mil.*; *bu mtun-rkyén dzóm-bar byin-gyis* *rlobs* bless the son, that all happiness may be accumulated on him *Mil.*; *rgyud rnyén-po bzán-bar* bless my soul, that it may be an efficient help (to these people) *Mil.*; relative to devils: *log-*

drén bdud-kyis byin-gyis brlabs heretical teachers sent and fitted out by the devil; so also *Tar.* 46, 13; **to create, to change into** *Mil., Tar.*; hence *byin-rlabs* blessing, *byin-rlabs byéd-pa*, resp. *mdzád-pa* frq., *ytón-ba*, resp. *stsól-ba* Cs., = *byin-gyis rlób-pa*; *byin-rlabs-can*, *byin-rlabs dan ldán-pa* blessed, sanctified, highly favoured, men or things *Pth.*; so also *byin-rlabs zugs-pa* *Mil.*; *dre-dül byin-rlabs* blessing pronounced against demons, exorcism of devils *Mil.*; meton.: I am the *phags-pai byin-rlabs* of all of you, he who will help you to go to heaven *Glr.*

བྱིན་རྟེན་ *byin-rtén* Cs., the **relics** of a saint, or the place where they are kept ('depository of blessings'); also in the shape of pills, which liberal donors receive from their Lamas, and which they swallow, particularly in the hour of death.

བྱིན་པ་ *byin-pa* 1. subst. **calf of the leg**, *byin-pa ná-ba* pain in the calf; *byin-súl* Cs. 'hollow on the inward side of the thigh'(?). — II. pf. of *sbyin-pa*.

བྱིན་པོ་ *byin-po* *Sch.* **all, the whole; general**; *byin-gyis phrá-ba* by degrees, more and more fine etc.?

བྱིན་རྟེན་པ་ *byin-rlabs* v. *byin* 2.

བྱིན་པ་ *byin-pa*, pf. *byibs* 1. **to cover, to wrap up**, *gós-kyis* *Lt.* — 2. Cs. **to hide, conceal, keep secret, hush up**.

བྱིའ་ *byü* 1. *Pur.* **biu**, **little bird, bird** *S.g.* — 2. *Sch.* **alpine hare**.

བྱིལ་པ་ *byil-pa* **to stroke**, *mgó-bo-la byil-byil byéd-pa* to stroke a person's head *Pth.*

བྱིལ་མོ་ *byil-mo* **naked** *Sch.*

བྱིས་པ་ *byis-pa* 1. **child**, esp. **little child**; *byis-(pai) nad* disease of children *Med.*; *byis-pa btsá-fabs* obstetric science *Med.*; *byis-stón* v. *ná-zla* sub *na* I, 2; *byis-pai blo* Cs. childishness, want of judgment; *byis-pai skyé-bo* a **plain, ignorant person**, a person not initiated *Thgy.*, *S.O.*; *mo-byis* girl, lass *Mil.*; *byis-pa-zün-zig* Cs., twins. — 2. **boy, lad**, till about the age of 16 years, frq. (*W.* not in use).

བྱིའ་རུ་ *byü-ru* = *byi-ru*.

བྱུག་པ་ *byug-pa* 1. **unguent, ointment, salve**, whether as colouring-matter, medicine or sweet scent *Dzl., Med.*; *byug-pa ska* thick ointment, thick plaster; *byug-pa sla* thin unguent Cs. — 2. **foot-bath** *W.*, perh. better: *bèug-pa*.

བྱུག་རིས་ *byug-ris*, *Lex.* = *gral*, **place**, in a certain succession or row; *byug-ris zög* make room, leave a place empty *Sch.*

བྱུགས་ *byugs* v. *byug-pa*; *byugs-spos* **anointing-oil** *Sch.*

བྱུན་ *byün* v. *byün-ba*; *byün-tsul* **history, story, particulars** of any event, *nai byün-tsul dé-ltar yda* that is my story *Mil.*; *byün-rabs* *Sch.* id.

བྱུར་ *byur* *B.*, esp. of later times and col., *Ld.* also *byus*, **misfortune, mishap, accident**, *byur tse-zin bu mi ysós-na* if one has the great misfortune not to be able to keep a child alive *Dom.*; *mi-la byur gél-ba* to draw down misfortune on a person *Dom.*; **ná-la jur cug son** *W.*, **jhur** *C.*, I have had misfortune, I have been unfortunate; *byür-gyi*, also *byür-can* unlucky, disastrous, perilous. — **jhur-nág** great calamity *C.* — *byur-sel* preservative against misfortune. — *ran-byur-rdó* was explained: a sling-stone with which one hits one's self.

བྱུར་པོ་ *byür-po*, Cs. also *bu*, vulg. *byur-byür* **heaped**, a heaped measure of corn or meal; *byür-por bkan* *Thgy.*

བྱེ་ *bye* 1. = *byeu* **little bird**, *bye-glün* bird's nest *Ma.*; *bye-phrug* a young little bird *Dzl.*, also *bya-phrug*; *bye-brün* bird-dung *Wdn.*; *byeu sür-pa* *Sch.* **partridge**. — 2. v. *byé-ma*.

བྱེ་མགོ་ *bye-mgó* 1. **bird's head**. — 2. **an officinal mineral** *S.g.*

བྱེ་བ་ *bye-ba* **ten million**, *byé-ba-phrag ysum dan sá-ya-phrag* drug thirty-six million; *byé-ba sa-ya*, eleven million; it seems to be among the larger numbers one of the most popular, as the word million is in English.

བྱེ་བྲག་ *bye-brág*, བཤེད་པ་ 1. **difference, diversity**, *kó-bo dan sans-rgyás bye-brág ci yod* what difference is there between me and Buddha? *Dzl.*; *bye-brág byéd-pa* to find,

to show a difference, c. genit. in, of, between things; to analyze, to explain; variety, diversity *Was.* (266); *bye-brág* *bšád-pa* = *vibhāṣā* *Was.* (147), also *bye-brag-bšad-mtsó* or *-žu-yter*, title of books; *byé-brag-čan* *Cs.* different, *bye-brag-méd-pa* *Cs.*, *mi-phyéd-pa* *Dzl.* equal; *bye-brág-tu smrá-ba* *Thgy.*, *bye-brág-pa*, *वैशेषिक*, name of a school of philosophers, Atomists *Köpp.* I, 69. — 2. **division, section, class, species**, *dud-groi*, *ról-moi* *bye-brag* a species of animals, a kind of musical instrument etc. *Lex.*; *yül-gyi* *bye-brág* a part of the country, province, *Tar.* 33, 6; *bye-brág-tu* (to go through) according to the separate classes *Zam.*

བྱེ་མ་ *byé-ma* (*C.* **jhé-ma**, *W.* **bé-ma**) 1. **sand**, frq. — 2. **sandy plain, sands**, *ysér-gyi* *byé-mai* *dkyil-na* in the middle of a plain of gold sand *Glr.* — 3. **gravel** (disease) *Schr.* — *byé-ma* *bru yéig* a grain of sand *Cs.*; *gán-pai* *khün-gi* *byé-ma* *tsam* as much sand as there is on the Ganges; *bye-ma-ká-ra* brown sugar, ground sugar, *Hind.* **चीनी**, *C.* — *bye-dkár* white sand, *bye-nág* black sand. — *bye-čáb* *Lt.* sandy water, water standing on sandy ground. — *bye-ljóns* a sandy tract *Cs.* — *bye-tán* a plain of sand, a sandy desert *Glr.* — *bye-pún* heap of sand. — *bye-tsub* sand raised by a whirlwind. — *bye-ril* (*Schr. hril*), small sugar-balls, Indian sweet-meat, imported into Tibet, *C.*

བྱེད་པ་ *byéd-pa* I. vb., pf. *byas*, fut. *bya*, imp. *byos*, vulgo *byas* (*Sp.*, *Bal.* **béd-pa**; in *Ld.* and *Lk.* instead of it gen. **dó-čé**), resp. *mdzad-pa*, eleg. *bgyid-pa*, 1. **to make, to fabricate**, with the acc., e.g. a house, an armour etc.; with *las* or *la*, to make out of or of: *ysér-las* out of gold, *šin-la* *Tar.* 160, 11 of wood; with the acc. and termin. to form to, to work into, *págs-pa* *šog-šog-tu* to work or manufacture skin into parchment *Dzl.*; with the instrum.: to do with, to make of: *dis* *ci* *zig bya* what are you going to do with it, to make of it? *Dzl.* **to cause, to effect**: *khün-ba* *de nas byás-pa yin* *Mil.* it was I that caused this falling; with the supine, **to take care that**: *byéd-par*

dod-par byéd-pa to make him inclined to do it *Dzl.*, *ma šór-bar byos šig* *Pth.* take care, that he do not escape; *yód-par byéd-pa* **to produce, procure, provide**, *dei ynáš-kān-la sogs-pa byás-nas* he provided for him a dwelling with appurtenances *Dzl.*; to fit out, equip (a ship) *Glr.*; **to act**: *rgyál-po*, *drañ-srón* etc. *byéd-pa* to act a king, a saint, as much as: to rule as a king, to live as a saint *Dzl.*, *blá-ma byéd-pa* to be a priest *C.*; in a gen. sense: **to do**: *byá-ba dañ bya-ba-ma-yin-pa ston-pa* to teach what men ought to do and what they ought not to do *Thgy.*; **to commit, perform, execute**: *nyés-pa* *byed-byéd-pa* one that has repeatedly committed himself, *las* or *byá-ba byéd-pa* to perform an action, *las* *ci* *zig byed* what are you doing, what is your business? *tab* *yód-de byéd-mkán med* there is an expedient, but no one that carries it into effect *Ma*; *mi byar mi rún-bas* as it must be performed, lit. as it cannot remain undone *Dzl.*; *bsám-pa ltar myür-du byás-na* if an intention is speedily executed, performed; *las byéd-pa* **to work, to be efficient** (of a medicine); **to act, proceed, pretend, affect**: *ci* *ltar byás-na* legs how proceeding is good? i.e. which is the best way to proceed, how shall I manage best? *Glr.*; *bsám-yan-la yód-pai lugs byas* he pretended, affected to meditate *Glr.*; *dei lugs-su byao* I will act as he does, I will do like that man *Glr.*; *gá-le byéd-pa* *Mil.* to proceed slowly, to be slow; **to take, to assume, to count**: *žag bži-pa dán-por byás-na* if the fourth day be taken for (counted as) the first *Wdn.*; *byéd-pa* with the termin. of the inf. is frequently used periphrastically or to give force to other verbs; such forms are: *ysód-par byéd-pa* to kill, *pa-más šes-par byos* (or *gyis*) *šig*, resp. *yab-yum-gyis mkýen-par mdzod* *ci* *g* dear parents, you must know! *Dzl.*; on the other hand: *pá-la rig-par gyis šig* let your father know about it *Tar.* 37, 7; in such cases the proper sense is merely to be gathered from the context. Besides the simple fut.: *diug-par byao* I shall remain *Tar.*, *kó-mo grogs byá-*

gis as I shall be with you *Glr.*; — the form *byao* frq. serves to express necessity: *btsál-bar bya* I must seek *Dzl.*; esp. with a negation: *brjód-par mi byao* they are by no means to be pronounced; the participles in the short forms of *yton-byéd* and *yton-byá* differ, in as much as the former is used in an active sense, e.g. one giving, a giver, the latter in a passive sense, one to be given; they may be formed of any verb. For specific combinations, in which *byéd-pa* is differently to be translated, as *dpe byéd-pa*, *yid-la byéd-pa* etc., refer to these words. — 2. to say, to call, yet chiefly only in the pf. tense: *žes byás-pa Dzl.* thus said, so called; *snar byás-pa bžin* according to what has been said before *Dzl.*; *byas-kyan* though saying *Pth.* — and in the fut. which in that case, however, frq. stands for the present: (*žes*) *byá-bai sgra byün-no* a voice thus speaking was heard *Glr.*; *dé-la dbyaṅs šes byao* these are called vowels *Gram.*; (*žes-*) *byás-pa*, or more frq. *byá-ba*, the so called, being often joined to a name, that is mentioned for the first time, e.g. Anu, the so called, whilst we should say, a man, called Anu, or of the name of A.; *byá-ba* also implies: of the purport, to the effect, just as *čes-pa* is also used: *‘tsol-žig’ byá-bai luṅ byün-nas* an order being given to make a search *Glr.* — 3. to go away, to disappear: *byas soṅ* he disappeared *Glr.* —

II. sbst. 1. *byéd-pa* and *byéd-mkan*, the person that does or has done a thing, the doer, performer etc.; author, *bstan-béos byéd-mkan* the author of the work *Tar.* — 2. *byéd-pa* the instrumentative case *Gram.* — 3. *byéd-pa* the doing, dealings, with noun in the instrum. case: *dé-dra-ba mi-rigs-pa rgyál-pos byéd-pa* such wrong being done by the king, such unjust dealings of the king *Dzl.*; in the genit. case: *bló-yi byéd-pa dbyiṅs-su sbos* hide the working of your understanding in the heavens, i.e. let it disappear in nothingness; effect, also with the noun in the genit. case, *Wdi.* — 4. *byéd (-pa)-po*, doer, accomplisher etc., *mčód-sbyin byéd-pa-por bos* he invited him as sacri-

ficing priest *Tar.*; *dul-bar byéd-pa-po* converter *Tar.*; *bkra-šis spēl-bai byéd-po* augementer of eternal happiness (from a hymn); *byéd-pa-po* instrumentative case *Gram.*; as the twelve *byéd-pa-poi skye-mčéd* I here cite the following from *Wdk.*, without being able to offer an explanation: *bdag, séms-čan, srog, gró-ba, ysó-ba, skyés-bu, gaṅ-zag, šéd-čan, šed-bdág, byéd-pa-po, tsór-ba-po, šes-pa-po, mčón-ba-po*, where, by the by, it is to be observed, that thirteen are here enumerated, *byed-pa-po* being mentioned again with the rest (a want of accuracy, which is not unfrequently to be met with in the scientific works of the Tibetans). — 5. *byá-ba* q. v.

བྱེད་ byeu (also *byiu* q.v.) little bird; *byeu-zul byéd-pa* v. *zul*; *byeu-la-ṅug* *S.g.*, a medicinal herb *Cs.*

བྱེད་པ་ byér-ba v. *byér-ba*.

བྱེས་ byes, *Lexx.* and col.; foreign country; abroad, *byes tag-rin-ba* a far distant country *Cs.*; *byés-su gró-ba* to go abroad, to travel; *byés-su dég-pa* to remove, to emigrate *Lex.*; *byés-nas sléb-pa* to come from abroad *Lex.*; *byés-pa* traveller, foreigner, stranger; **lam-róg bés-pa yód-pa yin-te** *W.* proceeding together as fellow-travellers.

བྱོ་ byó-ba *Cs.* *rná-ba byó-ba* to hear, hearken, listen.

བྱོན་པ་ byón-pa v. *byón-pa*.

བྱོལ་པ་ byól-ba v. *byól-ba*.

བྱོལ་སྟོང་ byol-són animal, esp. quadruped; *byol-són-bas glén-pa* more stupid than a brute *Mil.*; *byol-són rgyál-po* the lion *Mil.*

བྱ་ཀ་ brá-ka v. *ta-ka*.

བྱ་ཉི་ bra-nyé, n. of a lunar mansion, v. *rgyu-skár* 2.

བྱ་བ་ brá-ba, 1. sbst., n. of a small rodent, living under ground (not mole *Cs.*, but rather *suslik*, earless marmot *Sch.*); *brá-pu-se* *Ld.* a similar animal (= *pra-li?*); *bra-mkár, bra-tsán* *Cs.*, burrow of it; *bra-brin*

Lex., *bra-ril* Cs., dung of it; *bra-lpágs* skin of it. — 2. vb. to have or to be in great plenty, to abound (?), *rán - gis za ma bra, btuñ ma bra, gon ma bra* she allowed herself no abundance of food, drink, or clothing; **za-, tuñ-, čin-, lab-, zér-dha-té** eating, drinking plentifully; walking, speaking, talking a great deal C.; **tsa-, dho-, dhán-dha-té** being very hot, warm, cold C.

བློ་ *brá-bo* (prov. **brau**, *Pur. *bro**) buckwheat; *bra-pyé* *Lex.*, *rjen* *Sch.* buckwheat flour; *bra-sóg* buck-wheat straw, serving as a poor sort of fodder during winter.

བློ་ *brag rock*, *brag rtse-ysum-pa* a three-pointed rock; *brag-skéd* the middle height of a rock, opp. to *brag-mjug* and *rtse* its foot and top Cs. — *brag-spós* prob. an aromatic herb, used for incense *Lt.* — *brag-skibs* beetling rock. — *brag-rgyal* a prominent, high and precipitous rock, towering rock. — *brág-ča, -ča* echo; also fig. for something unsubstantial, shadowy, not existing *Mil.* — *brag-mjug* foot of a rock Cs. — *brag-pug* rock-cavern. — *brag-pyé* dust produced by hewing stones *Glr.* — **dhaq-bhón** = *pa-bón* C. — *brag-dmár* name of a rock in or near Lhasa, alledged not to be identic with *dmár-po-ri* (*Sch.*). — **dag-tsel-wa, dag-sig-pa** mite, tick *W.* — *brag-rtśán* rock-lizard. — *brag-rtśé* top of a rock. — *brag-žün* mineral pitch, bitumen, is said to cure fevers and even fractures. — *brag-ri* rocky hill. — *brag-rüd* fall of a rock. — *brag-rón* chasm in a rock, ravine. — *brag-sig* v. *brag-rtśel-ba*.

བློ་ *bran* 1. resp. *sku-brán* chest, breast, (cf. *nü-ma*); *bran rdün-ba* to beat one's breast *Glr.*; **tū-gu dān-la čir-te kyér-čé** *W.* to carry a child pressed against one's breast. — *bran-kyéd* (?) Cs. a high, prominent chest. — *bran-dkyil* middle of the breast, cardiac region. — *bran-lkóg* *Mil.* prob. = *lkóg-ma*. — *bran-skās* *Sch.* the dorsal vertebrae opposite to the chest. — **dān - kud** string of the *bran - kūn* (-*guñ, -koñ, -gon*), pellet-bow, a bow furnished with two strings, to shoot pellets or small stones, *bran-rdi* or *-rdeu*, with it *W.* — **dhan-kóg**

C. cardiac-region, pit of the stomach. — *bran-sgró* snake, serpent (like *lto-gró*). — *bran-bür* the middle convex part of the *rdó-rje* *Ma.* — *bran-tsig* *Lh.*, prob. heart-burning. — *bran-(y)žól* Cs. dew-lap. — *bran-ze* *Mil.* prob. breast-bone, sternum. — *bran-pyñ* *Sch.* tame, gentle. — *bran-rus* *Med.* breast-bone. — **dān - lág** *W.* the hands crossed on the breast. — *bran-so* *Glr.* breast, brisket of a butchered animal. — 2. also *bran*, gen. *brán-sa*, eleg. *mčis-brán* (q.v.), resp. *yzim-brán*, *bžugs-brán* night-quarters, halting-place, whether under a roof or in the open air; also as much as stage (of a journey); *brán-sa dēbs-pa* *Tar.*, prob. also **bór-čé** *W.*, to take up night-quarters; dwelling, particularly a temporary one, lodgings; but also a permanent abode, esp. in *W.*; **dān-sa tán-čé, yār-čé** to take in, to lodge a person over night *W.* (cf. *ynas* 2). — *brán-kāñ*, dwelling-house, dwelling-room *Pth.* — *brán-grógs* house-mate, bed-fellow. — *bran-dpón* master of the house, landlord. — *pō-brán* v. *pō*; *bla-brán* v. *bla*.

བློ་ *bran-né* *Lex.* = *krañ-né*.

བློ་ *brán-pa* v. *brán-pa*.

བློ་ *bran* 1. slave, servant, *mī-brán* 'vir servus' *S.g.*; *bran byéd-pa* to be a servant, to serve Cs.; *brán-du gyír-ba* to become a servant Cs.; *brán - du kōl - ba* to make another be a servant, to use him as a servant *B.*; *brán-du skül-ba* to engage a person as a servant, to get him to work for one's self *Glr.*; *brán-du kas-blāns-so* *Pth.* they promised to serve him; *lus naq yid ysum brán-du pūl-te* devoting heart, mouth, and body to his service *Pth.*; *nai nub lto-gós-kyis brán-du kōl* morning and night I am a slave to food and clothing *Mil.*; subject, one owing allegiance, **ladāgs-si gyāl-po-la dān-yul-tso** a village subject to, belonging to, the king of Ladak *W.*; *brán-pō* servant, slave *Tar.*; *brán-mo* maid-servant, female slave; *bran-kōl, bran-pyóg* = *bran*; also collectively, servants, domestics, household. — 2. texture, in the

compound *tags-brán byéd-pa* to weave *Mil.*; *nye-brán Mil.* seems to be some decoration of the shoes; *sno-brán Mil.* something similar. — *ču-brán Glr.*, and *mtso-brán??*

བྲན་པ་ *bran-pa* to pour out *Tar.*

བྲན་མོ་ *brán-mo* 1. v. *bran* 1. extr. — 2. also = **dan-tsós** *W.* finger, toe.

བྲབ་པ་ *bráb-pa* v. *bráb-pa*.

བྲབ་ཟེ་ *brám-ze*, from ब्रह्मन् 1. Brahmin, Hindoo priest; *brám-ze-mo* female Brahmin; *brám-ze rig-byéd don-pai sgra* the voice of a Brahmin reciting the Vedas, being taken as a sign of good luck; *brám-ze-pa* an adherent of Brahma. — 2. a priest in general *S.O.* (Acc. to *Fouc.* transl. of *Gyatch.* 13 and 52 also = *brāhmaṇa*, the theological part of the Vedas; this is however against the tenor of the Tibetan text, which requires the word to be taken in the former sense.)

བྲལ་ *bral* v. *brál-ba*.

བྲི་ *bri* v. *bri-ba*.

བྲིད་པ་ *brid-pa* 1. *Sch.* 'to continue, to reiterate, to repeat continually; *brid-la ytón-ba* to give again and again'. — 2. v. **brid-pa*.

བྲིད་བྲིད་པ་ *brid-brid-pa Sch.* to float, to move confusedly, before one's eyes.

བྲིད་རྩ་ *brid-rtsa Lt.?*

བྲིམ་(ས)་ *brim(s)* v. *brim-pa*.

བྲིས་ *bris* v. *bri-ba*; *bris-sku*, *sku-bris* picture of a saint, drawn or painted *Cs.* — *bris-bur* the art of painting and carving images. — *bris-ma* written book. — *nag-bris* a drawing *Cs.*; *tson-bris* a coloured picture.

བྲུ་པ་ *brú-ba* v. *brú-ba*.

བྲུ་བ་ཚ་ *bru-ba-tsa Lex.* hunger.

བྲུ་ཞ་ or བྲུ་ཁ་ *bru-zá* or *bru-śá Wdk.*, prob. = *gru-zá* and *gru-śá Pth.*, *bru-sál* or *bru-sál Ld.-Glr. Schl.* 19, b. 21, a. name of a country to the west of Tibet, bordering on Persia.

བྲུག་པ་ *brüg-pa* to flow, to stream, to gush *Cs.*; sbst. current, flow, flux *Cs.*; *ču brüg-pa* flowing-water *Lex.*

བྲུ་ *brun* dirt, dung, excrements, *mi-brün*, *bya-brün*, *sbran-brün* etc. feces of men, birds, flies etc. *Med.* and elsewh.

བྲུབ་པ་, བྲུབས་པ་ *brüb-pa, brübs-pa* v. *brüb-pa*.

བྲུལ་ *brul* small particles, fritters, bits, crumbs, *bag-brul C.* crumbs of bread; *brül-ba Mil.*, *C.* to fall, into an abyss *Thg.*; to fall off, fall out, fall down, of leaves, seeds etc.; *brül-bu*, *brül-lu* = *brul W.*

བྲུས་ *brus* v. *brü-ba*.

བྲུ་ *bre*, **de**, *Sskr.* द्रोण, 1. a measure for dry things as well fluids, about 4 pints; acc. to *Cs.* $\frac{1}{2}$ of a *bo*; *bré-bo* *če*, *breu* *čün* large and small *bre*, *Cs.*; *yser-pye bre gan Glr.* one (small) measure of gold-dust; *bre-do* two measures; *bré-la yson* that will just fill a *bre Zam.*; *bres bšar-ba* to measure with a *bre Lex.*; *lha-kän bre-tsad tsam zig* a miniature temple, not larger than a *bre Glr.*; vulgo also that part of the *Chod-rten*, which has the shape of a corn-measure; in a general sense, *measure*, *bre-srān ytan-la jébs-pa Glr.* to regulate measures and weights. — 2. **bre** *Ld. Lh.* **bre-se** *Kun.* *Eremurus spectabilis*, a plant of about a man's height, belonging to the asphodels. — 3. v. *bré-ba*.

བྲུཾ་ *bré-ko* basin for washing *C.*

བྲུག་ *bré-ga* medicinal herb; *bré-gu*, id. (perh. the same plant) *Med.*

བྲུག་ *bré-ba* v. *bre-ba*; *bla-bré*, *ka-bré Sch.* capital, chapter, upper part of a column or pillar.

བྲུ་མ་ *bré-mo Sch.* unfit, useless, worthless; *bré-moi ytam Thgy.*

བྲུགས་པ་ *brégs-pa* v. *brég-pa*.

བྲེད་པ་ *brén-ba* v. *brén-ba*.

བྲེད་པ་ *bréd-pa* to be frightened, afraid, in fear = *rtáb-pa*, *B.* and *C.*; *sbrül-gyis dñāis-šin bréd-pa* to be frightened by a snake *Wdh.*, or *bréd-čin dñāis-pa Pth.*;

bdúd-kyis bréd-na if you are afraid of the devil *Glr.*; *bréd-foms Lex.*; **dhé-po** fearful, frightful, terrible *C.*

འབྲེ་བ་ brél-ba I. vb. (not the same as འབྲེ་བ་ ba) 1. to be employed, busy, engaged, to have business or work on hand, *niéd mkar-las-kyis brél nas loñ mi dug* being engaged in building, we have no time to spare *Mil.*; *dod kó-nas brél-na* if one is entirely taken up with lust and pleasure; **dhe-rin ná-la dhél-wa yó**, *sañ-nyin šog** to-day I have a great deal to do, come to-morrow *C.*; *brél-bas* on account of much business *Dzl.* — 2. synonym. with *póns-pa* to be poor, to be without, wanting, destitute of, c. instrum.: *loñs-spyod-kyis brél-ba Dzl. 22, 7*; more frq. with a negative: *čis kyañ mi brél-bar byás-so* they did not let him want anything *Dzl. 22, 17, Sch.*; *tsó-bai yo-byád-kyis mi brél-bar* abounding in every necessary of life *Dzl. 23, 3* (acc. to a better reading); combined with another word: *póns-brél-te*; *brél-pón-méd-čin Dzl.*, *mi brél-bar* not sparingly, scantily, niggardly, e.g. to bestow *Dzl.* frq. — II. sbst. 1. *C.* and *B.*, a being engaged in a multiplicity of business v. I, 1. — 2. *W.*: business, affair, concern, **ná-la dël-wa zig yod** I have some particular business, concern, suit; **dël-wa či yod** what do you want, what are you about, what are you doing there?

འབྲེ་བ་ bres 1., *W.* also *brés-kyu* manger; *rtabrés* manger for horses. — 2. v. *bre*. — 3. v. *bré-ba*.

འབྲེ་བ་ bro 1. oath, *bro -tsál-ba* to take an oath(?) *Pth.*, *bro bór-ba* id., *dbu-bsnyun dan bro bór-ro Glr.* they swore by their heads, *nif.* — 2. dance, *bro skráb-pa Lex.*, *Kráb-pa Mil.*, *brdün-ba Glr.*, resp. *žabs-bró mdzád-pa Mil.* to dance, leap, gambol, as a manifestation of gladness and mirth, whilst *gar byéd-pa* is a regular kind of dancing, with gentle and waving motions of the body; *ria-bró* drums and dancing *Glr.*; *bró-mkan Cs.* dancer. — 3. *Pur.* *bro* v. *brá-bo*. — 4. v. *bró-ba*. — 5. *bro-nád Lex.*, *Mil.* and elsewh.; *Sch.* 'an epidemic disease'; *bro-tsál Sch.* 'cold (in the head), cough, catarrh';

Tar.: *págs-pa lo mañ-por sku-bro tsal-te*; *Mil.*: *šin-tu bro-tsál-bar gyúr-nas*.

འབྲེ་བ་ bró-ba, I. vb. 1. to taste, to smell, vb. a. & n.; *nyid kyañ mi bró-bas*, not even enjoying (tasting) sleep *Dzl.*; *ká-ro skyá-ba bro* one has an astringent taste in the mouth *Med.*; *špos bro-o* it smells of incense *Dzl.*; *dri-ysün žim-pa bro-o* it has a pleasant smell *Dzl.* — 2. *C.* to desire, to wish, = *dód-pa*, *bló-bro-ba* id.; *ñu bró-ste* being about to weep *Mil.* — II. sbst. taste, savour, flavour, col. *bro-blág* (**dob-lág**), *lán-tsa ká-zás kün-gyi bró-ba skyed* salt imparts flavour to any kind of food *S.g.*; *bro ltá-ba* or *myoñ-ba*, col. **dob-lag nyan-čé** *W.* to taste, to savour; to try the taste; *bró-ba-čan Cs.*, **dób-lag-čan** *W.* savoury, pleasing to the organs of taste, exciting the appetite; *bro-(ba-)med* tasteless, insipid *Cs.*

འབྲེ་བ་ bró-ma v. *gró-ma*.

འབྲེ་བ་ brog-žu v. *próg-žu*.

འབྲེ་བ་ brod, = *bró-ba*, taste (*žim-po*) **dhó-čen** *C.*, **dód-čan** *W.*, well-tasted, savoury; **dhó-čém-po** *C.* of a strong, powerful taste.

འབྲེ་བ་ bród-pa joy, joyfulness, *bród-pa skyéd-pa Mil.*; *dga-bród* id. *C.*; *či-bród* readiness to die *Mil.* — Here may be quoted also *drod* 2 and 3.

འབྲེ་བ་, འབྲེ་བ་ brob, brol v. *bráb-pa*, *brál-ba*.

འབྲེ་བ་ bros 1. v. *bro* 5; *bros-febs Sch.* — 2. v. *bro-s-pa*.

འབྲེ་བ་ bla I. the space over, above a thing, chiefly occurring in compounds; *blá-na* above *Lex.*; *bla-na-méd-pa*, འབྲེ་བ་འབྲེ་བ་, having nothing higher over it, the upper-most, the very highest, e.g. *byañ-čub*, *šes-ráb* and the like frq.; *bla-na-méd-pai lam*, *bla-med-rdo-rjei tég-pa*, = *šnags-kyi lam*, the mystical method, v. *mdo* 3; *sá-bla*, above the earth, above ground, opp. to *sa-stén*, *sa-óg* upon and under the earth. Generally fig.: superior, better, preferable, *bañ-mdzód ston yañ blao* then even an empty treasury is preferable *Dzl.*; commonly with the pf. root of a vb.:

ལྷ་ bla

བ

ལྷ་པ་ blág-pa

tse gos kyan blao Dzl. then I will rather die; less frq. with *na*: *ši-na yan blai* since even death is to be preferred *Dzl.*; frq. it may be rendered by 'may', *rgyál-bar gyur kyan blao* then may rather . . . gain the victory (than that I should . . .) *Dzl.*; also pleon.: *kyod mig-gis mi mton yan blai* be it that you do not see it (it is of no consequence whether you see or not) *Dzl.* 220, 7. In the passage *Tar.* 123, 8 *bla* seems to stand as an adv. for 'very', *Schf.* —

Comp. *bla-gáb, bla-gós* (*W.* vulgo **tsá-dar, tsá-sar**) = *γán-gos*, upper garment, cloth, serving Indians, and occasionally also Tibetans as a covering, = toga, *ἱμάτιον*; *bla-gáb prág-pa yéig-tu yzár-ba* to throw the toga over one shoulder, frq.; *bla-gab-méd-pa*, 1. without upper garment *Dzl.* 2. having no wish, no desire, free from passion(?) — *bla-bré*, also *bla-re*, canopy, dais *Dzl.* and elsewh. — *blá-ma* ལྷ་མ་ 1. the higher, upper, superior; *blá-mar byéd-pa* to esteem highly, to honour, syn. to *bkür-sti byéd-pa Doman, Tar.*; the exact grammatical explanation of *mii blá-mai čos-kyi čö-prül Dzl.* 54, or of the similar passage *mii čos blá-mai rdzu-prül Burn.* I, 164, offers some difficulties, although it is evident, that *Burn.* has hit the sense better than *Sch.* Of later date is the signification: 2. the superior, i.e. spiritual teacher, father confessor, ལྷ་མ་, with the genit. of the person *Pth.*; in a more gen. sense: **ecclesiastic, priest, 'Lama' Thgr., Pth.**; in East. Tib. a title designing a high eccles. degree, something like 'D.D.' v. *Desg.* 247, 371; *bla-mčöd* for *blá-ma dan mčöd-ynás* ecclesiastic and sacrificing priest, whether it be one and the same person, or two different individuals *Pth., Mil.*; *bla-(ma-)čén(-po)* chief Lama, Grand-Lama. — *bla-brán* resp. for dwelling-room or house of a Lama or Lamas, whilst *γzim-kán, pó-brán* are the resp. expressions for secular dignitaries. — *bla-slób, blá-ma dan slób-ma*, the Lama and his disciple *Sch.* — *smán-gyi-bla* v. *smán.* —

II. *Sch.* 'soul, life'; acc. to oral explanations: 1. strength, power, vitality, e.g. in

food, scents etc., just like *bčud.* — 2. **blessing, power of blessings**, like *γyan*, e.g. **ḥim-mé mi-la la čém-po mi dug = yan mi čag* C.*, no blessing attends a contemner of the law. — 3. an object with which a person's life is ominously connected; thus very commonly *bla-šin* a tree of fate (gen. a juniper or in *W.* a willow-tree, *ral-lcán*), planted at a child's birth; *rgyál-poi bla-gyü* the king's turkois of life *Gl.*; *bla-dár* a little flag on the house-top, on which benedictions are written; *bla ynás* the omen is lasting, propitious, *nyams* it is vanishing, foreboding danger; so prob. also *Dzl.* 22, 17, where it is not at once equivalent to 'soul' (*Sch.*). —

III. frq. incorr. for *sla*. — IV. in some combinations it has a signification not yet accounted for, e.g. *bla rdól-ba Sch.* to find fault with, to blame, abuse, without a reason; *bla-tse(?) Lex.*

ལྷ་པ་, ལྷ་པ་ *bla-gáb, gos* v. *bla* I.

ལྷ་ཅེན་, ལྷ་ཅོད་ *bla-čén, -mčöd* v. *blá-ma* sub *bla* I.

ལྷ་པ་ཉན་ *bla-γnyán Med.?*

ལྷ་པ་པས་ *bla-tábs Lex.*

ལྷ་པ་པས་ *bla-dágs Gram.; Sch.*: 'a primitive word, an abstract noun'.(?)

ལྷ་པ་ *blá-na* v. *bla* I.

ལྷ་པོ་ *blá-bor Sch.*: 'well! that may be! so much the better!'

ལྷ་པོ་ *bla-brán* v. *blá-ma* sub *bla* I.

ལྷ་པོ་, ལྷ་པོ་ *bla-tsó, gla-tso Sch.*: hereditary portion, inheritance.

ལྷ་པ་, ལྷ་པོ་ *bla-γyü, bla-šin* v. *bla* II.

ལྷ་པོ་ *bla-ré* v. *bla-bré* sub *bla* I.

ལྷ་པ་ *blag* 1. sub *bde-blág* q.v. — 2. sub *btso-blag* q.v.

ལྷ་པ་ *blág-pa* 1. pf. *blags, rná-ba blág-pa = rná-ba γtád-pa Lex.*: to incline one's ear to, to lend one's ear, to listen to (*blág-pa* not by itself 'to hear' *Cs.*). —

2. *mčī-ma blág-pa to shed tears.* — 3. in *blág - pa méd - pa*, the free translation of *आम्रवकाशिक*, *Burn.* 1, 309 takes it in the signification given by *Sch.* to *bde-blág*, and explains it by 'bare of every convenience or comfort'.

ལྷན་བ་ blán-ba v. lén-pa.

ལྷན་བ་ blád-pa to chew, secondary form to ldád-pa *Lex.*

ལྷན་བ་ blán-pa = glán-pa *Cs.*

ལྷན་ blar, frq. incorr. for slar.

ལྷན་བ་ blú-ba, pf. *blus*, to buy off, to ransom, to redeem, *mi de blú-ru ytón-ba* to pay in order to redeem a man, to pay as a ransom for him *Glr.*; *pug-ron-gyi srog blus* he redeemed the life of the dove *Dzl.*; *di-dag-gis rgyal-poi ngo blu-o* therewith I will redeem the king's head *Dzl.*; to recover, to redeem, *yté-ba*, a pawn, pledge, security *C.*; *blu-rin* the money or price paid for the redeeming of persons or goods, ransom.

ལྷན་བ་ blüg-pa v. ldüg-pa.

ལྷན་བ་ལྷན་ blügs-sku molten image; *blügs-pár* casting-mould; *blügs-ma* cast metal, statues, reliefs (cf. *bür-ba*); *blügs-yzár*, *dgán-blügs* v. *yzar*; *já-blügs* urn-shaped vessel for pouring out tea etc.; *spyi-blügs* v. *spyi-bo* sub *spyi*; *már-blügs* oil-pitcher.

ལྷན་བ་ blúd-pa 1. vb. *ldud-pa*. — 2. sbst. to blú-ba, release, ransom, redemption *Sch.* — *blúd-bu* v. *rlúd-bu*.

ལྷན་བ་ blün-pa dull, stupid; stupidity, foolishness; *blün-po* stupid, foolish; fool, idiot; *blün-po la-lá . . . dzin* some fools consider it . . .; *blün-poi lugs* foolery, fool's opinion, fool's wisdom, expressions frq. used in scientific works to defeat antagonistic views; *dgó-ba mi byéd-pai mi ni blün-po gin* the man without virtue is a fool; *dod-yón-la čags šin-tu blun* to be given to lust is folly *Pth.*; *byol-son-pýügs-pas blun* more stupid than a beast *Mil.*; *blün-ytam*, *blün-tsig* foolish talk, foolery; *blün-dad* superstition *Mil.* (cf. *dnos-dad*).

ལྷན་བ་ blus v. blú-ba; *blus-ma* ransom *Cs.*

ལྷན་བ་ blo I. rarely *bló-ba* mind (*Was.* 314 བོད་མི)

1. the intellectual power in man, understanding, *mčás-pai blo dan ldán-pa Dzl.*, *blo rno-ba Glr.* talented, gifted; *blo čén-po* (*čün-nu*) of great (small) mental abilities *C.*; *blo ysál - te* of a clear understanding, sharp-witted *Dzl.*; *šes-pai blo* sagacity, intelligence, judgment *Dzl.*; *blo - rgyá Sch.* comprehensive intellectual power; *blomyur-žin* being of quick comprehension, sharp *Dzl.*; *blo-ráb*, *-brin*, *-dmán-pa* of sound, moderate, weak intellects or mental faculties *Mig.*, the last expression is frq. used in modestly speaking of one's self *Glr.* and elsewh.; *bló-yimün-pa* intellectual darkness, a darkened mind *Glr.*; *blo - bág* narrow-minded, weak in intellect *Sch.*; *Kyod ni blo nór-ro* you are mistaken; *blös-lčogs-pa* 'to be competent in mind or judgment' *Sch.*; *bló-na-čab* 'I understand' *Sch.* (?) — 2. mind, thought, memory, *čos dan yi-ge-la blo jüg-pa* to direct one's thoughts to religion and to learning to read *Glr.*; *bló-la shyór-ba* to impress on the mind, to inculcate *Glr.*; *bló-la bžügs-pa* what is retained by, treasured up in the memory *Tar.*; *bló-la bzün-ba* to learn by heart *Glr.*, *W.*: **loa* or *ló-na züm-čé*; *blo-tag-čód* v. sub *tág-pa* I. — 3. mind, sentiment, disposition (here in part = *yid*), *bló-la dód-pa* to desire; *blo dün-pa* interest, concern, v. *dün-pa*; *mčód-pa byéd-pai bló-čan de* he that has a mind, is disposed, to sacrifice *Dzl.*; *rañ bdé-bar dód-pai blo méd-par* without any regard to his own welfare *Thgy.*; *blo nyé-ba* friendly sentiment; also: kindly disposed *Glr.*; *sdán-bai blo* a hating mind, malevolent disposition *Lt.*; *blo gró-ba Sch.*: 'to get soft, moved, touched, sad', acc. to a native authority: to be agreeably affected by; *blo mtün-pa* to be of the same mind, like-minded, with supine also: to agree *Glr.*; perh. also: to be unanimous, peaceable, on friendly terms *Sch.*; *Kyéd-kyi blo dan mtün-pa* agreeably to your wish *Mil.*; *blor ma šon Sch.* 'the mind could not take it in' *Tar.* 51, 7, *Schf.*: 'it did not please

me, I could not reconcile myself to it'; *blo skyél-ba* W., *kel-ba* C., čel-ba Cs. (?), to rely, to depend upon, blo gél-ba to hope Sch. (the correct spelling as yet doubtful); blo ytón-ba to give up, resign entirely, to risk, venture, e.g. rán-gi srog Glr., Mil., blo spán-ba, id. Mil.; *tse-di lū-tán* monk C.; ǎo-čag blo ma tóns-par as she was so much attached to us Mil.; rán-blos ma tóns-pa a man attached to himself, in love with himself; blo ytód-pa Schr. to trust, confide (cf. compounds); dé-las blo zlog-pa Thgy., to subtract, to draw off, divert, dissuade from; blo brid-pa to deceive, impose upon, cheat Glr. (bló-yi bdag 'conscience' Sch., acc. to Schr. not an authenticated expression).

Comp. blo-koḡ-čé confident, courageous, intrepid, undaunted. — blo-grós sense, intellect, understanding; blo-grós-kyi šés-bya what is to be discerned by the understanding; blo-grós dan ldán-pa, blo-grós-čan sensible, judicious (of persons), blo-grós čén-po C. of much sense, of an excellent understanding, čún-nu C., čán-pa Mil. of little understanding; blo-gros-méd unintelligent, injudicious; blo-gros-rgyal-po n. of a medicinal plant, = smug-čün Wdn. — bló-čan having mind, sense; byis-pai blo-čan having the mind or sense of a child, thinking like a child Cs.; having a mind, v. above mčód-pa byéd-pai bló-čan de. — blo-nyés ill-meaning, malicious Glr. — blo-ytád, blo-yden hope, confidence, assurance, bdag-gi blo-yden sú-la ča in whom am I to place my confidence. — blo-yden čos-la byéd-pa Glr.; W.: *lor-tád or lo-dán čó-če, kyél-če (s)*, c. la. — blo-rtóg prob. = blo-grós, blo-rtóg ta-dád-pa Pth. people of different mental abilities. — blo-stóbs 1. C., W. courage. 2. W., generosity, magnanimity, or perh. also equanimity, self-command, e.g. if a person remains kind and forbearing towards disobedient servants. — blo-tábs counsel, expedient, blo-tábs tsól-ba Ma. — blo-bde cheerful, happy. — blo-dód covetous, greedy. — bló-sna 1. bló-sna man-ba Glr. was explained by our Lama: having manifold thoughts,

being restless, flighty, giddy. 2. W. disposition, turn of mind, *ló-na riñ-mo* slowness, irresolution, also longsuffering, *lo-na tün-se* resoluteness, determination, promptness, both also adj.: slow, irresolute, and: resolute, determined etc. — blo-méd injudicious, foolish Cs. (Dzl. 222, 18 makes no sense, there being prob. an error in the text. The translation of Sch. seems to be a mere conjecture). — blo-bzán 'sound sense', col. *lob-zan*^{*}, a very common name of persons. — blo-šéd Sch. 'memory, intellectual power'. — blo-séms mind, soul, heart, blo-séms-bdé = blo-bdé Mil. — blo-bsám intellect; W.: *lo-sám méd-kan* foolish, one not knowing what he is about.

II. frq. incorr. for glo.

ཐོན་པོ bló-ba I. vb. to be able = pód-pa; kyod mi ló-na if you cannot; *di mi lo* that you cannot (dare not) do, prob. only W. vulg. — II. sbst. = blo, frq. used by Mil. for the sake of the rhythm.

ཐོན་པོ bló-bur = gló-bur sudden, suddenly; kyed dá-ltar-gyi dád-pa bló-bur yin thy present faith is new, but just sprung up in thee Mil.; mi-spyod bló-bur-du gyur the conduct of men suddenly changes Ma.

ཐོན་པོ blón-mo, for lón-mo, bones or knuckles used as dice Mil.

ཐོན་ blon 1. Lex. = gros, blón débbs-pa to give advice, to counsel; Cs.: to make arrangements. — 2. v. the following.

ཐོན་པོ blón-po officer (prop. counsellor), any magisterial officer of higher rank; blón-po dan bañs commanding and obeying, higher officers and subalterns Glr.; more particularly minister (of state); blon(-po) čén(-po) Glr., blón-po bká-la ytós-pa Glr., more commonly bka-blón(-po), high officer of state, minister, governor; krims-blón minister of justice, officer of justice; rgyal-blón king and minister, also = council, privy-council, Glr.; čos-blon 1. (opp. to bdád-blon) an orthodox, faithful minister etc. 2. čos-blon čén-po minister of public worship Glr.; rje-blón the same as rgyal-blón Glr. — spyi-blon chief officer Cs. — ǧyi nan bar ysum-gyi blón-po Glr., lit. outer, inner, middle

minister, a distinction not quite intelligible. — *dmág-blon* military, *yúl-blon* civil officer Cs. — *nañ-blon* 1. v. above *ñyi-nañ* etc. 2. *Lh.* country-judge.

ཐ་ bha, sometimes written for བ, either from བ ignorance, or in order to appear learned, as is also ཐ for བ, and so forth.

ཐ་ག་ bhá-ga Ssk. the female genitals, Pth.

ཐ་ར་ཏ་ bhá-ra-ta, bhá-ra-tai *düm-bu*, bhár-ta, bār-dha, Ssk. भरतखण्ड country between Lanka and the Sumeru, viz. Hindustan; also North-India, *Mil.* and elsewh.

ཐ་ལ་ཏ་ bha-lad, Urd. بَلَد, Beng. belati, 'a far distant country', = *ñi-lin*, for Europe.

ཐ་ང་ག་ bhañ-ge W., Ssk. भङ्गा, hemp.

ཐ་ཏ་ bhe-da v. ཐེ་dha.

དབང་ dba 1. *Lex.* = *že-sa* reverence, respect, obs. 2. (or *rba*) = the following.

དབང་ཁྲོང་ dba-klón *Glr.*, *rba-kloñ Mil.*, *Dzl.*, *dba-rlábs* wave, billow; *rba-skya* whitish waves *Mil.*; *dba-tsub* surge, roar, turmoil of waves Cs.; *dba-byi* water-rat?

དབང་པ་ dbág-pa, pf. dbags Sch., v. dbog-pa and bag-pa.

དབང་ dbañ (**wañ*, vulg. 'añ') 1. might, power, potency, *blón-po dbañ žes-pas* because the minister was very potent *Glr.*; *dbañ dge-dün-la rtad Glr.*, not only: 'he granted great privileges to the priesthood' Sch., but: he invested it with magisterial power and jurisdiction; rarely used of physical power or strength *S.g.*; *bsdad-dbañ-med* it is not in my power to stay *Thgy.*; *büm-pa jó-moi yin-te dbañ ma mčis-so* as the pitcher belongs to my mistress, I have no power over it, I have not to dispose of it *Dzl.*; *sdod-dbañ-méd-par* having no strength, not being able to wait (from eagerness, avidity etc.) *Glr.*; *dbañ-méd*, prob. *sdod* to be supplied (if the text be correct), this won't do so any longer *Glr.*; (*rañ*)-*dbañ-méd-du* or *par* involuntarily, not being able to help it, e.g. to weep, rejoice, believe, *Mil.*: *dbañ-méd-du mčī-ma čór-du jug-pa* to make one

weep; *dbañ-méd-du čól-ba* to make a person powerless, to force by absolute power *Glr.*; *dbañ-du gyür-ba* to get into another's power, to be overpowered *Tar.*; *dód-pai* to get into the power of the passions, to be led away by them *Dzl.*; *dbañ-du gyür-pa* seems also sometimes to mean: he who has brought every thing into his power (?), along with *nyon-moñs-pa-méd-pa* and *sems-rnam-par-gról-ba*; *dbañ-du sdüd-pa* to reduce under one's power *Pth.*; *snýñ-rje* to make the principle of mercy one's own, to practise it freely *Glr.*, (where *dü-ba* stands); *gró-ba* to comprise all beings, *Glr.*; *dbañ-du byéd-pa* id.; *dbañ byéd-pa* c. la, 1. to rule over, to govern, frq. 2. to possess, *bdág-gis dbañ byar méd-pa* what one does not possess *Thgy.* — *dbañ-sgyür-ba* c. la, to govern, to rule, frq.; *dbañ grüb-pa* id. seldom. — *dbañ skür-ba* v. *skür-ba* and *dbañ*, 2. **wañ tán-čē* W. to make efforts, to exert one's self, also = the next. — *dbañ zá-ba* to offer violence *Dzl.* ༢༢, 3. — *dbañ-gis* like a postposition, by, by means of, in virtue of, in consequence of, e.g. *lās-kyi* of former actions *Glr.*; *ña-rgyál-gyi dbañ-gis* from or in consequence of pride *Tar.* — 2. more especially in mythology, *dbañ bču* *Dzl.* ༢༢, 14, also *stobs-bču* *Trigl.* 8, 6; *Gyatch.* II, 46, *Burn.* II, 781 seqq. 1. the ten powers of knowledge of Buddha, v. *Köpp.* I, 437 seqq. 2. in later times *žan rjes-su dzin-pai dbañ bču* ten powers tending to the benefit of others are ascribed to the Bodhisattva, *Thgy.*: *tsé-la dbañ-ba* (respecting this form v. below) power over the length of one's own life; *sems-la dbañ-ba* power according to one's own pleasure to enter into any meditation; *yo-byád-la* to shower down provisions for the support of creatures; *lās-la* to mitigate the punishments for their sins; *skyé-ba-la* to effect one's own re-birth in the external world, without danger of being infected by its sin; *mós-pa-la* at pleasure to change one object into another; *smón-lam-la* to see every prayer for the welfare of others fulfilled; *rdzu-prül-la* to exhibit wonderful feats for bring-

ing about the conversion of others; *ye-sés-la* to understand all writings on religion (nī f.); *čós-la* to convey the publication of religion to all creatures at the same time and in every language. 3. in practical mysticism: various supernatural powers (v. *skur-ba*), e.g. *pyi nañ ysán-gi dbaṅ skür-ba* Pth. is alledged to signify: to convey externally, i.e. into the mouth, the power of *snañ-ba-mta-yás* (this and the two following are names of Buddhas and demons), internally, into the body, the power of *spyan-ras-zyigs* and lastly into the mind perfect purity, i.e. the *rta-mgrin*, and together with it power over the demons. — 3. **regard, consideration(?)**. In later writings the composition of *dbaṅ-du byás-na* (*mázád-na* etc.) c. genit. (instead of which in *C.* also *dbaṅ-du sór-na*, *són-na* are said to be in use), is frq. to be met with, signifying as much as: when... is concerned, when... is in question, for the purpose of, or merely: respecting, as regards: *légs-pai*, *jígs-pai*, *btsán-pai* when beauty, firmness, formidable appearance (of a royal castle) are concerned, are the points in question *Gl.*; *snágs-kyi dbaṅ-du rtsis-pai šlób-ka* prob. the *Slokas* being numbered with a regard to the *Mantras*, i.e. including the latter *Tar.* 127, 16. — 4. symb. num.: 5 (*dbaṅ* being taken for *dbaṅ-po*).

Comp. and deriv. *dbaṅ-bskür* consecration, inauguration, initiation *Was.* (189), = *dbaṅ-bskyür* might, power, e.g. *sañs-rgyás-kyi Gl.* — *dbaṅ-grál* the row of those that are to be ordained or consecrated. — *dbaṅ-can* mighty, powerful *Cs.* — *dbaṅ-tán* 1. **might**, = *mña-tan*, *dbaṅ-tan-méd-pa* low, mean, of inferior rank *Dzl.* 2. **time, chronology** *Lewx.* 3. **destiny, fate, predestined fate**, or rather the destiny of any creature consequent to its former actions, *tse dan dbaṅ-tán*, frq.; *dbaṅ-tan-méd-pa* may therefore imply: having no destiny, i.e. no particular destiny. — *dbaṅ-dus-po-brán* 'Angdophorung' of the Indian papers, n. of a fort in Tibet. — *dbaṅ-ldán* mighty, powerful; *dbaṅ-ldán-gyi pyogs* *Domani*, *dbaṅ-poi pyogs* *Sbh.*,

is said to be north-east. — *dbaṅ-po* v. the next article. — *dbaṅ-pyüg* 1. adj. mighty, also sbst.: *dbaṅ-pyüg yžán-las čé-ba Gl.* 2. symb. num.: 11. 3. **noun proper a.** *Iswara*, *Siva Gl.*, hence also the *Lingam* as his emblem *Gl.* b. *Avalokitesvara Gl.* — *dbaṅ-ba* 1. vb. c. *la* = *dbaṅ byéd-pa*, e.g. *rgyal-srid-la mi dbaṅ* he does not succeed to the throne; gen. with accus. *yөг di dbaṅ-ba yin* one... belongs to this one *Mil.*; *bdag dbaṅ-bai rgyal-prán* the vassals under my sway *Dzl.* 2. sbst. = *dbaṅ*, e.g. *tsé-la dbaṅ-ba* (v. above). — *dbaṅ-ris* prob. domain, dominion. — *dbaṅ(-po)-lág(-pa)* a medicine, said to be prepared from a viscid, aromatic root, shaped like a hand. — *dbaṅ-sés* perception, by means of the organs of sense *Was.* (278).

དབང་པོ་ *dbaṅ-po* 1. **possessed of power, dominion**, *nór-gyi dbaṅ-por gyur Dzl.* (*Ms.*); **lord, ruler, sovereign**, esp. divine rulers: *Indra*, also *lhai dbaṅ-po*; further *rgyal-bai dbaṅ-po*, *tub-pai dbaṅ-po* the highest of the Buddhas *Gl.* — 2. **organ of sense**, *dbaṅ-po lia(-po)* a. the five organs of sense, eyes etc., also *dbaṅ-poi sgo lia Med.* b. *Trigl.* 17, 6, five immaterial, transcendent senses of Buddha, which are in unison with his five powers, *stobs lia*, as stated by *Burn.* II, 430, v. *Köpp.* I, 436. In natural philosophy six organs of sense frq. are mentioned, **मनस** being added as the sixth; medical writings also treat of *dbaṅ-po dgu* or *dbaṅ-poi sgo dgu*, v. *bu-ga.* — 3. **sense, intellectual power**, *dbaṅ-po rnón-po* of acute intellect, *dbaṅ-po rdul-po* of obtuse intellect, also as common expressions for sagacious or dull *Dzl.*; *dbaṅ-po nyams* the senses are weakened, become dull *Med.*; *lus sems dbaṅ-po* body, soul, and senses (are glad, are pure etc.) *Dom.*; *dbaṅ-po ysó-ba* to gladden, strengthen, revive, the senses *Mil.*; *rán-gi séms-las dbaṅ-poi rnam-sés byun* out of the spirit (of the personality which during the time between two periods of existence is in a disembodied state) the sense-endowed soul (of the new individual) is generated (in the process of conception)

S.g. — 4. **genitals**, *Wdn.* and elsewh.; *dbân-po lág-pa* v. *dbân-lág* sub *dbân*.

དབར་མི་ *dbar-mi* *Sch.* a faint-hearted, timorous man.

དབའ་ *dbal* *Lex.* = *tog* and *rtsé-mo* **top**, **summit**, **point** e.g. of a *mčod-rten* *Glr.*; the point, or acc. to some the grooves of the *púr-pa* or exorcising dagger; *rtai dbal bzân-nan* *Lex.*? — *dbál-ba* v. *bal-ba*.

དབུ་ *dbu* resp. for *mgo*, **head**, *frq.*; **beginning**, **commencement**, e.g. of holy doctrine *Glr.*; **u lán-čé** *W.*, the mode of greeting between Lamas, by touching each other with their fore-heads; to bless (a layman by imposition of hands); *dbu mdzád-pa* to be the head, the principal person, e.g. in an assembly of believers *Mil.*; more definitely: *dbu mdzád-do* he was my instructor *Mil.* — *dbu-skrá* the hair of the head. — *dbu-rgyán* ornament of the head, diadem *Mil.* — *dbu-rnás* *Sch.* pillow. — *dbu-čan* furnished with a head, i.e. with a thick stroke at the top (of a letter), hence the name of the Tibetan printing characters. — *dbu-čen* 1. **higher officer**. 2. *dbu-čuñ* **subaltern officer** *Cs.* — *dbu-rje* **Reverence**, **Reverend**, title of Lamas. — *dbu-snyuñ bzés-pa* *Sch.*, *dbu-snyuñ dan bro bór-ba* *Glr.* resp. to swear by one's head. — *dbu-tód* royal cap, crown. — *dbu-mtün drün-du* resp. the same as *žabs drün-du* in directing letters: To... — *dbu-ğpán* **elevation**, **high rank**, **dignity**, *stód-pa* to praise, *smád-pa* to despise, to revile (dignities). — *dbú-ma* 1. n. of the goddess **Durga**, the wife of **Siva**. 2. **principal vein**, v. *rtsá-ba*. 3. **the middle** (-doctrine), **middle-road**, མཇམས, which endeavours to avoid the two extremes *Was.*, also *dbú-mai lam* or *ltá-ba*; *dbú-ma-pa* an adherent of this doctrine *Sch.*, cf. however *mdo* extr. — *dbu-méd* the Tibetan current hand-writing, cf. *dbú-čan*. — *dbu-rmóg* *Zam.* w.e.; in *W.* **gyál-po u'-móg čò žig** is said to signify: Long live the king! — *dbu-rtsé* the top, pinnacle, of a temple, monastery *Glr.* — *dbu-mdzád* (cf. *dbu mdzád-pa* above) **chairman**, **principal**, **warden**, in convents an official that takes the lead in performing the

prayers. — *dbu-žwá* cap. — *dbu-šóg* title-page *Sch.*

དབུ་བ་ *dbú-ba* v. *lbu-ba*.

དབུ་གས་ *dbugs* 1. **breath**, **respiration**, *dbugs rnüb-pa dan byin-pa* or *byün-ba* to respire, to inhale and exhale air *Med.*, *W.* **tón-čé** for *byün-ba*; *dbugs byin-pa* to stop for rest, to recover one's breath *Sch.* (and perh. *Pth.*); *dbugs-dbyün tób-pa* to be eased in one's mind, after despondency *Tar.*; **ug gyan bór-čé** *W.* to stop, to keep back one's breath; **ug sub* or *kor tán-čé** *W.* to choke, suffocate, strangle, throttle; *skyé-gro tams-čád-kyi dbugs lén-pa* to take away the breath of beings (which is ascribed to the demon *pe-dkár*) *Glr.*; *pyi-dbugs* seems to be the last breath of a dying man, but *nán-dbugs* is some fantastic physiological notion *Thgr.*; *dbugs mdé-ba* and *mí-bdé-ba* an easy and a hard breathing *Med.* *frq.*; *dbugs-tuñ* short breath; *dbugs rdzán-ba* or *brdzáns-pa* shortness of breath, asthma, as a complaint of old age *Thgy.*; *dbugs lheb-lheb byéd-pa* to pant, to be pursy *Med.* — *dbugs-rgód* *Lt.*? — *dbugs-nán* *Sch.* flatulence. — *dbugs tebs-rél* *Sch.* 'in one breath'? — 2. **a breath**, **one respiration**, as smallest measure of time = $\frac{1}{1800}$ *Kyim* = 4 seconds.

དབུ་ *dbuñ* *Lex.* = *dbus*.

དབུ་བ་ *dbúb-pa* v. *búb-pa*.

དབུ་ *dbur* termin. of *dbu*, *Sch.* **first**, at first.

དབུ་བ་ *dbúr-ba*, also *žúr-ba*, **úr-ba* to **smooth**, *šóg-bu* paper, *ras* woollen stuff, *yžál* a pavement *Cs.*; **ur gyág-pa** *C.*, **gyáb-čé** *W.* to iron, to smooth linen etc., **ur-čag** smoothing-iron.

དབུ་བ་ *dbúl-ba* I. vb. v. *búl-ba*. — II. adj. **poor**, **indigent** *Dzl.*; sbst. **poverty**, **want**, **penury**, *dbúl-ba sel-ba* to relieve want *Glr.*; *dbul-žin póns-pai rigs* a poor and indigent generation *Dzl.*; hence *frq.* *dbúl-póns* poor, a poor man, pauper *Mil.*; **poverty** *Glr.*; usually *dbúl-po*, fem. *dbúl-mo*, poor.

དབུ་ *dbus* (*Ld.* **us**, *C.* **ü**) 1. **middle**, **midst**, **centre**, *tág-pai dbus tsám-du*

pyin-nas having proceeded about to the middle of the rope *Dzl.*; *skyé-boi dbús-su* in the midst of the people *Tar.*; *tan ynyis-kyi dbus-ri* the hill (mountain) in the middle between the two plains *Glr.*; *dbús-kyi rirgyal* Sumeru standing in the centre (of the world) *Mil.*; seldom relative to time: *bžugs-pai dbús-su* whilst he was sitting *Glr.*; in metaphysics: *dbus dan mta* 'the medium and the extremes' *Cs.* *Asiat. Researches XX, 577* — *dbús-ma* the middle one (of three or more persons) *Mil.*, (of inanimate things) *Glr.* — 2. in a specific sense: **the central province** of a country, a. of India, hence = Magadha, the holy land, land of Buddha *Thgy.* b. of Tibet, the province Ü; *dbús-pa* an inhabitant of it; *dbus-ytsán Ü* and *Tsañ.*

དབྱེན་པ་ *dbén-pa* **solitary, lonely**, e.g. a road *Dzl.*; **solitude, loneliness**, *dbén-pa di-na* in this solitude *Dzl.*; *dbén-par gró-ba* or *ynás-pa* frq.; *dben*, id.: *dbén-la dga Ma.*; *dben-(pai) ynas*, *sa* solitary place, esp. hermitage; *dbén-ynas čén-po brgyád-kyi sa* earth from the eight great hermitages, sacred places of pilgrimage in India *Glr.*; like *bston-pa* the word is construed with the instrum. case: *mas dbén-pa*, solitary as to a mother, i.e. motherless; *snyiñ-pos dbén-pa* = *snyiñ-po méd-pa Tar.*

དབྱོ་ *dbo* 1. n. of a lunar mansion, v. *rgyus-kár*, no. 22. — 2. the belly-side of fur.

དབྱོ་བ་ *dbó-ba* v. *bó-ba*.

དབྱོན་པ་ *dbón-po* (*W.* **ón-po**, *C.* **om-po**) 1. *B.* resp. for *tsá-bo* **grandson; nephew**; *dbon-srás* id. *Glr.*; *dbán-mo* fem.; *mes-dbón* ancestor and grandchild *Glr.*; *dbon-zán* *Glr.* 95 seems to denote son-in-law and brother-in-law, with which also *Sch.*'s Mongol transl. agrees, *Geschichte d. Ost-Mong.* p. 359 med. — 2. **Lama-servant** *C.* — 3. a certain sect of Lamas, clad in red, shorn, and married, = **sor-kyim-pa**, *C.*, *W.* — 4. a Lama skilled in astrology, who for instance, when a person has died, performs those ceremonies, that serve to avert harm from the survivors *W.*

དབྱོ་བ་ *dból-ba* *Cs.* = *rtól-ba*, *Lex.* *rdzin dból-ba*.

དབྱེན་པ་ *dbyañs*, **yai(s)** 1. **singing, song, tune, melody**, *glu-dbyañs* id.; *luñ-bstán-gyi dbyañs* prophetic song, psalm *Mil.*; *dbyañs(-su) lén-pa*, *dbyañs byéd-pa* to sing *Dzl.*; *stód(-pai) dbyañs* song of praise, hymn of thanksgiving, **jhé-pa** *C.*, **pül-čé** *W.*; *yduñ-dbyañs* a song of aspiration *Mil.* — *dbyañs-čan* *Glr.* a deity, prob. = *Jam-dbyañs-čan-ma* Saraswati, goddess of euphony. — *dbyañs-snyán* sweet singing. — *dbyañs-pa* singer *Cs.* — **yaiñ-žü** bow for a violin, fiddle-stick *W.* — 2. **vowel**, hence *dbyañs-yig* 1. the (four) **signs of the vowels**, *Gram.* 2. *Cs.*: **notes** (of music) or any contrivance for marking the modulation of sounds; so perh. also *Glr.*

དབྱེར་ *dbyar* **summer**, in India: **rainy season** (cf. *dus*); also *dbyár-ka*, *dbyár-ka Mil.*, *W.*, *dbyár-dus*, *Cs.* *dbyár-mo*; *dbyar-dgun-méd-par* summer and winter *Mil.*; *dbyar B.*, *dbyár-ka-la* col. in summer; *dbyar-ynás* 1. summer-abode, *Sch.* 2. the solitary summer-fasting of the monks; *dbyar-skyés* 'summer-born'; *dbyar-rñá* summer-drum, po. expression for thunder *Cs.* — *dbyar-čár* summer-rain *Cs.* — *dbyar-žwa* summer-hat.

དབྱེར་བ་ *dbyár-pa* (*Pur.* **sbyár-pa**, elsewh. **yár-pa**) **poplar**, various kinds of which tree are found in the vicinity of villages, cultivated or growing wild. (*Wdñ.* also *sbyár-pa*.)

དབྱི་ *dbyi* (**yi*, com. **i**) 1. **lynx**, *dbyi-mo* the female of this animal, *dbyi-prig* a young one; *dbyi-tsán* lair of it. — 2. in Ü: **beer**, = *čan*.

དབྱི་གུ་ *dbyi-gu* = *dbyig-gu* little stick, cf. *dbyig-pa*.

དབྱི་བ་ *dbyi-ba*, prob. only fut. to *pyi-ba*, to wipe off, to blot out, to efface, *Lex.*: *ri-mo*, a drawing. *Sch.* however notices also a perf. *dbyis*.

དབྱི་མོ་ *dbyi-mo* flax (?).

དབྱི་མོ་ *dbyi-moñ* medicinal herb, used against delirium *Med.*; *Cs.*: a plant

of an acrid taste, used as tea'; in *Lh. Potentilla Salesovii*, of which neither the one nor the other fact is known to me.

དབྱིག་(ས་) *dbyig(s)* 1. = *nor* wealth, riches, treasures, *nor - dbyig* id. *Dzl.*; *dbyig-ñan* rich, *dbyig-med* poor *Cs.*; *dbyig-mán* *Lex.* — 2. prob. = *dbyig-nyén*, precious stone or a kind of such *Glr.* and elsewh.

དབྱིག་པ་ *dbyig-pa* stick, = *dbyug-pa*.

དབྱིག་པུ་ *dbyig-pu* *Sch.*: 'implement for cleaning, scouring, polishing'.

དབྱིང་ན་ *dbyin-za* *Sch.*: summer-hat (?).

དབྱིངས་ *dbyiñs* 1. syn. with *kloñ*, com. *nám-mkai dbyiñs* or *dbyiñs* alone: the heavens, celestial region, *rgyáb-la brag dmar nám-mkai dbyiñs* red rocks behind and the expanse of heaven *Mil.*; *kýeu dbyiñ-su yal* the youth disappearing was carried up to heaven *Pth.*; *dbyiñs-na bzugs-pai dá-ki-ma* *Mil.* — 2. height *Schr.*; the above passage was also rendered: red rocks behind, as high as heaven. — 3. in metaphysics an undefined idea of extent, region, space, གཞུ་ (cf. *kloñ*), *čos-kyi dbyiñs*, བསྐྱེད་པུ་, not 'the wide diffusion of religion' *Sch.*, but a mere fanciful notion, or as it is expressed *Wts.* 143: le monde intellectuel de Bouddha; of highly learned Lamas the words are used: *tugs-dgóns čos-dbyiñs-su tim* *C.*; and also *dbyiñs* alone: *bló-yi byéd-pa dbyiñs-su sbos* *Glr.* hide your mental activity in the heavens, i.e. let it be reduced to nothing; so prob. also *Tar.* 38, 10, *pün-po lhág-mo méd-pai dbyiñs-su*, where nothing of the skandha is left remaining. *Sch.*: *dbyiñs-su* in a body, in one mass, whole, entire(?).

དབྱིན་ *dbyin* or *yyin byéd-pa* *Sch.*, to incite, instigate, set on.

དབྱིངས་པ་ *dbyiñs-pa* shape, figure, form, *byá-dbyiñs-ñan* having the shape of a bird *Lt.*; *šin-rtai dbyiñs dan dra* shaped like a waggon or carriage *Glr.*; *skyés-pai dbyiñs-la nös-bzun-ba* to learn the nature (of plants) from the shape in which they grow; **ä-me yib dug** he quite resembles his mother in shape *W.*; *dbyiñs légs-pa* *B.*

a fine figure, **sóg-po** an ugly figure *W.*, or also: of a handsome (or ugly) form; *dbyiñs zhim-por yod* it has a round shape *Glr.*

དབྱིག་གུ་, རྒྱུ་གུ་ *dbyug-gu, dbyü-gu* 1. small staff, wand, rod, e.g. used as a magic wand, sun-dial etc. *Cs.* — 2. *Lex.*: = *ču-tsod* q.v.; *Sch.*: *dbyug-gu re-bži*, '64 equal parts of weight or measure; 64 quarters of an hour, or 16 hours'; but 64 *ču-tsod* would make as much as 25 $\frac{3}{4}$ hours.

དབྱིག་རྩ་ *dbyug-rdo* *W.* sling-stone; *B.*: *rdo-ryug*.

དབྱིག་པ་ *dbyug-pa* I. vb. pf. *dbyugs* 1. to swing, brandish, flourish, a stick, a sword; to wag, *riñ-ma* the tail *Cs.*; **yug yug jhe'-pa** *W.*, to swing to and fro, to dangle; **yug ton** *W.*, swing! dangle! — 2. to throw, cast, fling, **gyál-kar-ne do** *C.*, to fling a stone through a window; to throw away, to throw down, **yug-le zög** *C.* (= **pán-te bor** *W.*), throw it away! — II. sbst, stick, *C.*; **yug-pa gyáb-pa** *C.* to strike, to beat with a stick. *dbyug-to* *Glr.*, *dbyug-to*, id. (*Sch.* club?) *Lex.*: = *bér-ka*, དཔུང་; *dbyug-to-ñan* wielding a stick; n.p.

དབྱིང་པ་ *dbyün-ba*, fut., and in *C.* secondary form to the pres. *byün-pa*.

དབྱེ་བ་ *dbyé-ba*, (regular pronunciation **yé-wa*, com. **é-wa**). I. vb. fut., and in *C.* secondary form of *byéd-pa*. — II. sbst. 1. parting, partition, division, distinction, classification *Thgy.* — 2. section, part, class, species, *dbyé-ba nyi-su ysun* twenty different species are named *Lt.*; *yi-ge di dbyé-ba ynyis* these letters are divided into two classes; hence like *sna-tsogs: sgyu-rtsál dbyé-ba* manifold arts, artifices *Smbh.* — *dbye-brál* *Lex.*: discord, dissension.

དབྱེན་པ་ *dbyén-pa* (**yén-pa*, com. **én-pa**, = *dbén-pa*), difference, dissension, discord, schism, *dge-dün-gyi dbyén-pa byéd-pa* to create discord, to cause a schism among the priesthood *Dzl.*; *dbyen byéd pa* to make a difference, to discriminate *Sch.*

དབྱིར་མེད་, དབྱིར་མེད་པ་, དབྱིར་མེད་པ་, *dbyer-méd, dbye-ru-méd-pa, dbyer-mi-pyéd-pa in-*

separable, not to be distinguished, quite the same, identical *Ghr.* and elsewh.; *blá-mar dbyér-med* prob.: identical with a Lama; esp. in the higher philosophy in reference to the impossibility of distinguishing between good and evil (!).

དབྱེས་ *dbyes* Schr.: magnitude, size, dimensions, so perh. where *dprál-bai dbyes* *čé* is mentioned as a characteristic of beauty.

དབྱུག་ *dbrag*, v. *prag*, intermediate space, interstice; ravine, glen, defile, *C.*; *Sch.* also: wise, handwise.

དབྱུད་པ་ *dbrád-pa* v. *brád-pa*.

དབྱུབ་པ་ *dbráb-pa* v. *bráb-pa*.

དབྱུལ་པ་ *dbrál-ba* v. *brál-ba*.

དབྱི་བ་ *dbri-ba* v. *bri-ba*.

དབྱི་བཅོང་ *dbre - btsón* (?) *Sch.*; *Lex.* *dbre-btsog* dirt, filth.

དབྱིག་པ་ *dbróg-pa* v. *próg-pa*.

འབའ་ *ba* *Sch.*: 'seizure, distraint'; or rather the liability of paying higher interest, payment not having been made at the appointed time; *ba-gan*, *ba-gan-yig* warrant for thus proceeding against a debtor *C.*

འབའ་ཆ་ *ba-ča* *Wdn.*; *Sch.*: lees from distilling brandy.

འབའ་པོ་ *bá-po* magician, sorcerer, conjurer; *bá-mo* sorceress, witch *Cs.*, *W.*

འབའ་བ་ *bá-ba* 1. to bleat, *W.* **ba tán-čé**. — 2. to bring, to carry, *bā - šog* bring it hither! *Sik.*, *ba-son* take it there! — 3. to commit adultery *C.*

འབའ་བོ་ *bá-bo*, *Cs.* = *phug-pa*, hole, cave, cavern, *brág - gi* cleft in a rock, grotto; *bá-bo-čan* hollow, excavated.

འབའ་བྱི་ *bá-byi* a kind of cake, baked of parched rice or maize meal, frequently eaten with the tea *C.*

འབའ་ཞིག་ *bá-žig* *B.* only, solely, alone, *bdag bá-žig tár-ro* I alone escaped *Dzl.*; *rkán-pa bá-žig* the foot alone (appeared party-coloured) *Dzl.*; *blón-po de bá-žig-gi čün-ma* only this officer's wife *Dzl.*;

mere, nothing but, *yser dan dñul ba-žig-gis gañ* *Sbh.*

འབག་ *bag* 1. mask, guise, disguise; cf. also sub *sgo-lo*. — 2. imitation, effigy, likeness, figure, *dra-bág* resp. *sku-bag*, *žal-bág* id.; *dra-bag-gyon-mi* masked persons *Pth.* — *bag-čam*, prop. masquerade, masked ball; *Cs.*: buffoonery, grimaces.

འབག་པ་ *bág-pa* I. vb. pf. *bags*, fut. *dbag?* cf. *sbág - pa*, to defile, to pollute one's self, *bud-méd dan* with women *Dzl.*; *dod-čágs-la* through lust *Dzl.*; to defile, to soil, to dirty, *snód-la* a vessel *Dzl.* ३३७, 7? — 2. *C.* to take away, to steal, to rob; to covet, to wish to take, c. *la* *Mil.* (acc. to oral information).

འབག་འབོག་ *bag-bóg* a slight elevation, hillock *W.*

འབག་རག་ *bag-rág* spider, *bag-rág-gi tsan* cob-web *Sik.*

འབག་ས་ལྷག་ *bags-lhag* rest, remainder, remnant (of food) *Mil.*

འབང་བ་ *bán-ba* to be soaked, macerated, softened by soaking *Cs.*, cf. *sbán-ba*.

འབངས་ *banš* subject, *rgyál-po banš-su* on the king turns into a subject *Ma.*; *banš byéd-pa* to obey, *bkaí banš bygid-par* (or *bka-banš-su*) *kas-blans-so* they promised to obey, to perform the commandment *Mil.* frq.; *banš-su byéd-pa* *Cs.* to reduce under one's dominion; gen. collectively: the people, the subjects, opp. to *blón-po* officers, magistrates, or *rje, rgyál-po* etc. — *lha-báns* *Tar.* 165, 22 *Schf.*: slaves belonging to a temple.

འབད་པ་ *bád-pa* I. vb., imp. *bod*, to endeavour, to exert one's self, apply one's self, c. *la* or the termin.; *dus-rgyin-du čós-la bád-pa* de this (habit of) constantly applying one's self to religion *Mil.*; also c. acc.: *dká-ba brgya-prág* to perform a hundred exercises of penance; col. to cultivate, raise, rear, take care of, *žin* or *sa-yzi* to cultivate the ground, *rgun-brim* to grow vines, *dúd-gro* to breed cattle; *slób-par* to apply one's self to learning, *glén-mo kó-nar* to devote one's self exclusively to public speaking, preaching *C.* — II. sbst,

application, study, exertion, *bád-pa drag-pos* with most persevering application; *bád-pa dai rtsól-ba méd-par* without any exertion *Glr.*; hence *bad-rtsól* id.; *skyés-bus srub-pai bad-rtsól* an assiduous rubbing with a human hand *Wdn.*; *dei bad-rtsól-gyis* through his endeavours *Thgy.*; prob. also: **volition, energy of will** *S.g.*; the passage in *Thgy.*: *byan-čub ñi tób-la bad tsál-lo*, is perh. not quite correct.

འབབ་ *bab* 1. **a fall of snow** *Mil.* — 2. **tax, duty** *Sp.*

འབབ་བ་ *báb-pa*, pf. *bab(s)*, imp. *bob Cs.*, *bobs Glr.*, **to move downward** 1. **to descend**, *lá - nas* col., a' defile, in *B. gen.* with *las*, e.g. *rtá-las Dzl.*, also *rtá-ka-nas Glr.* to alight from a horse, mostly with *la*, although *ri-la báb-pa* may also mean: to alight (flying) on a mountain *Dzl.* ཟླ་༢. 2. — 2. **to fall down**, *ynám-la ká-ba bab* snow falls from heaven *Dzl.* — **to flow**, the usual word; to flow off; *mi-ytsán báb-pai ytor-kun* sink-hole, for dirty water to run through *Lex.* — 4. **to alight on, to enter into**, of demons *Lt.* — 5. in a general sense, like **to get**: *nya skám-la báb-pa* a fish that has got on dry ground; *ná-la ré-mos bab Pth.*, or *res bab Tar.* it is my turn; *sróg-la báb-bo Dzl.* life is at stake; frq. in reference to time: *či-bai dús-la báb-bo* it has come to the time of dying, the hour of death has arrived; without a genit.: it is time; *skabs-la báb-bo* there is now an opportunity *Dzl.* — *bab-ču* river, rivulet, brook; also **rain**. — *bab-stégs* access or descent to the water, steps leading to a bathing-place *Hind.* *ghāt. — *báb-mo** *W.* condescending, affable.

འབབས་ *bam* 1. *rkañ-bám* a disease of the foot *Sch.*: **gout**. — 2. *bám-yig v. yi-ge.*

འབབས་བ་ *bám-pa Cs.* **putrefaction, rottenness; to be putrid, rotten**, cf. *bám-pa*.

འབབ་བ་ *bár-ba* (vb.n. to *sbár - ba*) 1. **to burn**, *me bár-bai kán-pa* a burning house *Thgy.*; **to catch fire, to be ignited; to blaze** *Dzl.*; also in reference to the passions frq.; **to beam, radiate**, *ód-du* in light *Tar.*;

bár-du rún-ba Cs. **combustible**. — 2. **to open, to begin to bloom, to blossom**, frq. — 3. **to talk, tattle, to be garrulous, babbling**, **bar ó-pa me** it is not worth while to talk about it *C.*; *ko ná-la mán-po bar dug* he treats me to a long gossip *C.*; esp. **to brawl, quarrel, chide**, *ka-bár* quarrelsome, **brawling** *Mil.*; *mán-du bár-du byün-ba-las* as she was going to brawl still longer *Mil.*; **bar-kád tán-čè** to rail at a person *W.* — 4. *dpal bar-ba Cs.* **to be celebrated, famous**.

འབབ་འབབ་ *bar-bár* 1. sbst. **a high, pointed hill**, cf. *bag-bóg*. — 2. **adj. uneven, rough; pock-marked**.

འབབ་བ་ *bal-ba*, used only with *skra*, 1. **to part, dress, arrange, the hair**, as it is customary with the monks and nuns of certain sects; in Kham also national costume; *skra pyas bal pyon bal byéd-pa* (of a nun) *Pth.*; **bál - go - čen** a person wearing the hair thus dressed *C.*; *skrá-bal-čan*, prob. id.; *C.*: name of an old Indian sect. — 2. as a sign of mourning, **to have the hair disheveled**, hanging down in disorder *Pth.*; so also *Dzl.* ལྟེན་, 17, acc. to correct reading; *bal-bál* shaggy *Sch.*

འབྲི་འབྲི་ *bi-bi* **small lumps of clay** *Cs.*

འབྲིག(ས་)་བ་ *big(s)-pa*, pf. *pigs*, fut. *dbig*, imp. *pig(s)* and *big(s)-pa*, *pug*, *dbug*, *pug*, also *pig-pa*, *püg-pa*, 1. **to sting**, of insects *Stg.*; **to pierce**, *rdó-rje-yis ni rin-čen pug* the diamond pierces the precious stone *Pth.*; **to bore**, *šin-la bug-pa bug-pa* to bore holes into wood *Glr.*; in a gen. sense, **to make a hole**, *rkañ-pa kyis pug* the dog bit my foot *Mil.*; *kán-pa big-pa Thgy.* and elsewh., **to break into, to break open**; **big gyáb-pa**, id. *C.*; *ču-gágs bigs* it removes strangury *Med.* — 2. *C.* **to deflower, to lie with, obscene**. — **bug-čè** *W.* to make remarks on an absent person, **to criticize**. — *biys-byéd*, n.p., n. of the Vindhya mountains (v. *विन्ध*).

འབྲིང་ *bin*, **gham-bin** *C.*, resp. **sol-bin** **tea-pot**.

འབྲིབ(ས་)་བ་ *bib(s)-pa* = *búb(s)-pa* *Sch.*

འབྲ་ bu worm, insect, any small vermin, esp. euphem. for louse; *bu-srin*, *srin-bu* id.; *bu-skyógs* snail *Med.*; *bu-tags* *Cs.*, cob-web; **bu-yán** (prob. a mere corruption of *bün-ba*) humble-bee *W.*; **bu-rin** snake *W.*

འབྲ་བ་ bú-ba, pf. bus 1. to open, to unfold, of flowers, esp. with *ka Pth.* — 2. *Cs.*: to be lighted, kindled, set on fire.

འབྲ་མ་ bú-ma *Sch.*: tool used in forging nails.

འབྲ་རས་ bu-rás a coarse silky material, stated to be imported into Tibet from Nepal, and to come from some other insect than the silk-worm.

འབྲ་ལ་ bú-la 1. *C.*, *W.* shoe of plaited straw. — 2. *C.*: **kó-wa bú-la**, a kind of leather, resembling chagreen.

འབྲ་ཐུ་ནང་ bu-su-hán medicinal herb *Med.*

འབྲ་ག་ bug *Sch.* awl, puncher; chisel.

འབྲ་གས་པ་ búgs-pa v. bigs-pa.

འབྲུངས་པ་ búns-pa, prop.: to fall upon in a body, to rush in upon, = *rub-pa*; *čós-la búns* apply yourselves with might and main to religion! it is also used of one person: *bad búns* he summons all his strength, strains every nerve *Dzl.*

འབྲུང་པ་ búd-pa I. pf. bus, *pú(s)* (the latter form prob. transit., the former intransit.) fut. *dbu*, imp. *pú(s)* 1. vb.n. to blow, *lás-kyi rluñ búd-čün* whilst the wind of works is blowing; *čós-kyi duñ bus* the trumpet of religion blew (was blown). — 2. vb. a. to blow, *duñ* the trumpet; to blow away, *rluñ-gis sbúr-ma bú-s-pa ltar* like chaff blown off by the wind *Dzl.*; to blow up, to fan, *me* the fire, frq.; to blow into, to inject, e.g. to apply a clyster *C.*; to blow or breathe upon, *bsér-bus* to be encountered by a cold wind *Med.*; to inflate, to distend by injecting air, *lus kun bú-s-pa ltar skrañs Mng.*; *bud-duñ Wdk.* = *duñ* trumpet. Cf. *sbúd-pa* and *pú*. — *W.* **pú-čé**. — II. pf. imp. *púd*, fut. *dbud* *W.* **púd-čé**, trs.: 1. to put off, pull off, take off *C.*, *W.*, the turban, hat, coat, ring etc. *Glr.* and elsewh.; to throw down, *púd bžag-go Glr.*, = **pañ-ste** *bor W.*, v.

sub *pén-pa*. — 2. to drive out, expel, cast out, chase away, with the accus. of the person and place, *yul* out of the country *Tar.*; *yul-púd* an exile *Schr.*; *drag-pos* by force *Mil.*; to let out (out of a cage); to set free, to set at liberty, to allow to pass *W.*; to lay out, to spend, **niul tsam púd son** how many rupees have been laid out, spent? — 3. to pull out, tear out, extract, uproot, so a tooth, *C.*, *W.* — 4. to take away, to subtract, **gú-ne* (or *gu tóg-ne*) *ži púd-pa* (or *púd-na*) *na lus** 4 taken from 9 leaves 5 *W.* — III. pf. *bud*, vb.n. (limited perh. to *W.*) 1. to fall from, escape from, drop, fall down, **láy-pa-ne bud son** it escaped, dropped out of my hand; to fall off, of leaves; to fall through, **sól-wa da-mig-ne bud son** the coals are fallen through the grate. — 2. to go away, to leave, e.g. to leave the service. — 3. to go out of sight, to disappear, **nyi-ma bud son** the sun is gone down; **búd-kan** a departed (deceased) person; the ancients, those of old, *pristini*; to pass away, **dus-čsód bud** time passes away (make haste!); **píd-ka šar-na gun bud son** when spring begins, winter has passed away; **bud čug-čé** to cause to be lost, or to suffer to be lost, to lose.

འབྲན་པ་, བྲན་པ་ búñ-pa, bñ-pa to itch; itching *W.*; **bun rag** I feel an itching (*B. gyá-ba*).

འབྲབ་པ་ búb-pa, pf. *bub*, imp. *bub(s)*, 1. to be turned over, upside down, frq. with *ka*, *ka-búb-tu nyal* he lies with his face undermost; *ka-bub-tu bžag* or *bor* it is placed with its top lowermost, inverted, tilted, turned over; *lag-búb* (or *-bubs*) *byéd-pa Sch.*: stumbling to fall on the hands. — 2. fig., to be overthrown, destroyed, spoiled, with regard to meditation *Mil.*

འབྲབས་པ་ búbs-pa, pf. imp. *púb(s)*, fut. *dbub*, *W.* **púb-čé**, to put on a roof, or something for a roof; *tog* to make, construct a roof; *gur* to pitch a tent; *gru-púbs* corner-pavilion *S.g.*

འབྲས་ bum one hundred thousand, *büm-tso* id.; *rgyai dmag büm-tso lña*

500 000 Chinese *Glr.*; *büm-prag* *gèig* a hundred thousand; *büm-tso* *drug* 600 000; *mgur-büm* the 100 000 songs, v. *mgür-ma*.

འབྲུམ་པ་ *büm-pa* **tomb, sepulchre** *Cs.*, *skubüm*, *ydui-büm* *Cs.*, id.; *sku-büm* (**kum-büm**) n.p., a large monastery on the Chinese frontier, v. *Huc*, also *Köpp.*, who traces the name back to the preceding word.

འབྲུབ་ *bür-ba*, I. vb. 1. **to rise, to be prominent**, *sbán-la brág-ri bür-ba* *èig* a rocky hill rising from the green-sward *Mil.*; *bür-du dód-pa* v. *dód-pa*; *bür-durkó-ba* to emboss, to work out relieves *Glr.*; **bur-kó gyáb-pa** *C.*, **bür-la tón-če** *W.* id. — 2. **to spring up, come forth, bud, unfold**, **no bur dug** it is getting green *W.* — 3. **to increase, augment**, **no kyé-na ö-ma bur dug** when the fields are getting green, milk becomes more plentiful *W.* — *kyoñ-bur* gold and silver ornaments in relievó on some other metal. — *glo-bür*, *blo-bur* seems to be a technical term for some part of a building *Glr.* — *bris-bür* paintings and sculptures. — *bür-rko-mkan*, *bür-bzo-pa* engraver. — *bür-sku* relief-picture — *bur-rógód* (s.l.c.) *Ld.-Glr.*, *Schl.* 17, b., mentioned among various musical instruments(?). — *bur-jóms* with *byéd-pa* to reduce elevations, to smooth uneven ground; fig. *Mil.*, to prostrate an opponent in disputation. — *bür-po*

1. *Sch.*: **projecting, prominent; a protuberance, tumor**, *rús-pai bür-poi ldebs* near the protuberance of the bone *Med.* 2. **having protuberances, uneven, rough**, opp. to *jam-po*, of the skin *Med.* — *bür-ma* embossment, relievó — II. sbst. **protuberance**, e.g. a boil, pustule etc.

འབྲུའ་བ་ *bül-ba* I. vb., pf. imp. *ful*, fut. *dbul* (**ul*, *ül**), *W.* **ful-če** 1. **to give**, when the person receiving is considered to be of higher rank (cf. *ynán-ba*), *èi tsam zig dbul-bar bgyi* how much shall we give you? *Feer Introd.* p. 70, 18; **to bring in**, e.g. to place a criminal before the king *Dzl.*; *gar dan rtséd-mo rgyál-po-la bül-ba* to perform dances etc. before the king *Dzl.*; *ytsúg-lag-kan rgyál-po-la yziys-par bül-ba* to show the king the convent-temple *Glr.*; **to**

lay before, represent, report, like *ysól-ba*, *tsul rgyas ful-bas* as they had given him a minute report of the manner in which . . . *Mil.*; *ful zig* communicate it to me *Mil.*; *bül-bar ful-nas* *Mil.*, prob. proposing to give, offering; *lam* to put a person in the way of, to put in a condition, to enable *Mil.*; specifically in dating letters: *dkar-mdáns-nas ful* given at Kardang. — 2. **to add** (arith.) *Wdk.* II. sbst. **offering, gift, present**, *bül-ba man-po ful* *Mil.*, also *byéd-pa* *Pth.*

འབྲུས་པ་ *büs-pa* 1. v. *bü-ba*. — 2. = *bür-bar*, **prominent**.

འབྲུས་ཤིང་ *bus-shin* *Sch.* a coppice of young trees.

འབྲེན་ *be-dha* (**bé-da**), a class of itinerant musicians, cf. *mon* *W.* (This seems not to be a Tibetan word, but to belong to one of the mountain dialects; its spelling also — acc. to *Ld.-Glr.*, *Schl.* 25, b. p. 15 — may be wrong).

འབྲེན་ *ben* *Pth.*, **bem** *W.*, *C.*, 1. **aim, goal, target**, *ben dzügs-pa* to set up a target; *bén-la ytod-pa* to aim, to take aim; *bén-sa* the place where the target is to be set up; specifically: the central part of the target, the mark. — 2. **scope** *Cs.* — 3. **putrefaction** *Sch.*, = *bam*.

འབྲེན་དུག་ *ben-dug* *Cs.* **rags, tatters.**

འབྲེབས་པ་ *bébs-pa*, pf. *jab*, fut. *dbab*, imp. *jób* *W.* **páb-če**, causative to *báb-pa* 1. **to cast down, throw down**, *ltó-ba sa-la* to cast one's self on the ground *Dzl.*; *sar-dül bébs bëug* he made (the pigeon) throw down dust *Glr.*; **to cause to rain** (e.g. jewels) frq.; *kyeu chu bébs-kyi ri-mo* a picture representing two youths who, driven by piety, conveyed by means of an elephant skins filled with water to the fishes in a dried-up pool *Glr.*; *mig sna-rtser* to keep one's eyes directed towards the tip of the nose. — 2. **to subject** *Dzl.* ༡༩༩, 12. — 3. **to put off, to lay aside**, e.g. *bag* I. — 4. used in a variety of phrases: *ynas bébs-pa* *W.* **zi páb-če** to take up one's residence in a place; *dpya bébs-pa*, with *la*, to impose

taxes *Tar.*, cf. *bab*; *skyon bébs-pa* to impute a crime to a person, to calumniate *Glr.*; **(s)kad páb-čé** *W.* to translate; *blo*, resp. *fugs*, e.g. *yul-pyogs di-ru bébs-pa* to direct one's thoughts to a certain place, to have a mind to settle there; *ytán-la bébs-pa v. ytan*; **nā nūl-la páb-čā** to turn the barley into money *Kun*.

འབེས་ *bem* v. *ben*.

འབེར་ *ber* *Cs.*: 'a sort of plastic mass used by smiths'.

འབེལ་(མ་) *bel(-ma)* the hair on the forehead of a horse *Cs.*

འབེལ་བྱ་ *bél-po* *Sch.*: 'temperate, saving, economical'; *bél-po dug* a good deal has been saved (by economy), ample provision has been made; *bél-du jing-pa* to enjoin temperance, frugality (?).

འབོ་ *bo* a dry measure, which seems to be very variable as to quantity, and little used; *kal-bó Cs.* bushel.

འབོ་བ་ *bó-ba*, pf. *bos*, *bo*, *pó*, fut. *dbo* *W.* **bo-čé, pó-čé**, to pour out, *krag bó-ba* to shed blood *Ma.*; *ma bó-ba byūn-nas* there being no spilling *Glr.*; *bdūd-rtsi pób-bas* pouring out nectar *Glr.*; **pós ton** *Ld.* pour out! — 2. to swell (up), to rise, **bós-te rag** I see it has swelled *W.*; *bós-pai nas* *Sch.* swelled barley; *srán-ma pós-pa tsam* as big as a swelled pea *Lt.*; *srád-ma pós-pós* grain swelled, and afterwards parched. — 3. to sprout, shoot forth, of wild-growing plants, *sa bo dug* the ground is verdant *C.*

འབོག་ *bog*, a kind of upper-garment, *pó-bóg*, for men, *mo-bóg* for females *Cs.* — 2. *W.*: a square cloth, for wrapping up and carrying provisions, also **bog-čā**, hence **bog-fes** a burden thus formed. — 3. *W.*, a small hillock; **sa-bóg, be-bóg** a sand-hill; **ri-bóg** a projecting hill, also a clod; **pañ-bóg** a piece of turf.

འབོག་ཆེལ་ *bog-čol* v. *sbug-čol*.

འབོག་ཁྱོ་ *bog-tó, žwá-mo bog-to* *Cs.*, hat with a broad crown of yellow cloth, and trimmed with long-haired fur.

འབོག་(ས་)པ་ *bog(s)-pa*, pf. *bog*, *póg*, fut. *dbog?* *W.* **bog-čé**, to be rooted out, uprooted, pulled out, of teeth *W.*; to be put out of joint, *tsigs* *W.* — 2. to be taken down (opp. to *gél-ba*), *kál-rnams póg* *Glr.* the loads were taken off; **zan mé-ne** the kettle from the fire *W.* — 3. to grow loose, to come off, to drop off, leaves from a tree *C.* — 4. to sink down, to fall to the ground, esp. in a fainting-fit, *bog - čin bryál - ba Thgy.*, *bryál(-zin) bóg-pa* *Pth.*, id.; *bog yun-rin-na* *Lt.* prob.: when the fainting-fit has lasted a long time; *smyo-bóg* madness, insanity, *byun* sets in, takes place *Glr.*; *bog-ši* being quickly carried off, by cholera etc. *W.* — 5. to wade, to dip into, to submerge, *ču-la* *Dzl.* also *ču* *Lex.* to wade through the water.

འབོག་ས་པ་ *bógs-pa*, pf. *póg*, fut. *dbog*, *dbag*, imp. *póg*, 1. to give, to impart, *ydams-nág, lun* counsel, advice, directions *Tar.*; *krid, bslab-pa* *Mil.* instruction; *sdóm-pa* to impose religious duties, i.e. to receive into holy orders *Glr.*; to bequeath, to give(?), *nor* *Lex.* — 2. *yži-ma* to fit up a dwelling, = *bébs-pa* *Glr.*; *gro bógs-pa* to take breakfast. — 3. to blot, stain, pollute, v. *bág-pa*.

འབོར་བ་ *bón - ba* *Cs.*, roundness, rotundity, *boñ - bón*, round; acc. to my informants **boñ-bón** loose, slack, incoherent *W.* —

འབོད་ *bod* 1. v. *bód-pa*. — 2. v. *bád-pa*.

འབོད་པ་ *bód-pa, bád-pa*, pf. imp. *bes*, *W.* **bo-čé, bos (boi, bo)**, 1. to call, to exclaim, *sdod cig čes bós-so* he exclaimed: wait! *Dzl.*; *mi žig B.*, *mi žig-la* col., to call a person; *rtsar* *Glr.*, *mdün-du* *Pth.* to call near; *nán-du* to call in; *bód-pai brda* or *tsig* interjection *Gram*; *čén-la bod-pa* to call, to invite, to a cup of beer *Dzl.*; *ma bós-par ón-ba* to come uninvited *Dzl.*; *lu-čos bód-pa* *Wdn.*, *bod-grógs-pa* *Dzl.* to cry repeatedly; **bós-ra** *Ld.*, **boi-ra, bó-ra** *Lh.*, **tán-čé* or *gyáb-čé** id. *W.*; *nu-bód* howling, v. *nū-ba*. — 2. to call, to name, to denominate, *yül-skad...* *bód-pa* commonly called, styled... *Wdn.*

འབོབ་ *bobs*, not exactly 'stocking' (*Sch.*), but a soft, warm stuffing of the stockings; **bob-zñ** a shoe provided with such stuffing *C.*

འབོར་བ་ *bór-ba*, pf. imp. *bor*, 1. to throw, cast, fling, e.g. the mendicant's bowl up in the air, the sword to the ground *Dzl.*; *zám-pai óg-tu* to precipitate a person from a bridge *Dzl.*; *pyir* to cast out *Thgy.*; **ma bhor-wa jhe** *C.* don't throw it away! **bhor son** I've lost it *C.* *bor-ytór*, *bor-stór*, *bor-dór*, *dór-bor-ba* *Mil.* and elsewh. id.; to throw away, pour away, *ču* water *C.*; to waste, to squander *Dzl.* — 2. to leave, forsake, *Kyim-fab* husband or wife *Dzl.*; to leave behind, *mi zig bód-du* to leave a person behind in Tibet; *yáb-kyis bór-bai tse* when I was left by my father, when my father died *Pth.*; *de bór-la ton* let that alone, give it up, keep away from it *Mil.*; **na lé-ka bor tan yin** *W.* I shall now leave off working, I shall put aside my work. — 3. = *jóg-pa*, to place, put, lay, in *W.* the word commonly used, in *C.* and *B.* only in certain phrases: **ru bor** put it here! **tán-ni kar bór-čé** to seat a person on the carpet, to invite to a seat on the carpet; **mi lag-tu fin bór-čé** to place a charge into somebody's hands; **nyér-pa só-ma bór-čé** to appoint a new manager; frq. with gerund: **Kyi tag-te bór-čé** to fasten a dog (to a chain). — 4. in particular combinations, e.g. *góm-pa*.

འབོར་ *bol* (v. *bol*) cushion, bolster, mattress; *snye-ból* pillow, v. *snye-ba*.

འབོར་པོ་ *ból-po* *B.*, *C.*, **ból-mo** *W.* 1. soft, of the ground, beds, leather, fruit etc.; soft, gentle, pliable, also as to disposition of mind; *ból-le sig-ge sdód-pa* to sit still, to remain quiet, tranquil *Mil.* — 2. *C.* = *mód-po*.

འབོས་ *bos* 1. v. *bo*. — 2. v. *bo-ba*. — 3. sbst. boil, bump, tumour *C.*

འབྱང་བ་ *byan-ba* to clean, cleanse, purify *Cs.*, *byan-Kyád* custom *C.*, *W.*

འབྱས་པ་ *byám-pa*, pf. *byams* *Cs.*, to flow over, to be diffused. *byam-klás-pa* *Lex.*, *Cs.*: unlimited, infinite; *rab-byáms*

Lex., *Cs.*: widely diffused, far spread; *rab-byáms-pa* *Cs.*: a man of profound learning, a doctor of theology or philosophy; also *Schr.*; *Köpp.* II, 253.

འབྱར་བ་ *byár-ba* v. *byór-ba*.

འབྱི་བ་ *byi-ba*, pf. *byi*, also *pyi* and *pyis*, vb.n. of *pyi-ba* to be wiped off, blotted out, effaced *Cs.*; to fall off, of the hair *Dzl.* and elsewh.

འབྱིང་བ་ *byin-ba*, pf. *byin* 1. to sink in, to sink down, to be swallowed up, *šin-rta byé-ma-la byin* *Glr.* the carriage sticks fast in the sand; *gru ču-la* the ship sinks in the water *Dzl.* and elsewh. — 2. to grow faint, languid, remiss, *rig-pa byin-ba bsér-ba* to lift up again one's fainting soul *Mil.*; *byin-rgod* seems to signify languor, distraction, *byin-rmugs* *Mil.*, id., *byin-rmugs-méd-pai sgom*; so also *byin-tibs* *Lt.*; *sems-byin-ba* drowsiness, indolence, depression of spirits. — 3. *C.* **jhin son*, *jhin log son**, they have dispersed, separated, are all gone home. — 4. v. *jitn*, 2.

འབྱིང་པ་ *byid-pa*, pf. *byid*, *pyid* 1. to glide, to slip *Lex.* = *dréd-pa*. — 2. to disappear, to pass away, e.g. *mi-tse byid* human life passes away *Lex.*; in *W.* **tse pid-čé** vb.a., to earn a livelihood, **gár-ra có-te** by smith's work (*C.* *lto zá-ba*).

འབྱིན་པ་ *byin-pa*, pf. imp. *pyun*, fut. (in *C.* also pres.) *dbyun* *Ld.* **pin-čé**, trs. of *byun-ba*, to cause to come forth: 1. to take out, to remove, a pillar from its place *Dzl.*; **pins(ton)** take it out (out of your pocket, out of the box etc.) *Ld.*; to draw out, pull out, a sword, a thorn etc., frq.; to tear out, to put out, one's eyes etc., *mig dbyin-ba dé-dag* the men whose eyes are to be put out *Dzl.* p. 102, 10, acc. to an emended reading; to draw forth, produce, bring to light, something that was hid *Dzl.* — 2. in a more gen. sense: to let proceed from, to send out, to emit, rays of light, frq.; *lus-la krag* to draw blood by scratching one's self *Dzl.*; *mči-ma* *Glr.* to shed tears; *skad* to make the voice to be heard, of a bird *Dzl.*; *sdug-bśnāl-gyi skad* to utter

complaints, lamentations *Dzl.*; *skad čén-po* to cry aloud *Dzl.*; **to exhibit, to extol**, *bstán-pai čé-ba* the grandeur of the doctrine *Tar.* 48, 9, *Schf.*; **to drive out, turn out, expel**, *ymas byin-pa Tar.*, **yün-wa** *Ts.*, to banish. so also *Ld.* **pin-čé**; **to cast out, throw away** *Ts.*; **to save, rescue, liberate, release**, *nas* from, *Dom.*; absol. *Tar.* 121, 19. — 3. particular phrases, such as *köl-du pyün-ba*, *yid byin-pa* etc. v. in their own places.

འབྱུང་བ་ byūṅ-pa, pf. and imp. *byugs* 1. **to wet, moisten, smear, spread over, anoint**, with *la*: *ša skām-la tsá-ču byugs-pa* salt-meat *Glr.*; *ydon-la sol-sñim byūṅ-pa* to daub one's face with coal-salve *Glr.*; also with accus. and instrum.: *lha-rtén spos dan byūṅ-pas* covering the little temple with spices and ointments *Dzl.*; *γser byūṅ-pa* prob. to gild *Pth.* — 2. **to stroke, to pat**, *mgó la* a person's head *Dzl.*

འབྱུང་བ་ byūn-ba I.vb., pf. imp. *byun* (intrs of *byin-pa*) **to come out, to emerge**, often with a pleon. *pyir* etc., from the water, from an egg, a vessel etc. *Dzl.*; *kór-ba-las* = to be set free, to be liberated *Dom.*; to go out, *kyim-nas Dzl.*; *pyi-rol-tu byün-ba* to go out into the open air *Dzl.*; **to make one's appearance, to become visible** *Dzl.*; **to show one's self, to appear** *rgyál-poi rmi-lam-du byün-bai lha-yčig* the princess that appeared to the king in a dream *Glr.*; also: *ná-la rmi-lam bzán-po byün* I have had an auspicious dream *Mil.*; *sgrén-mor byün-ba* to go abroad naked *Dzl.*; **to be heard**, *skad* frq.; **to be said, to be told** *Tar.*; **to turn out, to prove, to be found**, *ma bzi-ba su byün-ba* he who is found not intoxicated *Glr.*; *nán-pa byün* it proved to be ill founded *Mil.*; ... *pa su yañ ma byün* none was to be found that ... *Pth.*; to step forward, from the crowd; to step forth, to appear *Glr.*; **to step up to**, with *rtsar* to *Glr.*; *brgyüṅ-nas byün* they came running up or near *Pth.*; **to go to, to proceed to, to come**, *rii rtsé-mor Dzl.*; **ka-nān-wa ma jün-na** *W.* if no order (permission etc.) comes; *dbug pyir byün-nas* when breathing returned, when they recovered from faint-

ing *Dzl.*; *mun-pai bskal-pa lia-brgya byün-no* then came, followed, 500 dark Kalpas *Pth.* — 2. **to rise**, as kings, frq.; **to arise, to originate, to become**, with *nas, las*, from, in consequence of, by, *dé-nas byün* it derives its origin from that *Glr.*; *brás-bu byün-bai šin* trees on which fruit is growing *Stg.*; *mi byün-bar gyür ba* not to come to a fair beginning, to be suppressed in its first beginnings *Glr.*; *kyeu žig byün dug* by that time a boy had become of it *Glr.*; *ynyis-su byün* they became two, they split in two (systems of doctrine); *ráb-tu byün-ba* to become a priest, v. *rab*; to come in (money); **to happen, to take place**, very frq., *ltas či byün* what signs have taken place? *Dzl.*; *mi žig-la nyés-pa čén-po byün* = a man has committed etc. *Dzl.* frq.; *ro di-rnams-la čr byün-ba yin* what has happened to these corpses, what is their history? *Glr.*; *šnar byün-ba* and *ma byün-ba* things heard of and unheard of *Tar.*; *ká-pye-nas yód-pa dé-añ de dūs-su byün-no* 'at that time also the opened position (of the hands of the image) took place' *Glr.*; *blá-ma-la yañ byün lags-sam* did the same thing happen to your Reverence? *Mil.*; *néd-kyis di-bžin byün* it is I that brought this thing about *Glr.*; *pyis-byün* or *byün* the later time, time to come, also adv. afterwards, latterly, *Tar.* — 3. The word more and more assumes the character of an auxiliary in such phrases as the following: *gro-tub-pa byün* they were able to proceed (the possibility of proceeding was brought about) *Glr.*; *da bla-ma der bžüṅ-pa byün-na* in case your Reverence should stay there *Mil.*; with the supine: *bül-du, žér-du, stón-du byün-ba-la(s)* as they gave, said, showed *Mil.*; *tugs-dám pël-bar byün* meditation increased; lastly, with the root only: *bod dan brel byün* came into communication with Tibet *Glr.*; *šleb byün-ba-la* when he appeared *Mil.*; *rdo dbyug byün* he threw a stone; and so it is commonly used now, esp. in *C.*; it supplies the place of a copula in: *γsun de kun sém-la šin-tu řád-pa žig byün* this song was truly heart-affecting *Mil.*

Comp. *byün-kwis* 1. = *ču-mig* a well, spring *Sambh.* 2. origin *Pth.* 3. ablative case *Gram.* — *byün-kwis-kyi kams Cs.*, 'a mineral, *byün-kwis-kyi kams-kyi bčud* a mineral elixir' (?) — *byün-ynás (सम्भव)*, place of origin (cf. *padma byün-ynás*); primitive source, *yón-tan tams-čád-kyi byün-ynás* source of all accomplishments; *byün-bai yži* id.; *pan-bde tams-čád byün-bai yži* primordial source of all happiness. — II. sbst. 1. a coming forth, an originating, the state of being, *byün-ba-nyid Tar. 4, 4 Schf.* the true state of a case. — 2. element, usually 4: *byün-ba bži ynód-pa* damage done by fire, water, wind and sand *Glr.*; *byün-ba bži lus* the physical body, very frq.; *byün ba ryo* the elements are in motion, are raging *Ma.*; higher philosophy numbers 5 elements, adding the ether, *mka*, as the fifth; accordingly physiology teaches, that in the composition of the human body earth constitutes the mucus of the nose, water the saliva, fire produces the pictures formed in the eyes, air the sensations of the skin, ether the sensations of the ear; even 6 elements are spoken of, v. *Köpp. I, 602.* — 3. symb. num. for 5.

འབྲུང་པོ་ *byün-po* (भूत) 1. being, creature, *byün-po kun* all beings *Cs.*; *byün-po čen-po* the great being, Buddha *Cs.* — 2. demon, evil spirit, foul sprite, frq., *byün-po-srñ* a preservative, talisman, against such; *byün-mo* fem. *Cs.*

འབྲེན་ *byé-ba*, pf. and imp. *bye*, *W.* **be-čē(s)**, intrs. of *byéd-pa* 1. to open, *padma ká-byé-ba* a lotus-flower that has opened *Glr.*; *mial ká-byé-nas* when the mouth of the womb has opened itself *S.g.* — 2. to divide, separate, resolve, *ska sla nyis-su bye* it resolves into thick and thin matter *Med.*; *düm-bu stón-du dbyé-bar gyur* it separates into a thousand pieces *Glr.*; *bye-brág ma byé-bai bár-du* as long as the separation has not evidenced itself *Dzl.*

འབྲེན་པ་ *byéd-pa*, pf. and imp. *pye, pyed, pyes*, fut. *dbye*, *W.* **pé-čē(s)**, pf. and imp. **pé(s)**, vb. a., 1. to open, **ka pé(s)*

toñ W.* open your mouth; *sgo pyés-nas yóg-pa Pth.*, **pé-te bór-čē* W.* to open the door without shutting it again; fig. *čös-kyi sgo rnám-par byéd-pa*; *mig* to open one's eyes, opp. to *dziüm-pa*; *lón-baimig byéd-pa* to open a blind man's eyes *Dzl.*; to open again what had been shut or stopped, to restore, *dán-ga, yi-ga B.*, *kam W.* the appetite; *ba-pyé* the open b, b pronounced like w, *Gram.*; to get out, work out, fetch out, stone-shivers by means of a chisel *Glr.* — 2. to separate, to keep asunder, to disentangle, threads *W.*; to disunite, to set at variance, *dé-dag dbyé-bai pyir* in order to set them at variance, to create enmity between them *Stg.*; to part, separate, *byañ-kóg-stod-smad mčín-drís dbyé-ba ste* the cavity of the chest and the abdomen being separated by the diaphragm *S.g.*; to divide, classify, *rígs-kyi sgó-nas dbyé-na* if they are classified according to the different species *Lt.*; to pick, to sort, pease; hence, to pick out, choose, select, **pé-te kyon** make your choice, and bring it here! *W.*; *séms-čan-rnams lās kyis rnám-par pye* the beings are severed by their deeds *Thgy.*; *ká-pye-ba* to open, to separate, e.g. when hands, that were laid in each other, are separated again *Glr.*; *ká-pye-ba* also to open, to begin to bloom; *byéd-pa* to dissect, to anatomize *Thgy.*; esp. with *rnám-par*, to analyze, to explain grammatically and logically, *don*, the sense, import, *Stg.* frq.; as *sdúd-pa* is the opposite of it: *byed-sdúd analysis and synthesis Cs.*; *byed-sdúd-kyi sgra* term for the affix *am*, the disjunctive particle (ni f.) *Glr.*; *mi-pyé-d-pa inseparable, indivisible, imperishable, sku Sch.*; unshaken, immovable, *dád-pa Mil.* frq.

འབྲེན་པ་པོ་ *byed-dpyád Sch.* tongs, pincers.

འབྲེན་པ་ *byém-pa*, with *byéd-pa*, 'to act with promptness, determination and good success' *Sch.*

འབྲེན་པ་ *byér-ba* pf. and imp. *byer*, to disperse in flight, to flee in different directions *Dzl.* *tsón-dus byér-nas mi dlig-ste* the market-people having fled, and no body remaining *Pth.*; to give way, to be

removed, of diseases *Lt.*, opp. to *rygas* and *bsags*.

འབྲོབ་ byó-ba, pf. *pyo*, *pyos*, imp. *pyo*, *byo*, *byos*, to pour out, to pour into another vessel, to transfuse *Lex.* and *Cs.*

འབྲོབ་པ་ byóg-pa, pf. *byogs* to lick *Lex.* and *Cs.*

འབྲོང་ byón-ba I. pf. *byán-ba* 1. to be cleansed, purified, v. *byán-ba*. — 2. to be skilled, well versed, *rig-byéd-la* in the Vedas *Tar.* — II. pf. *byóns-pa* to be finished, perfect, complete, frq. with *snyin-rje Mil* and elsewh., to exercise full compassion(?) cf. *sbyón-ba*. (The above arrangement is nothing more than an attempt; in order to arrive at any certainty as to these roots, a far greater number of observations would be required.)

འབྲོན་ byón-pa, pf. and imp. *byon*, resp. to go, proceed, travel, *dé-nas byón-pa-na* then in proceeding on the way *Glr.*; to arrive, appear, become visible; also for *byün-ba*, e.g. *rañ-byón*; with root of the verb: *phir-byon-pas* preparing to fly *Mil.*; *ma-byón-pa* = *ma-óns-pa* future (Buddhas) *S.O.*; to rise, to appear; with dat. inf. = *jüg-pa* to begin, to set about a certain work *Tar.* 125, 16.

འབྲོར་ byór-pa wealth, riches, goods, treasures, *byor-pa zád-mi-šes-pa dan ldán-pa* one possessing inexhaustible wealth, *bdé-ba dan byór-pa* joy and treasures *S.O.*; *byór-pa drug Pth.*, prob. six kinds of temporal goods; *rán-gi byór-pa lña* and *žan-gyi byor-pa-lña* five subjective and five objective goods, of a similar nature as those mentioned sub *dal-byor*, yet without any evident reason for being thus divided *Thgy.*; *byor-ldán* rich, mostly used as a noun personal.

འབྲོར་བ་, འབྲར་བ་ byór-ba, byár-ba I. intrs. of *sbyór-ba* 1. to stick to, adhere to *Med.*; **kyág-la jar soñ**, it is frozen fast *W.*; *byár-byed spyin* glue *Lex.*; *byor-smán* sticking-plaster *W.*; to infect, of diseases, *byor-nañ* an infectious disease *Cs.* also mentally: **lo* or *sém-la jar** it sticks fast, is remembered, borne in mind.

2. to be prepared, ready, at hand, ex-tant, *ša ma byór-nas* there being no meat prepared *Dzl.*; *phál-du byir-ba ma yin* that is not at once in readiness *Dzl.*; *či byór-ba des mčód-pa byéd-pa* to offer sacrifice of such things as are at hand *Dzl.*; *či-ste byór-bar mi gyir-na* but if he has not such a thing at his disposal *Sambh.* — 3. to agree, *mi-byór-ba ká-dig* some disagreements, contradictions *Tar.* — II. resp. to come, arrive, *W.*, *C.*; **kyi-kui ku dñn-du jar-gyu yin** I shall appear before your Honour *C.*; **nyir-du jar yon** I shall immediately attend *C.*

འབྲོལ་ byól-ba, pf. and imp. *byol*, fut. (and pres. in *C.*) *dbyol* to give or make way, to turn out of the way, to step aside, *γèig-gis γèig-la Dzl.*; *byól-te gro* in walking I make way (to people) *Dzl.*; *W.* with accus.: **rul, las, dig-pa jól-čè** to step out of the way of, to shun, a serpent, toil, sin. Sometimes *jól-ba*.

འབྲུག་ brá-go n. of a medicine *Med.*

འབྲང་ brañ v. *brañ* II.

འབྲང་ལྷས་ brañ-rygás *Mil.* sacrifice, offering of eatables.

འབྲང་བ་ brán-ba 1. pf. *brañs*, imp. *broñ*, to bear, bring forth, give birth; to litter, *brán-mo* an animal going with young, bearing *Cs.* — 2. also *brén-ba*, pf. *brañs*, imp. *breñs Mil.* (*broñ Sch?*) to follow, to walk at another's heels, with *pyir*, *pyi-bžin* (-du), *rjés-su*, *W.* **tiñ-la** with genit., to follow, pursue, hunt after, *dbyug-pas* with a stick *Pth.*; to pursue, in one's thoughts.

འབྲད་, འབྲེད་ brád-pa, drád-pa, pf. *brad*, imp. *brod* to scratch, to scrape, with the nails, claws etc.; to lacerate by scratching, *γdoñ Dzl.*; also to gnaw, nibble at.

འབྲབ་ bráb-pa, pf. *brab*, imp. *brob* 1. to catch suddenly, to snap away, snatch away, a fly with one's hand, the prey with a bound. — 2. to beat, to scourge, *kser-lcág-gis* with thorns *Thgy.* — 3. to throw out, to scatter, magical objects, such as grains of barley etc.

འབྲེ་བ་ *brál-ba*, pf. *bral*, imp. *brol*, intrs. of *prál-ba*, to be separated, parted from, deprived of, c. *dan*, e.g. from one's retinue, of the light of doctrine *Dzl.*; *brál-bar mi pód bú-mo kyod* thou, my daughter, from whom I am not able to part *Glr.*; *čün-nu-nas pa-má ynyis dan brál-te* from a child bereft of parents, an orphan from infancy *Pth.*; to lose, to be bereft, frq. used in reference to the death of near relations; *mdo-sdē dan lág-pa mi brál-žin* as the sacred writings never came out of his hands; *skóm-pa dan brál-bar gyir-to* he got rid of his thirst; *nad dan brál-bar gyir-to* he recovered from his illness, frq. (in such cases often confounded by the illiterate with *nád-las bsgral* etc.); more particularly: *srog dan* etc. to die, perish, frq.; *žig-čün brál-bar gyir-ba* to be dissolved, of the human body *Dzl.*; *dú-ba yód-na bral-bar on* what was solid, is dissolved in dust *Dzl.*; *bral(-bar) med (-pa)* inseparable, indissoluble, frq.

འབྲས་ *bras*, C. also *brás-mo*, resp. *bsaii-brás* (*Pur.* **bras**, *Ld.* **das**, *Lh.* **lai**, C. **dē**) 1. rice; *bras-dkár(-mo)* white rice, *bras-dmár* red rice (the inferior and cheaper sort); of the former there seem to be distinguished: *bo-tsa-li* (*Hd.* **basmati**), *rgyal-mo-ysán*, *ham-dzém*, *dzin-dzin* the second sort, acc. to Cs.; *brás-kyi srus* peeled rice *Sch.*; *bras-sá-lu* 'wild rice' *Sch.*; *bras-so-ba* *Sch.* and *Schr.*, rice not husked *brás-mo spos-šél* or *dkar-dzóm Ts.* maize.

Comp. *bras-čán* rice-wine, rice-beer. — *bras-čán* boiled rice. — *ša-brás* rice mixed with small pieces of meat. — *bras-čüg* rice-soup. — *bras-žin* rice-field. — *bras-zán* dish of rice. — *bras-yós* parched rice *Med.* — *bras-sil* C. boiled rice, got up with butter, sugar, apricots etc., *W.* **pu-lá*, *pó-lá**, *པོ་ལ་ལ་*. — 2. tumour, esp. larger swellings in the groin etc.

འབྲས་ལྗོངས་ *bras - ljón* (**dē - jón**) n. p., Sikim.

འབྲས་སྤངས་ *bras - spúns* n. p., monastery near Lhasa.

འབྲས་བུ་ *brás-bu* 1. fruit, e.g. *šin-gi Mil.*; *brás-bu ye-méd-kyi sa* a country

producing no fruit *Thgy.*; corn, grain, *brás-bu zór-bas bráa-ba Mil.*; *bras-nan* a failure of fruit. — 2. testicle *Wdi.* cf. *rlig-pa*; *mig-brás* apple of the eye. — 3. fig. effect, consequence, esp. as opp. to *rgyu*, hence *rgyu-brás* cause and effect, more esp. in moral philosophy = retribution, requital, recompense, reward, three grades being distinguished: 1. *rnám-par smin-pai brás-bu* full recompense, in the worst case by the punishments of hell; 2. *rgyu btún-pai brás-bu* by adversity during life; 3. *dbán-gi brás-bu* by unpleasant local circumstances, — so *Thgy.*; *rgyu-brás* and *brás-bu* also directly denote the doctrine of final retribution, *brás-bu mi bden* the doctrine of requital is not true *Thgy.*; further: *brás-bu* reward of ascetic exercises, the various grades of perfection, of which four are distinguished: a. *rgyün-du-žugs-pa* श्रोतापत्ति or as partic. *པྱན*, he who enters the stream (that takes from the external world to Nirwana); b. *lan-yčig-pyir-on-ba* स्रद्धागामिन्, he who returns once more (for the period of a human birth); c. *pyir-mi-on-ba* अनागामिन्, he who returns no more, being a candidate of Nirwana; d. *dgra-bčom-pa* अर्हन्त, the Arhat, the finished saint; v. *Köpp.* I, 398. *འབྲི་ཁང་* or *བྱང་* *bri - kün* or *-guñ* sect of Lamas and monastery in Tibet, *bri-kün-pa* member of that sect.

འབྲི་དྲ་ *bri-ta* a form of medicine, prob. a kind of extract *Med.*; *bri-ta-sa-dzin* medicinal herb, an emetic, *Med.*; in *Lh.* *Cuscuta*, which however does not agree with the descriptions.

འབྲི་བ་ *bri-ba*, I. pf. and imp. *bri*, intrs. of *pri-ba* to lessen, decrease, diminish, of water, frq. in conjunction with *ka*, at the surface, used with regard to size, number and intensity (synon. *grib-pa*). — II. pf. and imp. *bris* (*Glr.* also *bri*) 1. to draw, design, describe, *dkyil-čkor žig* to describe a circle or other figure; also to paint *Glr.* 2. to write, *yi-ge* letters, a letter (epistle); *yi-ger* 'uteris mandare', to record, to write down, something from hearing *Dzl.*; *bri-smayug* writing-reed, pen, pencil etc.

འབྲི་མོ་ *brī-mo*, བཟུ་རྒྱུ་, **tame female yak**; *rgod-bri* Pth., or *broñ-bri* Cs., wild female yak; *brī-zal* young female yak *Ld.-Glr.*, *brī-o* yak-milk; *brī-mar* yak-butter; *brī-mdzo* (W. **brim-dzo**) bastard of bull and yak.

འབྲི་མོ་ག་ *brī-móg* medicinal herb *Med.*

འབྲི་མོ་ *brīñ* middle, midst, mean, middling, moderate, *brīñ* *ñig* something moderate, of middling quality, = *tsád-ma* or *tig-tsád* W.; *brīñ-po* the middle one, of three sons *Dzl.* and elsewh.; between *stobs-dé* and *čün-nu* *Lt.*; *bzan nian* *brīñ* *γsum*; *rnal-byór* *brīñ-po* one that is moderately advanced in contemplation *Thgr.*; *zlá-ba* *brīñ-po* v. *zla-ba*; *brīñ-gis* middling, moderately, adv.

འབྲི་མོ་བ་ *brīñ-ba*, in *žabs-brīñ byéd-pa* for *brán-ba* *Mil.*

འབྲི་མོ་བ་ *brīd-pa* 1. also *drid-pa*, pf. *brīd*, to deceive, cheat, impose upon, *blo* *brīd-pa* id. *Glr.*; *brīd-de riód-pa-las* *Tar.*, as she wanted to seduce him deceitfully; *ka-miar-brīd* deceitfully, insidiously sweet, being followed by a nauseous, acrid or burning taste *Med.* — 2. *Cs.* = *pri-ba*.

འབྲི་མོ་པ་ *brīm-pa*, I. vb., pf. *brīm(s)* 1. to distribute, deal out, hand round, sweet-meats, flowers, poems *Dzl.*, *Tar.*; ... *la*, to ... — 2. *Ld.* to throw away, what is worthless, = **pán-čes**. — II. sbst. distributor, dispenser, waiter at table *Dzl.*; *brīm* (-*pa*)-*po*, id. *Cs.*

འབྲུ་ *bru* grain, corn, seed, frq.; grain of sand, *byé-ma* *bru rei stén-na* on every grain of sand *Glr.*; *bru tag-pa* to pound grains *Lex.* — 2. a single grain, piece, letter, *yi-ge* *bru yèig* a single letter; also without *yi-ge*: *bru drüg* the six letters = *yi-ge-drüg-pa*, v. *drug*. — 3. collectively, grain, corn, in gen. *brui kal* a load of grain *Dzl.*; *brū-sna mi* *kruñs* no kind of grain is growing *Glr.*; *bru gán-bu-čan* pulse, legume *S.g.*; *nor dan* *bru-rnams* *pel* money and corn multiply. — *bru-rdóg* grain of seed. — *brū-sna* v. above. — *bru-bán* granary. — *bru-bü* corn-worm, weevil *Cs.*

bru-már oil extracted from seeds; lamp-oil *Dzl.* — *brū-tson-pa* oil-merchant.

འབྲུ་མ་པ་ *bru-tán*, n. of a superior sort of tea.

འབྲུ་བ་, འབྲུ་བ་ *brū-ba*, *bru-ba*, pf. and imp *brus*, *drū-ba*, *drus* 1. to dig, *kün-bu*, *dur*, *don* (cf. *rkó-ba*). — 2. to chisel, carve, cut. — 3. *Sch.* to look through, *yig* a writing; to examine, *bru* grain; hence *mtsān bru-ba* to spy out, smell out, faults, stirring up brawls and quarrels by it, *Stg.* to irritate, vex, provoke, *mtsān brū-bai tsig* provoking words *Lex.*; *snyad*, *snyon* *brū-ba* to accuse *W.*

འབྲུ་མ་ *brū-ma* tumour, swelling, weal *Sch.*

འབྲུ་མ་ *bru-tsa* an angular kind of Tibetan current handwriting, v. *Csoma Gram.*

འབྲུ་ཤ་, འབྲུ་ཤ་ *bru-šál*, *bru-šá* v. *bru-šá*.

འབྲུག་ *brug* (Bal. **blug**) 1. thunder, *brug-skád*, *brug-sgrá* id.; *skad-čen* *brug* loud thunder; *brug bód-pa* *Cs.*, *grág-pa* *Dzl.*, *ldir-ba* *Lex.* and elsewh., thundering. — 2. dragon (to which thunder is ascribed *Sch.*); *gyu-brüg siñon-po* blue dragon *Glr*

འབྲུག་པ་ *brüg-pa* I. sbst. 1. sect of Lamas, clothed in red, *Schl. 73.*, established in the province of Bhotan, acc. to *Sch.* = *ža-dmār*, = *sá-skyā*. — 2. Bhotan. —

II. vb. for *brüb-pa* *Mil.* frq.

འབྲུང་པ་ *brūd-pa*, = *brū-ba*, also *drūd-pa*.

འབྲུབ་པ་ *brüb-pa* 1. gen. with *ču*, to cause to overflow, to gush, to spout forth to flow over, *Mil.*, *Tar.* and elsewh.; *ču-brub* *Lex.*, *brubs* *Sch.* water that has flown over (?). *brub-po* fluid, liquid; fluidity, a fluid, *Cs.* (?). — 2. *Cs.* to deal out. — 3. *Sch.* to shut up, wrap up.

འབྲུམ་པ་ *brīm-pa* 1. *Cs.* grain, minute particle, *brum-rdog*, *bru-rdóg* a single grain, = *bru*; fruit, *rgun-brīm* grape; *se-brīm* hip (fruit of wild brier) *Sik.* — 2. pustule, pock, gen. *brīm-bu*; *brum-nad* small-pox; *brum-nág* black or deadly small-pox; *brum-dkár* white small-pox; *brum-krá* coloured small-pox *Med.*, *brum-*

འབྲུམ་ལྷ་མོ་ *brum-lha-mo*

འབྲོང་ *broñ*

pa and *brum-pa nág-po* as name of a disease of the groin, prob. bubo *Med.* — *brum-rjes* pock-mark. — *brim-po* a large grain *Cs.*; *brim-bu* a small grain; pock, pustule, v. above.

འབྲུམ་ལྷ་མོ་ *brum-lha-mo* *Sch.* a tutelardess of little children, worshipped by the Shamans.

འབྲེབ་ *bré-ba*, pf. and imp. *bres* to draw over or before, to spread, to stretch, a net *Glr.*, a curtain *Glr.*, a canopy, awning *Lex.*; to wrap a thing up in a cloth, in order to carry it, as books, a corpse *Thgy.*

འབྲེག་པ་ *brég-pa*, pf. *breg(s)*, imp. *brog(s)*, also *drég-pa* to cut off, *šin-ta-lai lo-ma bregs-pa* a plantain branch cut off, as representing a being irremediably cut off from its former state of existence *Mil.*; to mow *Sch.*; of parts of the body: *ske* to cut off a person's neck *Thgr.*, *pó-mtsán* the membrum virile *Schr.*, *rtai sùg-pa* the foot of a horse, prob. only the tendon of it, as much as to lame, to disable *Glr.*; also to sever with a saw; most frq. in reference to the hair, to cut off, to shave, with the scissors or a razor, *skra dan ká-spu* frq.; *brég-mkan* barber, hair-cutter *Dzl.*; *breg-spyád* a sharp small knife *Sch.*

འབྲེང་པ་ *brén-pa* *Cs.*, *brén-ba* strap, rope, *ko-brén* leather strap; *ša-brén* *Mil.*; *brén-tag* *Cs.* cane-ribbon, made of buck-leather; leading-rope, guide-line. — *brén-bu* *Cs.* cobbler's strap.

འབྲེང་བ་ *brén-ba* frq. for *brán-ba*.

འབྲེབ་ *brél* sbst. v. *brél-ba* II.

འབྲེབ་པ་ *brél-pa* connection, conjunction, yet only in certain applications: 1. connection between cause and effect, used also at once for effect, consequence, efficacy, *smón-lam-gyi brél-pa* the efficacy of prayer *Mil.* frq.; *jog-pa* to apply, make use of it *Mil.* — 2. the vascular and nervous system conjunctively, the two systems in their totality, ni f., *Med.* — 3. genitive case, the sixth case of Tibetan Grammarians, *brél-pai sgra*, the termination of it, *kyi*. — 4. a small quantity, a little, a bit, *zás-kyi brél-*

pa zig dgos I ask for a little bit to eat *Mil.* frq.; *čos(-kyi) brél(-pa) tób-pa* to snatch up a little bit of religion *Mil.*

འབྲེབ་བ་ *brél-ba* I. vb., intrs. of *sbrél-ba*,

1. to hang together, to cohere, to be connected, *rtsa dan rus-pa tsam brél-ba* connected only by veins and bones, nothing but skin and bone *Dzl.*; *od-zér-gyi drá-bas brél-te* covered with a continuous net of rays *Glr.*; gen. with *dan*, *bod dan rgyai brél-tsul* the connection with, or the intercourse between Tibet and China *Glr.*; *de dan brél-bai las* the functions connected with, and peculiar to (a certain organ) *Lt.*; *brél-mtsams* 1. joint, or rivet of pincers etc. *S.g.* 2. boundary, *W.* — 2. to come together, to meet, to join, *brél-ytam* gossipings in meeting on the road *Mil.* — 3. to meet sexually, to cohabit, *de dan lus brél-ba* to cohabit with (him or her) *Glr.*; (*lhan-du*) *brél-ba-la(s) bu skyes* they having cohabited, a child was born *Glr.* — II. sbst. *brél-ba* or *brél* union, communication, connection, *bod dan brél byun* the union with Tibet took place *Glr.*; *rgya bod ynyis brél čád* the union ceases *Glr.*; **nor-dél čó-čé, nor-dél-la čá-čé** *W.*, to form a mercantile connection, to enter into commercial intercourse. — *las-brél* = *las-pro* q.v. — *ynyis-brél, ysum-brél* a double, triple consonant, e.g. *sk, skr.*

འབྲོག་ *brog* solitude, wilderness, uncultivated land, esp. summer-pasture for cattle in the mountains; thus *brog-skyon-ba* *Ld.-Glr.*, *Schl.* 15, 6 might imply: to attend to a mountain dairy; *gám-brog* a near, *rgyán-brog* a remote summer-pasture; *brog-kyi* *Cs.* a large shaggy shepherd's dog; *bróg-dgon*, *bróg-ston*, *bróg-sa* = *brog*. *bróg-ynas* 1. pasture-land 2. people occupying it. — *bróg-pa*, *bróg-mi* id.; more particularly, inhabitants of the steppe, nomadic Tibetans *Sch.*, *bróg-mo* wife, *brog-prug* child of such a nomad. — *brog-žad* *Sch.* rude, rough, boorish, *brog-žad stón-pa* to be rude etc.

འབྲོང་ *broñ* 1. (चमर) = *gyag-rgod*, wild yak *Glr.*; *byán-kai broñ*, the yak of

Jang-thang; གྲུབ་ཀྱི་ cow, གྲུབ་པྱུག་ calf, གྲུབ་ཀོ་ skin, leather, གྲུབ་ཤ་ flesh, གྲུབ་རུ་ or ར་ Glr. horns of the wild yak. — 2. v. གྲུབ་པ་.

འབྲེས་ གྲུབ་ noun personal; གྲུབ་སྲོང་ a celebrated Lama and scholar in the 11th. century.

འབྲེས་པ་ གྲུབ་-pa, pf. and imp. གྲུབ་, to flee, to run away (W. *šor-čē*), གྲུབ་ཤི་ gáb-pa to flee and hide one's self Dzl.; ཡི་ གྲུབ་-so (the army) took to flight Glr.; གྲུབ་པ་ཡི་ ynas Dzl., གྲུབ་ཤ་ Glr. place of refuge; fig. ཡི་ ཀུན་ཏུ་ གྲུབ་ his eyes are sunk, hollow S.g. — གྲུབ་ཤ་ a large dorsal muscle Med. — ཡི་ཡི་འབྲེས་པ་ = ཡི་ཡི་འབྲེས་པ་(?) Dzl. 372, 9.

འབྲེས་ གྲུབ་ v. dba.

འབྲེས་ གྲུབ་ 1. Sch. a large species of eagles. — 2. W. crutch, = ཡི་ཀ་. — 3. = གྲུབ་. — 4. great(?) v. ཀ་-གྲུབ་; གྲུབ་སྒྲུབ་ a strong voice Sch.; cf. གྲུབ་-གྲུབ་. — 5. quite, wholly, entirely(?) གྲུབ་ཡོད་པ་, གྲུབ་ཏུ་ཤི་ གྲུབ་པ་ Mil. to cut off entirely, to extirpate; *ཆག་ལྟ་ གྲུབ་-ལྟ་* resolute C.

འབྲེས་ལྟ་ གྲུབ་-skyógs Sch. residue, residuum, dregs, husks etc.

འབྲེས་པ་ གྲུབ་-pa 1. vb., imp. གྲུབ་, to set on, incite, Tar., C., e.g. ཀྱི་; to excite, instigate, animate, Cs.; གྲུབ་ཀ་ S.g. an inciting talk(?). — 2. adj. undulating, undulatory Sch.

འབྲེས་ལྟ་ གྲུབ་-rbód, thick, dense, close, strong, great Cs., skra གྲུབ་-གྲུབ་ Lex.

འབྲེས་ གྲུབ་, 1. Med., Sch.: a kind of dropsy, skya-rbáb Sch., also ཤ་-གྲུབ་ Lt. id.(?) — 2. the rolling down, also གྲུབ་, e.g. གྲུབ་ལྟ་ loose stones rolling down, a frequent annoyance in high mountains Pth., གྲུབ་ཤི་ after the rolling of detritus had ceased Mil.; *གྲུབ་ ཡོད་ གྲུབ་* a piece of rock rolling down hit him W.; གྲུབ་ གྲུབ་-ba Lex. to roll down, trs.; གྲུབ་-pa id. intrs.; ཡི་-ལ་ གྲུབ་-tu šor it rolled down and away Mil.

འབྲེས་ གྲུབ་ Sch. 'the fur of the stone-fox'.

འབྲེས་ གྲུབ་ Sch. milt of fish.

འབྲེས་ གྲུབ་ v. གྲུབ་-pa.

འབྲེས་ གྲུབ་ 1. wen, goitre. — 2. knots, excrescences on trees, on account of their speckled appearance often worked into drinking-bowls; གྲུབ་-ཤ་ Med., prob. a kind of salt, used as a curative of goitre.

འབྲེས་ གྲུབ་ bubbles(?), *ཅུ་ གྲུབ་ གྲུབ་-ཅེ་* to strike the water, so as to make it splash and foam W.

འབྲེས་, གྲུབ་ གྲུབ་-ba, གྲུབ་-ba bubble, foam, froth, slaver; ཅུ་-ལུ་ Lex.; གྲུབ་-ཅུ་ གྲུབ་ producing little froth Lt.; གྲུབ་-ba གྲུབ་-ba to scum or skim off Cs.; གྲུབ་ ཅུ་-ཡི་ གྲུབ་-ba གྲུབ་-dra a friend is like water-bubbles.

འབྲེས་ གྲུབ་ v. spa.

འབྲེས་ གྲུབ་-nág Sch. a mean house, hovel, hut.

འབྲེས་ གྲུབ་ 1. vb. fut. of གྲུབ་-pa q.v. — 2. sbst. privy parts, pudenda Stg.

འབྲེས་ གྲུབ་-pa, pf. གྲུབ་, imp. གྲུབ་ (cf. གྲུབ་-pa), to soil, stain, defile, pollute, dri-mas Lex. — 2. to mingle, intermix, Lex.

འབྲེས་ གྲུབ་-ba v. གྲུབ་-ba.

འབྲེས་ གྲུབ་-ma malt from which beer has been brewed, v. ཅུ་; གྲུབ་-skóm id. dried, གྲུབ་-ཡི་ id. reduced to flour (of an inferior quality) Cs.; གྲུབ་-ཤ་ Ts. = གྲུབ་-ma; གྲུབ་-ཅུ་ barm prepared from it W.

འབྲེས་ གྲུབ་ dung of larger animals, rtai གྲུབ་ Glr. (*stal-bán(s)* Ld.), གྲུབ་-ཤ་, གྲུབ་-པོ་-ཅེ་ གྲུབ་ Cs.; གྲུབ་-ལུ་ id., used for manure; གྲུབ་-skám id. dried for fuel.

འབྲེས་ གྲུབ་-ཅུ་ C., *གྲུབ་-ཤ་* W. a certain number or quantity of trading-articles, e.g. of paper, a quire of 10—100 sheets, a bundle of matches etc.

འབྲེས་ གྲུབ་-pa, pf. གྲུབ་, imp. གྲུབ་, to put or place together, to collect, to gather, ཡོད་ གྲུབ་-tu Lex.; གྲུབ་-ཤ་-ma གྲུབ་-pa གྲུབ་-dra like reeds laid together Wdn.

འབྲེས་ གྲུབ་-ba, v. གྲུབ་-ba.

འབྲེས་ གྲུབ་-mo v. གྲུབ་-mo.

མལ་ *sbal* (perh. the same as the following *sbal-pa*), *lág-pai* the soft muscles of the inner hand, cf. also *pyag-sbál*; the soft part of the paw of animals.

མལ་པ་ and བ *sbál-pa* and *-ba* frog (rather scarce in Tibet), one *Lex.*

ཁར་ཀྲཏ, crab, crawfish(?); *sbál-pa dkár-po* *Stg.* stated to be a large species of frog; *nágs-sbal* *Lt.* prob. tree-frog; *rús-sbal* tortoise; *sbal-čün* or *-lön* *Pth.* 1. a young frog, tadpole *Cs.* 2. vulg. (from ignorance) lizard; *sbal-rgyáb* *S.g.* tortoise-shell.

མལ་མིག་ *sbal-mig* bud, eye, gem, sprout, shoot, ཅོན་ comes forth, ཇེ་ opens *Stg.*

མེད་པ་ *sbéd-pa* *Ts.* for *sbúd-pa* bellows, instrument for blowing.

མུ་ག་ *sbu-gu* hollow, cavity, in the stem of a plant or a grass-blade *Mil.*

མུ་བ་ *sbu-ba* v. *lbu-ba*.

མུ་ལ་ཁ་ *sbu-la-ka* *Ts.* = *bka-blon-sram* sable, *mustela zibellina*.

མུ་ལྷན་ *sbu-lhán* *Ts.* (**bu-hlén**) plane, tool used in joinery.

མུ་ཆོལ་, མུ་ཆལ་, *sbug-čöl*, *sbub-čál* *Cs.*, **bog* - *čöl* (?) *Ld.-Glr.*; **sbug-žál*, *sbum-žöl* * *W.* large brass cymbal; **dün-čé*, *páb-čé* * *W.* to play the cymbals.

མུག་པ་ *sbug-pa* = *bugs-pa*, to perforate, to pierce.

མུག་(མུག་)པོ་ *sbug-(sbug)-po* *Cs.* hollow.

མུག་(ས་) *sbug(s)*, more frq. *sbubs*, hollow, cavity, excavation, interior space, *kün-bui* *Lex.* tubular cavity, in bones etc. *S.g.*; subterranean passage, conduit, sewer *C.*; *sbubs-su* *jüg-pa*, *sbubs-nas* *tón-pa* to put into an underground hole or recess, to come forth from it *Glr.*, *Mil.*; *sbug-tu* nor *sbá-ba* to hide money in such a place *Lex.*; hiding-place, hidden recess, = *sañ-sen*; hole for inserting the handle of some instrument *Sch.*; *šáns kyi sbubs ynyis* hollow, expanded nostrils *Cs.*; *sbubs-bjár* *Med.* disease of the penis, prob. stoppage of its orifice by gonorrhoea, cf. *mje*.

མུག་ས་ནག་ *sbugs-hág* (**bu-hág**) 1. the panting of a dog *Sik.* — 2. bassoon with a large and nearly globular bell-mouth *W.* —

མུད་པ་ *sbúd-pa* 1. vb. to light, kindle, set on fire, seldom, *Lex.*: *mé-čas sbúd-pa* q.v. — sbst. bellows, usually consisting of two skin-bags, the orifices of which are opened and shut by the hands, and which are then squeezed together, so that the compressed air passing through a tube is driven into the fire; *sbúd-pa* *búd-pa* *Cs.* or *rgyán-ba* *Sch.* to blow or work the bellows; *sbud-rgyál* = *sbúd-pa*.

མུན་པ་ *sbün-pa* v. *spün-pa*.

མུན་གཏེར་ *sbun-yter* *Pth.* a small building in the style of a monument, in which sacred writings are deposited.

མུར་ *sbur* ant *Cs.*, prob. identical with the following (cf. *gróg-sbur*).

མུར་པ་ *sbür-pa* beetle, *ču-sbur* *S.g.*; *sbur-čén*, *-čün*, *-dmár*, *-mgyógs* *Cs.*, denoting various kinds of beetles.

མུར་མ་ *sbür-ma*, = *sbün-pa*, chaff, husks etc.; *rlün-gis sbür-ma bús-pa ltar* *Dzl.*, *sóg-sbur* *čus pyén-ba ltar* *Pth.* like chaff scattered by the wind, carried along by the water; *sbu-lén* or *-lön* amber *Wts.*

མེག་ *sbé-ga* *Lex.* w.e.

མེབ་པ་ *sbé-ba* *Sch.* to scuffle, wrestle.

མེག་པ་ *sbég-pa* lean, lank, thin *S.g.*

མེད་པ་ *sbéd-pa*, pf. *sbas*, fut. and common secondary form *sba*, imp. *sbos*, *W.* **sbá-čé**, pf. *sbas*, to hide, conceal, *γter* a treasure, *mdzód-du* in a store-house; *má-mo sbéd-pai püg* cavern in which a Mamo is concealed *Mil.*; *dpün-gi tsogs tsál-du* to conceal troops in a wood *Dzl.*; *yter-du* to deposit as a treasure *Glr.*; *sai-óg-tu* in the ground *Dzl.*; also as much as to inter, to bury *Dzl.*; **sbás-te* or *bé-te bor-čé* * *W.* = *sbéd-pa*; **sbás-te* secretly, clandestinely, by stealth *W.*; *mi sdig-can-la lus sba pyir* in order to hide our form before sinful men, in order not to be recognized by them *Mil.*;

to hide from, to guard, secure, protect from, *srün-zin sbá-ba* id.; to keep, preserve, *sba-sri-med-par* (to bestow) freely, amply, without restriction.

སྒྲུབ་ sbéd-ma a veiled woman; name of a wife of Buddha Cs.

སྒྲུབ་ sbo Sch. the upper part of the belly; *sbo-tsil* bacon C.; *sbo-rkin-pa* pickpocket C.

སྒྲུབ་ sbó-ba pf. *sboš* = *bo-ba* 2, to swell(up), to distend, *ltó-ba sboš* Lt. the belly is swollen, turgid; *sbó-krog-pa* Sch. 'to wheeze from inflation'(?).

སྒྲུབ་(ས)་པ་ sbóg(s)-pa v. *sbág-pa*; *ran-gi bú-tsai tsig-sbóg* Mil., seems to imply a man that is receiving abusive language from his own sons(?).

སྒྲུབ་ sbón-ba, pf. *sbanš*, fut. *sban* to steep in water, to soak, to drench; **bán-te bor** W. soak it in water!

སྒྲུབ་ sbód-pa tassel, tuft.

སྒྲུབ་ sbóm-pa, more frq. *sbóm-po* thick, *pra-ba-las zlog sbóm-po* Zam. the contrary to *pra-ba* is *sbóm-po*; *sbo-m-prá dan rin-tün mnyam* of equal length and thickness Dzl.; stout; coarse, clumsy, heavy, also applied to sins; *sbóm-ma* a stout woman Cs.; sbst. thickness, stoutness, heaviness.

སྒྲུབ་ sbór-ba, pf., fut. and secondary form *sbar*, trs. of *bár-ba*, to light, kindle, inflame.

སྒྲུབ་ sbór-lo Anemone polyantha Lk.

སྒྲུབ་ sbyán-ba v. *sbyón-ba*.

སྒྲུབ་ sbyár-ba v. *sbyór-ba*.

སྒྲུབ་ sbyár-pa Wdn., n. of a tree, prob. = *dbyár-pa*.

སྒྲུབ་ sbyig-pa, *sbyig-mo* Lex. w.e.

སྒྲུབ་ sbyin-pa, I. vb., pf. and imp. *byin*, 1. to give, to bestow (in B. a common word, in W. almost unknown; yet v. *smín-pa* II.), without any ceremonial difference between high and low; to hand, deliver; to give up, deliver over; to give back, give for a present; to offer, proffer, hold out, *rin-la byin-no* he offered as an equivalent Pth.;

ma byin-par mi lén-pa v. *dgé-ba*. — 2. to add, to sum up Wdk. —

II. sbst. gift, present, alms; the expression *sbyin-pa ysum* comprises: *zan-zin-gi* the bestowing of goods, *mi-jigs-pai* the affording of protection, and *čós-kyi sbyin-pa*, the giving of moral instruction Cs., *sbyin-ytón* distribution of gifts, *sbyin-ytón čen-po byed-pa* Dzl. — *sbyin-bdag* dispenser of gifts, more especially in the first beginnings of Buddhism a layman manifesting his piety by making presents to the priesthood, v. *Köpp*. I, 487, and in almost all legends; also the reverse, *len-pa* the receiver of gifts, *Dulva* v. *Feer* Introd. p. 71. — *sbyin-sreg*, *होम*, burnt-offering, v. *Was*. (194), *Schl*. 251 sqq.

སྒྲུབ་ sbyu, sometimes for *sgyu* Sch.

སྒྲུབ་ sbyón-ba, pf. *sbyanš*, fut. *sbyan* མཉམ 1. to clean, remove by cleaning, clear away, as *dág-pa*, esp. *sdig-pa* Tar., *sgrib(-pa)* Thgy.; less frq. in a physical sense, e.g. removing phlegm by vomiting *Med.*, *čüru-sbyónš* diarrhoea *Lex.*; to cleanse, *sbyón-byed* 1. cleansing, purifying, *ran sbyón-byed-kyi šes-rab* Mil. the knowledge how a man may be purified by his own doings. 2. *Med.*: purging medicine. — 2. to remove, take away, in a general sense Cs.; to subtract, *de-rnams tig-mtsams sbyan-ste* Wdk., 60 being subtracted, cf. *pri-ba*; to cease, of diseases *Med.* — 3. to exercise, to train, *blo* one's mind Cs., *ka* one's mouth, hence *ka-sbyán* eloquence *Mil.* (having reference also to *ka-γčän* q.v.); *šnon yón-tan sbyánš-pa sön-bai mtus* by dint of formerly cultivated abilities *Glr.*; *tugs yónš-su sbyánš-pai skyés-bu* Mil. a saint of a thoroughly cultivated (or purified) mind; to exercise, to practise, *da-rün sbyan dgos* that must be practised still better; to study, *sde-snod-la* the holy scriptures *Mil.*, and with accus. *γžün-lugs* Tar. 14, 9 (where *byan* stands); *rtsis-la sbyán-ba* to learn mathematics *Pth.*; to practise, to perform; to recite, to repeat, formulas, *šsar-sbyán byéd-pa* Mil., **kor jan čó-čé** W.; to accustom, familiarize, **mi dan*

*jañ-kan** accustomed to man, tame, also without **mi dan** W.; **jañ-kyád** custom, use, habit W. — 4. to accumulate(?) Cs. — 5. to conjure to the spot, to call by magic(?) Tar. 76, 15 Schf.

མཐོང་བ་ *sbyór-ba* I. vb., pf. and fut. *sbyar*, W. **žár-čē**, trs. of *byór-ba*, 1. to affix, attach, fasten, stick, a writing, a plaster W.: **žar gyab-čē**; to apply *lê-rtse dkán-la* Gram.; fig. *bló-la*, *séms-la* to impress; **kár-ya dan** to solder W.; **zer gyáb-la žor** nail it fast! W.; **me-skám žar tsar** the trigger is drawn W.; to put on, a plaster, v. above, an arrow on the bow-string; to subjoin, take up, resume, a subject in a treatise Thgy., Tar. 127, 14; to put together, to join, unite, *rús-pa čág-pa* Med., *dbán-po rnyis* v. sub II.; to compile, compose, a book; *ka* 1. to close, shut, one's mouth, = *táms-pa* Pth. 2. to kiss C.; to insert, to dispose in proper classes or divisions Gram., *byá-bai sgra ma sbyar yañ* also without the word *bya* being added; *bdé-ba-la*, *byañ-čub-la* Mil., like *gód-pa* 3; to join, connect, combine, words, letters; *tsig de don dan sbyár-tsana* if these sentences are joined with their significations, i.e. if their explanation is given Mil.; *rtsis-su* to count together, to sum up Dzl.; *sbyór-la*, gen. written *žor-la*, joined, connected, combined, **tsig nyi sum žor-la yon** two or three words are found joined to one another; this word is frq. used to express simultaneousness of action, where in English expressions as 'along with', 'together with', 'at the same time' etc. are used: *žór-la góro-ba* to go along with (another person) Mil.; *žór-la kur-kyer* take this also along with it! **ko čá-te žor dan kal soñ** W. as he was going, we sent it along with him; *žor-la gyel soñ* it fell at the same time (by coming in contact with some other falling body); **žór-la kyér-wa** to take hold of and take away at the same time; *kó-la žor póg-pa* he was also (simultaneously) affected by (the loss); **žór-la zér-kan žig** or even **tsig-gi žor** a mere expletive, without any appreciable meaning C.; *bdag sdiq-sgrib čes-pai žór-la* (the ca-

lamity has befallen the others too), owing to their connection with such a great sinner as I am Mil.nt. — 2. to prepare, procure, to get ready, *yo-byád* the appurtenances Dzl., *fsó-ba* victuals Dzl.; *rta dan sbyár-bai šin-rta* a carriage ready to start Stg. (or acc. to no. 1, a carriage attached to the horses); to mix, *ču dan* with water Dzl. and elsewh.; *žán-du* to prepare, to turn one thing into another, to change, transform Thgy.; frq. to prepare one's own mind, to compose one's self, *dád-pa-la sbyór-bar gyis* make up your mind to believe Mil. — to join, fit together, adjust, make agree, esp. one's course of action; to conform one's self to, with *dan*, *kó-moi yid dan sbyor čig* accommodate yourself to my wishes Dzl.; *krim* *dan sbyár-ro* Dzl. then we must conform to the law; most frq.: ... *dan sbyár-nas* or *-te* corresponding, agreeable to, according to, *krim*s according to the law, to usage etc. Dzl.; *bú-moi yid* according to the wish of the daughter Dzl.; also to compare Tar. 89, 16, Thgy.; *žan-rgyúd-la sbyór-ba* seems to imply: to gain knowledge by observing others, opp. to *rañ-rgyúd-la brtág-pa*, to ascertain by one's own immediate judgment.

— 4. to compose poetry, ... *kyis sbyár-bao* = *sdeb-pa* 5 — II. sbst. 1. adjunction, conjunction, union, *dbán-po rnyis-kyi sbyór-ba byéd-pa*, 'membrorum amborum conjunctionem efficere' Wdn.; hence coition, cohabitation, *bud-méd-la sbyór-babyéd-pa* to effectuate it with a woman Pth.; *sgra-sbyor-ba* a joining or combination of sounds (letters), orthography(?) Zam. — 2. a mingling, a mixture, e.g. of medicines, also *sbyar-tábs* Med.; *sbyor-sde-bži* the four departments of pharmacy Glr. (apparently the title of a book); preparation = *šón-gro* Schl. 240, also mental preparation, esp. the preparation of the mind for prayer, and the arrangement of it, meditation preparatory to it (nif.) cf. *mśams sbyár-ba*. — 3. syllogism Was. (278). — 4. comparison, agreement, harmony, *ytám-gyi* the harmony of history Schf.

མ་ *sbra* 1. W. **(s)bra**, C. **da** felt-tent, *sbra-gür* id.; *sbra-tág* ropes, *sbra-šin*

frame-work, *sbrá-pa* inmate, of such a tent.
2. v. sub *γtsañ*.

སྒྲུག་པ་ *sbrág-pa*, pf. *sbrags*, C. **dág-pa**,
W. **rág-čé** to lay, to put, a thing
over or by the side of another, *pyogs-γčig-*
tu Lex.; gen. used only in the gerund: **tša*
*dor rág-né** together with salt and spices
W.; **ná-ža dan rág-te mi dug** he does
not belong to us W., or in compounds: *nyi-*
rág double-barreled gun (one barrel beside
the other), W. **ran-bár dug-rág** six-barreled
pistol, revolver W., *bse-sgo bdun-sbrag Pth.*,
sevenfold skin-door, used as a target for
shooting at.

སྒྲུག་མ་ *sbrág-ma* hay-fork, Cs.

སྒྲུན་བྱ་ *sbrán-bu* C. **dán-bu**, W. **rán-nu*,
*ra-un** fly, and similar insects without
a sting; *sbrán-ma* 1. id. 2. C. bee, *sbrán-*
mai tšogs swarm of bees. — *sbrán-rtsi* W.
rán-si honey; **rán-si rán-nu** W. bee. —
sbrán-čan mead or something similar. —
sbran-tšai and *sbran-dón* Cs. cells in a
honey-comb, the honey-comb itself. —
sbran-büg bee-hive Sch. — *sbran-byi* marten
Sch. — *sbran-yáb* flap, fly-brush Cs.

སྒྲུད་པ་ *sbrád-pa* = *brád-pa* to scratch Sch.

སྒྲུན་པ་ *sbrán-pa* = *sbrón-pa*.

སྒྲུབ་བྱ་ *sbrám-bu* unwrought gold Cs.

སྒྲུད་པ་ *sbrid-pa* 1. to sneeze Med.; *sbrid-pa*
byun I am seized with a sneezing
Med. — 2. to become numb, torpid, **kán-*
*pe nya did son** my foot is asleep W. —
3. Dzl. ཅུལ་, 5 Sch. to flutter before one's
eyes (?).

སྒྲུད་པ་ *sbrüd-pa*, pf. and imp. *sbrus*, fut. and
sec. form *sbru*, W. **rú-čé** to stir with
one's hand, *zan Lex.*; to knead (Cs.) is *rzi-*
ba which is not identical with *sbrüd-pa*,
at least not in W.

སྒྲུབ་པ་ *sbrüm-pa* pregnant, big with young;
mi dan srog-čags sbrum-ma-rnams
Dzl. women with child and beasts with
young; *sbrüm-par gyür-ba* to conceive, to
become pregnant, frq.; *sbrüm-par tsór-nas*
feeling pregnant Pth.; *prü-gu sbrum byin-*

bas having conceived, being with child
Pth.

སྒྲུབ་ *sbrul*, Pur. *sbrul*, Lh. **rül**, C. **dul**
1. serpent, snake; *sbrul* and *sbrül-mo*
also mythical demoniac beings; *sbrul ydüg-*
pa or *dug-sbrul* venomous serpent; *sbrul*
kas sdigs-po Sch. serpent-tamer; *sbrül-gyi*
snyin-po v. *tsán-dan*. — *sbrül-mgo* 1. a
serpent's head. 2. v. *an-ke*. — *sbrul-sgón*
a serpent's egg. — **dul-nyá** eel or some
other esculent snake-like fish C. — *sbrul-*
düg venom of serpents. — *sbrul-mig* 1. a
snake's eye. 2. n. of a certain vein Med. —
sbrul-tsil snake's grease Med. — *sbrul-žags* v.
žags. — *sbrul-ló* serpent-year, *sbrül-lo-pa*
one born in such a year v. *lo*. — *sbrul-*
šun slough, skin of a snake. — 2. symb.
num.: 8, = *klu*.

སྒྲུ(ད)་ *sbré(d)* Lex. n. of an animal; Sch.:
stone-fox.

སྒྲུཾ་, རེཾ་, རེ་བ་ *sbré-bo*, *ré-bo*, *ré-ba* a
coarse material manu-
factured of yak's hair for tent-coverings.

སྒྲུད་པ་ *sbrén-ba*, pf. *sbréns*, Cs.: to play an
instrument; acc. to Dzl. ཅུལ་, 16, to
jerk, a chord, a bow-string.

སྒྲུད་མ་པ་ *sbrébs-pa* Cs.: resp. for *ltógs-pa*
hungry.

སྒྲུཾ་བ་ *sbrél-ba*, W. **rél-čé(s)** to stitch to-
gether, paper; to stitch to, to sew on;
to fasten on, a package on a horse; *lčags-*
sgróg lág-pa sbrél-nas having one's hands
shackled together; *bar zám-gyis sbrél* the
chasm is overarched by a bridge Glr.; (iron
chains) *sén-ge dan* fastened to (stone) lions;
in a gen. sense: to connect, to join, *γnyis-*
sbrél, *γsum-sbrél* two or three consonants
joined together, cf. *min-γzi*.

སྒྲུཾ་བ་ *sbrés-pa* Cs. frozen, stiff, hard.

སྒྲུན་པ་ *sbrón-pa*, pf. and fut. *sbran* 1. to call to
the spot, *rá-mda*, grogs for assistance
Lex.; to send for, the minister Glr. — 2.
to call to *Thgy.*; to give information, notice,
intelligence, *rgyál-po-la rmi-lam-du* to warn
the king by a dream Dzl.; *mi žig sbrán-*
du btán-nas Dzl. to dispatch a man in order
to convey intelligence. — 3. to sprinkle, to
stain, to pollute, *fig-les* Sch.

མ

མ ma 1. the letter **m**. — 2. numerical figure: 16.

མ ma I. sbst. 1. **mother**, col. *ā-ma*, resp. *yum*; *mai rum* womb, matrix; *rán-gi ma yèig-pai srin-mo* full sister by the same mother, whilst *mas dbén-pai srin-mo* denotes half-sister, step-sister, by another mother. — 2. frq. used metonymically, e.g. **capital**, v. below; **ma tsam yod** W., what is the amount of the sum advanced? **original text**, **copy to write after**, **pattern** v. below; **a letter written above** another. — **Comp.**: *ma-kál* amount in bushels of grain lent out. — *ma-kú* mother and uncle, v. *ká-bo*. — *ma-rgyüd* Sch. 1. **original**, **primary cause**. 2. **line of descent** by the mother's side, when however it should be spelt *brgyüd*. — *má-ču* the first infusion of malt or stronger beer, v. *čan*. — *ma-čün* Cs.: 'a mother's younger sister', perh. more correctly: a father's second wife, as to rank; *ma-čen* 1. Cs.: 'a mother's elder sister', or a father's principal wife. 2. v. the respective article. — *ma-pár* capital and interest W. — *ma-bu* mother and son; capital and interest; original and copy; *ma-bu mtün-pa bri-ba* to copy accurately Schr.; a letter written above and below another letter; principal and cross beam etc. — *má-mo* v. that article. — *ma-tsáb* foster-mother Sch. — *ma-yzi* v. sub II. — *ma-yyár* step-mother Cs. — *ma-ró* a mother's corpse Pth.

II. a root signifying **below**, opp. to *ya*: *má-gi* the lower one, e.g. *ču-bo* Mil.; *má-gi-na* below, at the bottom, *má-gi-nas* from below, out of the valley, in *Sik.*: from, out of, the Indian plain (v. *mta*); *má-mçu* lower lip. — *má-tém* sill, threshold. — *má-tog* v. *tog* I, 2. — *má-rdo* = *rmán-rdo*. — *ma-rábs* mean descent, people of low extraction Dzl. — *ma-ri* Sch. downward(?) — *ma-ré* = *ma-tém*, v. *re*.

III. negative adv. **not**, however only in some cases: a. in the simplest form of prohibition, where in the Tibetan language inst. of the imperative the root of the present with *ma* is used: *ma gro* do not go, *ma byed* do not do (it). With the form of the future *mi* is placed: *rjód-par mi byao* it shall not, should not be pronounced *Dom.*; *mi de dgrar mi bsan* they should not make the man their enemy *S.g.* — b. with the preterite: *ma son* he did not go, *ma byas* he did not do (it). — c. with the present tense also in conjunction with the words *yin*, *lags*, *mčis*, *red.* — d. without any evident reason, and perh. not always correctly, with many substantives and adjectives that are formed of infinitives or participles, and are conveying a negative sense: *ma-rig-pa* a not knowing, ignorance; *ma-rin-ba* v. *run-ba* (v. *mi*).

IV. In the col. language of *Lh.* *ma* is used as an **interrogative**, when a question is returned by a question: **kyód-di mìn či zer** what is your name? **mìn ma?** my name?

V. Affix, so-called article, frq. denoting the fem. of the masc. in *pa*, if *mo* is not used inst. of it; gen. put to the names of inanimate things, utensils etc., as also to compound adjectives: *zans ru - bži - ma* a four-handled kettle (cf. *bu lo-nyis-pa* a boy two years old, sub *pa*).

VI. *mai nyin* two days before yesterday C., = *siñon-ma žag* W.

མ mā W. always with a marked accent and a long vowel, prob. abbrev. of *mañs* **very**, before adjectives and adverbs, **mā mán-po** very much, **mā gyál-la** very good.

མ་ཀར་ ma-kár (Hind. مکار impostor) W. **deceit**, **imposition**, **intrigue**, **ma-kár čò-te zer** he speaks hypocritically, with some secret design; *ma-kar-dan*, **hypocritical**, **fawning**.

མ་ཀ་ར་ *ma-ka-ra* *Ssk.* sea-monster.

མ་ཁ་ *ma-ká* 1. *Lt.* = *mfsan-dbye*. — 2. *Mecca* *Stg.*

མ་ཁ་ལ་ *ma-kál* v. *ma* I.

མ་མཁན་ *ma-mkán* v. *ma-rgán*.

མ་གལ་ *ma-gál* *Wdn.*, *W.* poplar-tree.

མ་གྱི་ *má-gi* v. *ma* II.

མ་གད་ *ma-rgád*, **mar-gád** *Glr.*, from *मरकत*, emerald.

མ་གན་ *ma-rgán* *W.* **mar-gán** 1. *matron*, *grandam*. 2. *C.* also **ma-kén** *cook*; *quarter-master*.

མ་ཁེན་ *ma-čén* 1. v. *ma* I. — 2. *head-cook*.

མ་རི་མུ་རི་མ་ལ་འཇུ་ *ma-tri-mu-tri-sa-la-dzu* is said to be a form of prayer of the Bonpos, as the Ommanipadmehūm is of the Buddhists; *Desg.* p. 242 has: *ma tchri mou me sa le gou*.

མ་དང་ (?) *ma-dán* *Ld.* a place on the roof of a house cleared for spreading grain there.

མ་གདན་ *ma-ydán*, *W.* **mag-dán**, *C.* **ma-dén** *ground*, *basis*, *foundation*; also for *ma-ydán-gyi ri-mo* *ground-plan*.

མ་རུ་, མ་རུ་ (?) *ma-rdú*, **ma-dú* *W.* *thorn*, *prickle*, *má-rdu-čan* *thorny*, *prickly*.

མ་རོ་ *má-rdo*, **mar-do** *W.* prob. a careless pronunciation of *rmán-rdo*.

མ་ནིང་ *ma-nín* 1. *without sexual distinction* *Med.* and *Gram.* — 2. *impotent*, *unable to beget* *S.g.* — 3. *barren*, *childless* *Wdn.* (explained by *bu-tsa-méd-pa*). — 4. *Cs.*: also *hermaphrodite*, *Wdn.* however denotes this explicitly by *mfsan-ynyis-pa*.

མ་ནུ་ *ma-nu* *Med.*? *Cs.*: = *मनु, मनस्*, *yid*; as *syb. num.*: 14.

མ་ནུ་པ་ཏ་ *ma-nu-pa-tra* a medicine *Wdn.*; in *Lh.* *Bryonia dioeca*.

མ་ཤི་ *má-ni* (*Ssk.* *precious stone*) 1. *abbrev.* of *Ommanipadmehūm*; **má-ni tán-čé** *W.* 1. to *mutter prayers*. 2. to *purr like a cat*. Hence 2. *praying-cylinder*, *prop.* *ma-ni-čos-*

Kór Schl. 230. — 3. *consecrated stone-heaps* or *stone-walls* (*Mongul Obo*) *Schl.* 196; *mani bka-būm* *title of a book*; as to its contents v. *Schl.* 84.

མ་པར་ *ma-pán* *Mil.*, *ma-pám* *Cs.* = *ma-drós-pa*, v. *drós-pa*.

མ་ས་ *má-ma* *children's nurse* *Dzl.*, *Glr.*, *Cs.*: *nú-ma snín-pai* *wet-nurse*, *dri-ma ppyi-bai* *nurse for cleaning*, *pán-du kúr-bai* *for carrying*, *rtséd-grogs-kyi* *for playing*.

མ་མུན་ *ma-mún* *Ld.* *col.* for *na-bún*, *fog*.

མ་མོ་ *má-mo* 1. *Sch.* *grandmother*. — 2. *Sch.* *ewe*, *sheep that has lambed*. — 3. *Mil.* and *elsewh.* *frq.*, a kind of *wicked demons*.

མ་ཞི་ *ma-žì* *Lt.* *medicinal plant* (?).

མ་ཞུ་ *má-žú* v. *žú-ba*.

མ་གཞི་ *má-yžì*, *W.* **máb-žì** 1. *ground-work*, *basis*, *elementary principle*, *component part*; *prime colour*; *principal thing*, *main point*. — 2. *Sch.* *originally* (?).

མ་ཡ་ *mā-yā* *Ssk.* = *Tib.* *sgyu-prul-ma* འཇུ་འཇུ་ 'delusion', n. of the mother of Buddha Śākyamuni.

མ་གཡོག་ *ma-gyóg* = *ཅའ་ཡོག་* *kitchen-boy*, *scullion* *W.*

མ་རི་, མ་རེ་ *ma-ri*, *ma-ré* v. *ma* II.

མ་རུ་ *má-ru* n. of a castle, *perh.* = *rmé-ru*.

མ་རུ་ཅེ་ *ma-ru-rtsé* 1. n. of a medicine *Med.* — 2. n. of a country *Pth.*

མ་ལ་ *ma-la* *Sch.* *excellent! capital!* — In *Feer Introd.* p. 69 it was explained by our Lama as = 'é-ma *ah, well!* Also *Feer* has: *Eh bien!*

མ་ལ་ཁན་ *má-la-Kan* *Ld.* *snake-charmer*, *conjuror*.

མ་ལ་ཡ་ *má-la-ya* the western Ghauts famous for sandal-wood; the tracts along their foot, *Malayalim*, *Malabar*.

མ་ལ་ལ་ཅེ་ *ma-la-la-tsé* *Ld.* *small lizard*.

མ་ལག་ *má-lag* *Ld.* *somerset*; **má-lag lóg-čé** to perform a somerset, to play the tricks of a mountebank; to roll on the ground with legs turned up, of horses etc.

མ་ལམ་ *má-lam* high-road, broad passage *W.*

མ་ཤ་ *má-ša* 1. *Ssk.* མཤམ་ *pea*, *Phaseolus* *radiatus*, = *mon-srân* or *greu Wdn.* — 2. *W.* the contrary of *ya-ša*, **contempt, scorn, disregard.** — 3. *W.* trigger of a musket.

མ་ཤ་ཀ་ *ma-ša-ka* *Ssk.* མཤམ་ཀ་, *Cs.*: a small gold weight and coin in ancient India.

མ་ཤི་ཀ་ *ma-ši-ka* name formed from the Hebrew ܡܫܝܚ, for **Christ**, the Greek word not being adapted to the Tib. language *Chr. Prot.*

མ་ཤྲ་ *ma-hā* *Ssk.* **great**, used in names and titles: *ma-hā-kā-la* and *de-ba* = Siva *Glr.*; *ma-hā-tsi-na*, *ma-hā-tsin* the modern name of China, formerly *ryga-nág*; *ma-hā-tsi-nai skad* the Chinese language *Wdk.*; *ma-hā-rā-dzā* the great king, title of some princes, particularly that of Kashmere.

མ་ཤེ་ *ma-he*, *Ssk.* མཤེ་, **buffalo** *Glr.*, *ma-he-mo* female of it.

མག་པ་ *mag-pa* 1. **son-in-law** *Dzl.*, *mag-skud* son-in-law and father-in-law *Dom.* 2. **bridegroom** *col.*

མག་མལ་ *mag-mal*, *Ar.* مخمل, **velvet** *W.*

མང་ *man* 1. *C.* *col.* for *mi on*, *mi dug* (?); so also in some passages of the *Ma.* — 2. *v.* *mán-po*.

མང་ག་ལམ་ *man-ga-lam* *Ssk.* = *bkra-šis*.

མང་པོ་ *mán-po* 1. **much, many**, *mi mán-po* (*rnam*) **many people**, also (like *oi πολλοί*) **most people, the gross or bulk of the people**, for which *W.* **mán - čé**, e.g. **mán-čé zer dug** most people say, or, mostly it is said etc.; *kor mán-po* (*rnam*) the numerous retinue *Dzl.*; *mán-por* *adverb* **mostly** (not *frq.*) *Zam.*; *ču mán-nyin ltos* look after the height of the water, whether there is much or little of it; *γ'cig bsgyúr-ba-la mán-nyun med* if you multiply by 1, you will get neither more nor less *Wdk.* — 2. **very, very much**, with verbs, chiefly *col.*, *mañ-po jigs* I am very much afraid.

Comp. and deriv. *man-bkúr* = *mán-pos* *bkúr-ba v. bkúr-ba* I. and II. — *man-gé-*

mo long ago, long since (?) *Cs.* — **man-ña** *W.* *col.* for *mán-por*, *mán-ba(r)*; **zag dan zag mán-ña mán-ña tán-čé** to give a little more every day. — *mán-čé v.* above. — *mán-ja* a liberal distribution of tea *Ld.-Glr. Schl.* fol. 27, a, and p. 72. *mán-du* is not only the termiu. case, but also a compound of *man* and the synon. *du*, being used exactly like *mán-po*, both in the nomin. and accus. case, *γdams-nág mán-du bstán-pas brás-bu bzi tób-pa mán-du byun* as he gave manifold instructions, many became obtainers of the four fruits *Tar.* 14, 3.

མང་བ་ *mán-ba* I. *vb.* *pf.* *mañs*, **to be much**, *di mán-nam de man* is this much or that? i.e. which is more, this or that? *Dzl.*; *dgra mán-s-pas* as the enemies had become very numerous *Dzl.*; *smán-dpyád mán-s-pas pán-rgyu med* by making much of medical treatment he will not grow well *Mil.*; *ma mán čig* be it not much, let it not grow too much *Mil.* and elsewh.; *mán-s-kyis dōgs - pa* fearing lest it should grow too much *Wdn.* — II. *adj.* 1. *mán-po*. — 2. **having much**, *bu man-bar gyúr-ba* to get many children, *bu-mán-s* rich in children *Pth.* — *mán-s-tsig* a sign of the plural number, e.g. *dag Gram.* — III. also *subst.* **plenty.** *མང་ཡུལ་* *mán-yul*, a province of Tibet bordering on Nepal, in which *skyid-grón* is situated, *v.* *skyid*.

མན་ཇི་ར་ *man-dzi-ra* *S.g.* a mineral medicine; perh. *man-dza-ri* *Ssk.* **pearl.**

མན་ལ་ *manḍal* *Ssk.*, *prop. Tib. dkyil - kor* jewels, viands etc. presented as offerings, and arranged in a circle *Glr.* and elsewhere, cf. *tsogs*.

མན་ *mad* 1. = *nad* (?) *lus mad - méd - čin* *Sambh.* — 2. sometimes for *smad*.

མན་པ་ *mád-pa* **true**, *kyed mad γsun-žin* as you speak what is true *Mil.*; *ma nyés-pai bden-tsig mád-po smras kyan* although he solemnly declared not to have committed it *Pth.*

མན་ *man* I. *subst.*, also *mán-na*, *má-na* *Hind.* a 'man' or Indian hundredweight, equal to about 80 pounds, anglicized **maund.** — II. *W.* for *ma yin* (*B. min*) 1, it is not;

i man this it is not; **mán-na** is it not so? isn't it? is it? In conjunction with a negative it is col. almost the only word for **only, but** etc.: **de mán-na mi yon*, *de mán-na med** only this one is to be met with, besides this there are none; **la-dág-gi lug čün-se mán-na mi yon** there are only small sheep in Ladak; **dün-la mán-na mi tón-kan** he who sees only what is close before him, a short-sighted person; **dé-bu lo gyad tin-la mán-na mi yon** fruit will appear only after a space of eight years; **dí-rin mán-na ma tón** I have seen (him, it) only to-day, i.e. to-day for the first time cf. *min*. — 2. **no**. — III. = *ma* II., *man-yán* **below** and **above** *Cs.*; *man-čád*, *-čád*, *-čód* 1. **adv.** and **postp.** c. accus., **below, downward, on the lower side of, as far as, lté-ba man-čád ču nán-du nub** *Glr.*, he was immersed in the water below his navel, i.e. up to his navel; inst. of *man-čád* also merely *man*: *pūs-mo goñ man* *Mil.*, lit below the parts over the knee i.e. higher than the knee; *de man-čód*, below that *Glr.*; in reference to time, **from**, *do-nub man čad* from this evening *Mil.*; *de man-čád* **since, from that time forward** *Mil.*; *rmañ btiñ-ba man rab-yñás mdzád-pa yán-la* from the foundation up to the consecration *Glr.*; **even to** (the last man), (all) **except** or **save** (one), also **mán-pa*, *mán-pe*, *mán-kan*, *man-na** *W.* (*B. min-pa*). — 2. **subst.** **lower part** of a country, **lowland**, thus in *Lh.* as a proper name.

མནང་བ་ *man-nag*, *Ssk.* འཕྲིན་པ་, **advice, direction, information**, *stón-pa* to give, *man-nag* (-gi) -*rgyüd* v. *rgyüd* 2; in later writings and in the mind of the common people, it coincides with *snags*, in as much as the esoteric doctrines of mysticism, i.e. magic art, are concerned, which are communicated in no other way than by word of mouth; cf. *ka-rgyan*.

མན་ཅན་, མན་, མོན་, བ་, ལྷ་བ་ *man - čad*, *čad*, *čod*, *pa*, *lhag*, v. *man* II. and III.

མན་ད་ར་བ་ *man-da-ra-ba*, མན་ད་ར་བ་, a tree in paradise *Stg.*

མན་(ན་)ལྷ་(ན་) *man(-na)-mün(-ne)* *Ld.*, turbid, muddy, dingy, dim, dull, dusky, as to water, flames of light etc.

མན་ཅི་ *mán-tsi* *Sch.* a kind of silk-cloth.

མན་ཇི་ *man-dzi* 1. *Sch.* 'a small square table', acc. to others a tripod with long curved feet, for sacrificial purposes. — 2. *W.* *bed* *Hindi* मञ्च.

མན་ཤེལ་ *man-šel* crystal, glass *Pth.*

མར་ *mar* I. **subst.**, resp. *γsol-már* 1. **butter** *Thgy*, *C.*, *W.* — 2. **col.** also **oil**. — **Comp.** *skya-már*, *Ld. kág-la mar* fresh, not melted butter; *ba - már* cow-butter; *bru-már* yak-butter; *bru-már* oil from oleaginous seeds, rape-seed oil etc. *Dzl.* and elsewhere; *rtsi-már* oil from the stones of apricots etc.; *mdzo-már* butter from the bastard-cow; *čün-már* melted butter, *ghi* (*Hind.*), the usual form of butter in India and frq. also in Tibet, highly esteemed both as food and as medicine; **žym-már-pa** *C.* lamp; *mar-dkár* *Med.* = *skya-már*. — *már-ku* melted, liquid butter. — *mar-nyin* old, rancid butter, recommended by physicians for diseases of the mind, fainting-fits, wounds. — **mar-nág** *W.* oil, **nyuñ-dkar-mar-nág** rape-seed oil. — **mar-blug** *W.* a small urn-shaped vessel for butter or oil. — *mar-mé* lamp, at present only for holy uses, thus: **mar - mé ghyen - tsén** holy, heavenward burning lamp *C.* (formerly any lamp *Dzl. UṢ*, 11; *Glr.*); *mar me mdzád* Buddha *Di-pankara*, v. *Dzl. XXXVII*; — *mar-žogs* *Mil.* a part cut off, one half of a *mar-ril*, i.e. a globular lump of fresh butter, about one pound in weight, not unfrequently offered to travellers as a gift of courtesy. — *mar-γsár* fresh butter *Lt.* — II. **termin.** of *ma* I., to or 'into' the mother; *mar-gyur gró-ba* regarded as a mother, a creature loved like a mother, *Mil.*; v. *ma* II. down, downward, *már-la* id., *B.* and *C.*; v. *rbab* and *grib-pa*; *mar-nio* v. *nio* 5.

མར་ཀ་ལ་བ་ *mar-ka-la-ga* (?) a fine ochreous earth, found e.g. on the Baralasa pass between *Lh.* and *Ld.*, used

as ground-colour in staining houses with *dkár-rtsi* *Ld.*

མར་རྒྱན་ *mar-rgán* v. *ma-rgán*.

མར་རྩོ་ *mar-nó* v. *nó* 5.

མར་རྩོན་ *mar-dón* perh. *dmár-dón*.

མར་བྱ་ *már-pa*, n. of a holy Lama, teacher of Milaraspa, by whom he was highly respected.

མར་བ་ *mar-ba* provinc. for *dmár-ba* *Sch.*

མར་ཡུལ་ *már-yul* *Ma.*, n. p. = *la-dwags* *Ladak*.

མལ་ *mal*, the place where a thing is, its **site, situation**, **mál-du* *žág-pa** *C.* **bór-ðe** *W.*, to put a thing in its own place; also where a thing has been, its **trace, vestige**, *šin-rtai* *rut*, wheel-mark, track; *mal* *γḗg-tu* *mi* *dug-pa* prob. to be unstable, changeable, fickle, restless; more esp. place of rest, **couch, bed**, *mál-gyi* *og-tu* under the bed *Glr.*; *dgoñs-mal* resp. for night-quarters *Dzl.* ༡༩, 3 (so acc. to the xylographic copy; *Sch.* having the less appropriate *dgoñs-lam*); **mál dug-ðe** *W.* to live in a strange place, *ἐπιδημειν*; *mal* *bdé-ba* *Sch.* a quiet sleep, *nai lus sems mál-du bde* I now may safely lie down, fig. for: the danger is now over *Glr.* — *mal-kri* bed-frame, bed-stead. — *mal-gós* *Cs.*, *mal-čá* *Lex.*, **mal-čé** *C.*, **stán** *C.*, *W.* *Dzl.* bed-ding, bed-clothes. — *mal-ldan* *Sch.* 'cradle', rather improb., perh. hammock. — *mal-yól* bed-curtain. — *mál-sa*, resp. *yzims-mál* couch, bed.

མལ་ལ་ལྷུལ་ལེ་ *mal-la-mül-le* *Ld.* lukewarm, tepid.

མལ་ལེ་ཀ་ *mal-li-ka* *Ssk.*, properly name of a flower, *Jasminum Champaca*, used as an epithet in pompous titles of books.

མས་ *mas* 1. instrum. case of *ma* mother. — 2. v. *ma* II, the lower part, gen. however with terminative meaning, **downward, towards the lower parts**, *mas btán-ba* *Med.* to move downward, to purge; **backward, last** *Sch.*; used also as a sbst.: *más-kyi* the last,

e.g. *yi-ge* final letter *Cs.*; *más-la* downward, below *Sch.*, *más-nas* from below *Sch.*; cf. the contrary *yás*.

མི་ *mi*, I. num. figure: 46. — II. sbst. **man**, *mi* *ysod-pa* to kill men, to murder, *mi-méd ri-kród* uninhabited, desolate mountains *Mil.*; *mi-rnams ná-re* people said *Mil.*; *mi-la ma lab* tell no body else of it *Mil.*; *rán-gis bságs-pa mi-yis spyod* what we gathered ourselves, is enjoyed by others *Mil.*; *mi-nor ran slón-ba* to gather by begging what belongs to others *Mil.*; *mi bú-mo* 1. daughters of men, opp. to *lhai bú-mo* e.g. witches appear in the shape of daughters of men *Mil.* 2. daughters of others, opp. to *rán-gi bú-mo* *Mil.*, cf. also *mi-bu* further on; pleon. before a pers. pron. of the first person: *mi-ná*, *mi-bdág* I, *Mil.* (cf. *po*), and with certain sbst.: *ytsó-bo mi drug* (we) six lords *Glr.*; plur. also *mi-tsó* *Sch.*

Comp. *mi-ka*, (idle) talk of the people, common talk, *yül-sdei nán-nas mi-ka* *sdud* in the whole neighbourhood one is an object of gossip, nif.; defaming talk; imprecating speech, with or without *nán-pa*, *mi-ká zug* or *pog* (damnation) lights on (me, him) *Dom.* — *mi-kyim* 1. **human dwelling, house**, (the Chinese capital contained) *mi-kyim büm-tso* 100 000 houses *Glr.* 2. *Ld.-Glr.* *Schl.* 20. b. and *Glr.* 94, 7 it seems to imply **the people of a household, domestics**, the same as *kyim-ghi mi*. — *mi-grén* v. *grén-ba*. — *mi-rgód* v. *rgód-pa* II. — *mi-brgyud* v. *brgyud*. — *mi-rjé* sovereign, king, *mi-rjé mdzad-pa* to be king, to reign *Glr.* — *mi-nyid* *Cs.* 'humanity, honesty'; *mi-nyid-can* 'humane, honest' (?) — *mi-brdag* 1. = *mi-rjé*. 2. symb. num.: 16. — *mi-mda* (vulgo *min-da*) *Mil.* and *C.*, *W.*: men, persons preceded by a numeral, e.g. six men, six women (prop. a line or row of people). — *mi-sdé* v. *sde*. *Sch.* has also: *lha-sdé* *mi-sdé* princes and nations. — *mi-sná* 1. **race of men, class of people** (seldom). 2. **messenger, delegate**, not frq met with in books, yet not unknown in *C.* and *W.*, and used esp. of messengers with an errand or

charge given them in words; in our translations introduced for **apostle**, *pó-nya* having been adopted for 'angel'. — *mi-dpón* prefect *Glr.*, *C.* — *mi(i)-bu* 1. **a child of man, a mortal**, po., *Mil.*, cf. *mii bú-mo* above. 2. **son of man**, when Christ speaks of himself as such, otherwise *mii sras Chr. Prot.* — *mi-bo* Cs., rarely for *mì*. — *mi-dban*, prince, potentate. — *mi-ma-yin(-pa)* མཐུག་པོ་ one that is not a human being, *mì dan mi-ma-yin-pa tams-èd* all human and not human (adversaries) *Dom.*, esp. ghosts, demons, *dur-kród-kyi mi-ma-yin-pa-rnams* the ghosts of a grave-yard (not the souls of the dead); *mká-la rgyü-bai mi-ma-yin* the ghosts that walk in the air *Mil.*; *dkár-pyogs-kyi mi-ma yin-rnams* good genii *Mil.*; *mi-ma-yin-gyi* ཇོ་ཤྲུལ་ apparitions of ghosts *Mil.* — *mi-mo* **woman**, yet only in contraposition to *thá-mo* and other not human female beings *Mil.* and elsewh. — *mi(i)-yul* human world, lower world, earth, opp. to regions of the gods or of infernal beings *Glr.*, *Pth.* — *mi-rabs* mankind. — *mi-riqs* v. *rigs*. — *Mi-la-rás-pa*, often only *Mi-la*, name of a Buddhist ascetic, of the 11 century (*Wdk.*), who between the periods of his meditations itinerating in the southern part of Middle Tibet as a mendicant friar, instructed the people by his improvisations delivered in poetry and song, brought the indifferent to his faith, refuted and converted the heretics, wrought manifold miracles (*rdzu-ṣprúl*), and whose legends, written not without wit and poetical merit, are still at the present day the most popular and widely circulated book in Tibet. — *mi-lág* servant, **mi-lág-tu ḡó-wa** to do servant's work, to perform drudgery *W.* — *mi-lús* 1. the human body. 2. v. *lis-pa*. — *mi-ser* 1. **subject, servant, menial, drudge**. 2. **robber, thief, sharper**. — 3. v. below.

III. negative adv.: **not**, in all such cases where *ma* (q.v.) is not used. With simple verbs the place of the negation is always immediately before them, in compound forms gen. before the last of the component parts, e.g. *byñ-bar mi gyir-ro*, unless logically

it belongs to the first, in which case often *ma* inst. of *mi* is employed. This rule, however, is not always strictly observed, so *Glr.* 70: *de dan nám-du yañ mi brál-bar gyis śig*, and immediately after: *skad yèig kyañ ma brál-bar gyis śig* do never part with it

མི་ལྷ་, མི་ལྷ་ *mi-nyág, me-nyág*, and བྱ་རྒྱ་ *Tanggud*, names of two provinces closely connected with each other, situated in the north-eastern part of Tibet and forming in ancient times a separate kingdom *Glr.* མི་མ་ *mi-ma Sch.* **tears**.

མི་སེར་ *mi-sér* 1. n.p., formed after مصر, *mi-sér yul* Egypt, *mi-sér-pa* Egyptian, *Chr. Prot.* — 2. v. *mi*.

མི་འཇམ་ཅི་ *miam-či, Ssk.* किवर, fabulous beings of Indian origin, nearly related to the *dri-za*, and belonging to the retinue of Kuvera; fem *miam-či-mo*.

མིུ་ *miu* 1. **a little man, dwarf**, also *miu-tün* *Wdn.*; *mig-gi miu* v. *mig*. — 2. perh. applicable also to **puppet, doll**.

མིག་ *mig*, resp. 1. **eye**. — 2. **eye of a needle; hole** in a hatchet or hammer, to insert the handle — 3. symb. num.: 2. — *mig-gi gans Sch.*, the white of the eye; *mig-gi rgyál-mo* or *miu*, 'the queen or the little man in the eye': 1. **pupil**. 2. **iris** *Stg.*; *mig-gi snág-tsa* or *-mtso* Cs., vulgo *mig-gi nág-po* id.; *mig-gi mé-tog Sch.* the luminous point of the eye: *mig nyáms-pa* Cs. weak eyes; *mig ltá-ba* to see with the eyes, to look up, to look round *Glr.*; *mig dzim-pa* to shut the eyes, *byéd-pa* to open the eyes, v. *byéd-pa* 1; *dón-pa*, *byin-pa* to cut or tear out the eyes, to squeeze them out by a particular instrument, as a torture or punishment *C.*; *mig bčar-ba* *Lex.*, acc. to *Sch.* id.; *mdóns-pa*, *mdóns-par gyür-ba* to get blind or blinded, to be deprived of sight *Dzl.*; *mig kyid-pa Sch.*, to distort or roll the eyes; *mig skú-ba Dom.* (*bskú-ba?*) n. of a certain magic trick; *mig śid-pa* inflammation of the eyes through cold, snow-blindness *C.* (perh. *fyid-pa*); **mig zug son**

it has struck my eyes, I should like to have it *C.*, *W.*; **mig log ltá-ce** to eye one obliquely, with envy or jealousy *W.* —

Comp. *mig-kyóg* squinting *Sch.* — *mig-rkyén Mil.*, is said to be the same as *mig-ltós*. — **mig-skyór** *W.* eye-ball. — *mig-skyág* the impurities in the eyes *Cs.* — *mig-kún* eye-hole, socket *Sch.* — *mig-krul Mil.* v. *mig-ṣprul*. — *mig-grog*s one's sweet-heart *Cs.* — *mig-gram* edge of the eye *Sch.* — *mig-rgyañ* 1. v. *rgyañ-ma*. 2. far-sightedness, *mig-rgyañ-can* one that is far-sighted, *mig-rgyañ-tün* short-sighted *Bhar.* *mig-sgyu* mirage, looming, Fata Morgana, *sós-kai tñn-la mig-sgyu gyü-ba bžin Thgr.* like the mirage on a plain in the hot season. — *mig-sgyur-ma* = *mká-gro-ma Mil.* — *mig-can* 1. having eyes. 2. having seeds or grains, fructified, of ears of corn *W.* — *mig-cér* v. *ce-re*. — *mig-lèbs* eye-lid *Med.* — *mig-ču* 1. tears *W.* 2. hydrophthalmia *Med.* 3. *mig-ču dzág-pa* blear-eyes *Schr.* — *mig-brnyás Kyér-ba Mil.* c. dat., to slight, to treat contemptuously. — *mig-rtül* dim, dull eyes *Sch.* — *mig-lta* (resp. *zál-lta*, *zál-ta*) *byéd-pa* to inspect, superintend (**mig-ta-kan** overseer of workmen); to keep, to guard; to care for, to minister, to serve. — *mig-ltág Sch.* = *mig-skyág* (?) — *mig-ltós* 1. eye-sight, look, mien *Cs.* 2. *C. W.* learning by observation and close ocular attention, **gár-ža-pe hin-dui mig-tós kur*, or *Kyon*, or *lob dug** *W.* the people of Lahoul copy the Hindoos; **mig-tós nán-pa kur*, or *lob son** *W.* he has imitated what is not good. — **mig-tó-la pém-pa*, or *nó-pa** *C.* to derive profit or harm from observing and imitating others (?) **mig-tó-la pém-pe ṭim** deterring punishment. — **mig-tág tón-wa** a kind of torture in *C.*, little hooks, connected by strings, being fastened in the lower eye-lids as well as in the chest, by which means the former are constantly drawn down and prevented from closing. — *mig-tün* short-sightedness *Cs.*, *mig-tün-čan* short-sighted. — **mig-da** snow-spectacles, shades formed of a texture of horse-hair. — **mig-dól** *C.* = *ynyid-rdól*. — *mig-*

ldán = *mig-can po.* needle. — *mig-nád*, disease of the eye. — *mig-po* = *mig Cs.*, *mig-po-čé* a large eye *Cs.* — **mig-pág** *C.*, *W.* eye-lid. — *mig-sprin* 'a white spot in the eye' *Sch.*; acc. to *Lt.* it seems to be the white of the eye, sclerotica, in *C.* the cataract is called so. — *mig-pór Cs.* = *mig-kún*. — *mig-krul Mil.* optical deception, *mig-krul-mkan* a showman *Cs.* — *mig-bu* 'Augenklappe' *Sch.* (?) — *mig-búr* goggle-eyes. — *mig-bras* apple of the eye, eye-ball, **mig-dás lóg-če*, or *mig-kór lóg-če** *W.* to roll the eyes; *bdág-gi mig-gi bras ltar yčes-na yañ* although she is as dear to me as the apple of my eye. — *mig-mán(s)* chess-board, game at tables, *mig-mán rtsé-ba Dzl.* to play at chess, *mig-man-ris-su bris-pa Glr.* chequered, painted or in-laid work after the pattern of a chess-board. — *mig-méd* eyeless, blind. — *mig-dmár* 1. red eye, as a symptom of disease *Lt.* 2. the planet Mars. — *mig-smán* eye-medicine. — *mig-rtsa* 1. prob. Vena facialis externa *Med.* 2. the blood-vessels of the sclerotica, *mig-rtsa krugs-pa* the blood-vessels irritated, reddened *Med.* — **mig-sál** *W.* sharp-sightedness, **mig-sál-kan** sharp-sighted, **mig-sal-nyám** the contrary. — *mig-rtseg* the wrinkles of the eye-lid *Cs.* — *mig-tsil*, 1. fat in the eye *Mil.* 2. the white in the eye *Cs.* — **mig-tsig(-če)** *W.* inflammation of the eye, **ká-mig-tsig** caused by snow, **dúd-mig-tsig** caused by smoke. — *mig-zi* mist before the eyes *Sch.* — *mig-zür* corner of the eye *Sch.* — *mig-yzugs* *S.g.* optical perception, a picture of objects being formed on the retina by reflected rays of light (merely guessed by Tibetan science, not ascertained by observation and research). **mig-yán(s)** *C.*, *W.* liberal, bountiful. — *mig-yór*, 1. *Sch.* = *mig-rtül*. 2. = *mig-sgyi Thgr.* — *mig-rig-rig Mil.* timidly, anxiously looking to and fro, hither and thither. — *mig-rin-can* = *mig-rgyáñ-can Cs.* — *mig-ris* artificial eye-brows *Cs.* — *mig-rüs* eye-bone *Cs.* — *mig-slob*s the act of accustoming the eyes to . . ., *mig-slobs nán-pa skye Mil.* you habituate yourself to a faulty look, i. e.

downward, to what is earthly. — *mig-sóg* W. eye-lash. — mig-sér 1. jaundice, also *gya-nág mig - sér* W. 2. envy, jealousy, mig-sér-can envious, jealous. — mig-hu-ré v. hu-re.

མིང་ min, resp. mtsan, name, kyód-kyi min òi yin Mil. or *çi zer* W. what is your name? dei min yan med Glr. such a thing is or was not known at all, such a thing does not exist; min-tsam-gyi dge-slón Dzl. priest only by name; W.: *min-gi nán-na* id.; C. also: *tál-gyi min tsám-le me* this tax exists only nominally; **appellation, designation, word**, tén - pai min a word for drawing (pulling) Gram.; min - gi mdzod **dictionary**; *kyod - su min dan* or *su min-ni nán-na* or *su min nén-te* or *su min-la tén - te ça dug* W. in whose name or business, upon whose order are you going? *çi min dan* W. for what cause, in behalf of what affair? min-nas rjód-pa, or smó-ba Dzl. and elsewh., to call by name, also to call upon the name of, hence . . . kyi min-nas brjód-de in the name of; min dōgs-pa to name v. min 2; dños-min v. dños; btāgs-min a name given (e.g. a Christian name) Cs., rjes-grúb-kyi min a surname Cs., rus-min a family name Cs.

Comp. min-rkyán a single syllable or name Cs., cf. min-sbyár. — min-grōgs one's name-sake Cs. — min-sgrá a mere name, word, or sound (philosophical term.) Was. — min-nán a bad name, infamy Cs. — min-can having a name, dpal-byór min-can one of the name of Paljor. — min-ton v. tón-pa. — min-mtá final letter Cs. — min-sbyár compound name. — min-méd 1. nameless. 2. the fourth finger. — min-tsig word, appellation. — min-yzi the first letter of the root of a word, in contradistinction to the second, the third, and the prefix-letters, min-yzi rkyán-pa a single initial, e. g. ཀ, including ཀྱ, ཀྲ, ཀླ, Zam.; ymyis-sbrél, ysum-sbrél a double, triple, letter, like ཀྱ, ཀྲ, Cs.(?) — min-bzán good reputation Cs.

མིང་པོ་ min - po brother in relation to his sister, min-srin brother and sister;

de na dan min-srin-du byao Dzl. her and myself I shall make to be sister and brother, i.e. I shall raise her to be my sister.

མིན་ mid a large fish Cs.; mid-mid id.

མིན་པ་ mid-pa 1. sbst. gullet, oesophagus Mil. and elsewh.; mid-skrán a tumour of it, incident to horses Sch. — 2. vb. to swallow, to gulp down, frq.

མིན་ min, W. *man*, 1. for ma yin (he, she, it) is not, sa-min-fsil-min Mil. they are neither 'flesh nor fat'. — 2. abbrev. for min-pa and min-par v. below; btañ-min for *btañ yin-nam ma yin* W. will it be given or not? min-pa and ma yin-pa to be not; often as a participle supplying the place of a prep. or adv. (for min-par), **excepted, except, besides**, de ma yin-pai šin Stg. the other trees except this one; klu ma yin-pa yžan mi tub Dzl. except he that is a Lu cannot . . .; sañs-rgyās min-pa sus kyañ mi šes Mil. besides Buddha no one knows of it, no one knows it except Buddha; ñas yug yèig min-pa mi bsdad Mil. I have been sitting down only this moment; ro zér-ba min-pa skyab-pai min mi yon-ba dug Mil. one can only say 'corpse', and the appellation 'skyab-pa' is not admissible; de min besides, otherwise, else, apart from, **setting aside** Mil.; even: de-min-rnams Glr. those that are not doing so. Cf. man.

མིན་པ་ min-da v. mi-mda, sub mi compounds.

མིན་ mim, the Hind. mēm, **Madam**, mim sá-heb the mistress or lady of the house.

མིར་ mir termin., མིས་ mis instrum. case of mi.

མུ mu 1. num. fig.: 76. — 2. sbst. **border, boundary, limit, edge, end**, zñ - mu - la yñás-pai lha deity residing on the landmark; mü-la skye (the plant) grows on the edges of fields Wñ.; mta méd-ñin mu med Stg. there is neither limit nor end; mu bzì = mta bzì Mil, S.g. seems to be used in a philosophical sense for 'perfect limitedness'; mu-kyud **circumference, compass**, the hoops of a cask Sch., the rim of a wheel Stg.; nu-kyud-dzin n.p., the least of the

seven mountains surrounding the Sumeru. *mū-stegs-pa*, also *mū-stegs-čan Ssk.* तीर्थिक (overlooking the word *stegs*) it is gen. explained in an intellectual sense, so by Cunningham: adherents of the doctrine of finite existence (Bhilsa Topes), *Cs.*: the doctrine of perpetual duration or of perpetual annihilation(?); but should not rather *mū-stegs* be the same as *bāb-stegs* (v. *bāb-pa*), being a literal translation of तीर्थ, and therefore prop. a Brabmanic ascetic (v. *Ssk.* dict.), in Buddhist literature always equivalent to Brahmanist, Non-Buddhist, heretic (infidel)? — 3. *Sch.* has besides: *mū-la* in a circle, continuously; *mū-ltar* or *mū-nas* = *bžin-du C.*; in *W* they say: **mu čig-la bor** throw it together on a heap!

सुमो *mū-ge* 1. *W.* desire, appetite, **zan za-čē** or **čān čin-čēi mū-ge rag** I have a longing for food, for beer; *mū-ge-čan* fond of dainties, lickerish, of men and animals. — 2. *B.* and col., famine, *mū-ge byuñ Dzl.*, *Mil.* a famine is caused, breaks out.

सुमोर *mu-cór* nonsense, *smrá - ba Stg.* to talk nonsense.

सुमो *mū-tig* pearl frq., *mū-tig-rgyan* a pearl ornament *Cs*; *mū-tig-čün-po*, *mu-tig-drā-ba Glr.* garland formed of pearls; *mu-tig-čreñ* string of pearls.

सुमो *mu-ti-la* mother of pearl *Sch.*(?).

सुमो *mu - ni Ssk.* saint, ascetic, anchorite, chiefly in names: *Sā-kya-mu-ni* the saint of the Sākyas, Buddha.

सुमो *mu-ni-ti Sch.* = *mu-tig*(?).

सुमेव *mu-mén Glr.*, *Mil.* a precious stone, of a dark blue, yet inferior to the azure-stone, occasionally used for rosaries; mention is also made of *mu-mén dmār-po Wdñ.*

सुमेव *mu - rtsód*(?) colt's foot, Tussilago farfara *Lh.*

सुमो *mū-zi* brimstone, sulphur *Med.*, *mū-zi-čan* containing-sulphur, sulphurous; *mū-zii skyúr-rtsi* (*snum Schr.*) sulphuric acid *Cs.*(?).

सुमर *mu-rán* hoop, of casks etc. *Sch.*

सुमर *mū-la Ssk.*, root; particular roots, such as those of *Arum campanulatum*, so perh. *Lt.*

सुमो *mūg-ge* sometimes for *mū-ge*.

सुमर *mūg-pa*, 1. sbst. moth, worm, *mūg-ma* id. *Glr.*, also *mūn-ma*; *gós-mug* clothes-moth, *bāl-mug* id., *lčāgs-mug* a worm that eats iron away(?) *Cs.*; *mūg-zan* moth-eaten, destroyed by worms *Cs.* — 2. vb. with *yid-*, *yi-*, resp. *tugs-*, to despair *Pth.*; *blomūg-po* a gloomy, doleful way of thinking *Sch.*

सुमर *mūn-pa* 1. sbst. obscurity, darkness, frq. — *mūn-pai smag-rim* id., frq.; *mūn-pa-nas mūn-par gro Dzl.* they wander in eternal darkness; *mūn-pa sél-ba* to lighten the darkness; frq. fig. with and without *bloi*. — 2. adj. obscure, dark. — 3. vb. in *W.*, *mūn soñ* he has become insensible. — **Comp.** *mūn-kāñ* dark room, e.g. the sanctuary containing the images of the gods *Glr.*; prison *Cs.* — *mūn-kūñ Dzl.* prison, dungeon. — **mūn-čig** *Lh.*, *mūn-krod Dzl.*, **mūn-nāg** *W.*, *C.*, *mūn-brāg Sch.* and *Lh.*(?) close darkness. — **mūn-čul*, or *mūn-nyūg tān-čē** *W.* to grope in the dark. — **mūn-ču*, *nūm - ču** *W.* the dusk of evening, **mūn* (-ču) *ruñ** sets in. — **mūn*-(s)*pe-ra tān-čē** *W.* to talk confusedly, wildly. — *mūn-sprul Tar.* 56, 17, to judge by the context: ignorance, stupidity; so *Schf.* — *mūn-srīb* *Lex.* the darkness of night. — *mūn - sró* furious passion, **mūn-sro yon dug** *W.* he rages in his passion. — **mūn-srós* = *mūn-ču** *W.*

सुम *mum* (*Hind.*) *W.* wax.

सुम *mur* 1. termin. of *mu*, hence *mur-tug* to the extremity, till the end of *Cs.*; perh. also *mur-dim* (or *-zlum*?) *Ld.* dull, of knives, hatchets; *mūr-dug* = *mū-stegs-pa Sch.* — 2. gills of fish.

सुमर *mur - gon* the temples *Sch.*; *mūr-grām* id. *Cs*; jaw, jaw-bone *Sch.* — *mūr-tór* ulcers in the mouth *Sch.*

सुमर *mūr-ba* 1. to gnaw, to destroy by gnawing, to bite asunder, e.g. bones *Thgr.* — 2. to masticate, to chew(?).

མུལ་ཏུག་ *mul-tug* *W.* **fist**, **mul-tug* *čó-čé*, *gám-čé** to threaten with the fist, **gyáb-čé** to strike with the fist.

མི་ *me* I. num. fig.: 106. — II. sbst. 1. resp. *žugs* *C.*, **nán-me** *W.*, **fire**, *me* *bar* the fire burns, *šor* breaks out, *mčed* spreads, *ši* is extinguished; **me sön-na** *W.* is the fire burning (again)? *kán-pa* *mes* (vulgo **mé-la**) *bsregs*, *šor*, *kýer* the house is burnt down, **dugs son** *W.* ignited, burnt (partially); *me sbór-ba*, *búd-pa*, *ytón-ba* *B.*, *(*s*)*bár-čé*, *pú-čé*, *düg-čé** *W.* to light a fire, *ysó-ba*, **són-te čó-čé** *W.* to stir, poke, trim the fire, **nyál-čé** *W.* to cover the glowing embers with ashes, in order to preserve the heat; *rgyáb-pa* 1. to set on fire, *kým-la* a house *Gl.* 2. to strike fire *W.*, *me ldé-ba* *B.* and col., to warm one's self at the fire. — 2. symb. num.: 3. —

Comp. *me-skám* cock (of a gun), **me-kám jar tsar** *W.* the gun is cocked. — *me-skyógs* *C.* a shovel for live coals. — *me-sgyógs*, *gyogs* = *sgyogs* 2. — *me-mgál* **firebrand**, *me-mgál-gyi* *kór-lo* the circle made by a firebrand, when quickly swung round *Cs.* — **me-dón** **torch** *C.* — *mé-čan* fiery, containing fire. — *me-léags* fire-steel, pocket-fire. — *mé-lčé* flame of fire. — *me-čá* fire-steel(?) *Sch.*, **me-čé** *C.* every thing requisite for kindling a fire, as it is got in readiness for the following morning. — *me-mnyam-rluñ* v. *rluñ*. — **me-tág** *C.* 1. (*rtags*) a mark of burning. 2. (*ltag* or *stag*) **spark**, **sparklet**, a bit of live coal in the ashes. — *me-táb* fire-place, hearth; stove. — *me-dón* *Dzl.* fire-pit, pool of fire. — *me-dród* v. *drod*. — **me-dá** *C.*, musket, pistol; **me-da pag-čén** canon *Schr.*; **me-dá gyáb-pa** to discharge a gun; **me-da-šin** resinous wood, the coal of which is particularly used for making gun-powder. — **me-dág** (*mdag*) *C.* coals glowing underneath the ashes. — *me-rdél* bullet, musket-ball *Sch.* — *me-rdó* flint *Cs.* — *me-nür* *Sch.* = *me-mdág*. — *me-snód*, or *-pór* coal-pan, chafing-dish, perfuming-pan. — *me-pún*, *me-bum* cupping-glass, cup *Lt.* — *mé-ba* *Dzl.* = *me*. — *mé-bo* = *me* a large fire, *mé-bo* *čé* *Dzl.* — *me-*

dbál a disease *Med.*; it is said to be a cutaneous eruption, hot and smarting, perh. erysipelas? — *me-mür* = *me-mdág* *Dzl.*; *me-ma-mür* *Thgy.* id.? — *me-btsá* v. *btsa*. — **me-tság** spark *W.* — **me-dzé** **gunpowder** *C.* — *me-yži* anvil *Sch.* — *me-yžób* mark of singeing, of having caught fire. — **me-zi** *W.* = *me-ltág*. — *me-šós* = *me-dón* *Sch.* — *mé-ri* fire-mountain, introduced by us for **volcano**. — *me-ris* a figure resembling a flame *Sch.* — *me-ró* an extinguished fire, fig. *bstán-pai me-ró lan* *Gl.* the extinct doctrine revives again. — **me-lin** *W.* flame. — *me-lén* fire-tongs. — *me-šél* burning-glass. — *me-lhá* the god of fire, v. *Schl.* 251 sqq. — III. v. also *mé-tog*.

མི་ཉམ་ *me-nyág* v. *mi-nyág*.

མི་ཏོག་ *mé-tog*, *W.* **mén-tog**, 1. **flower**, *mé-tog* *bar*, *ka* *bus* the flower opens, begins to bloom, *mé-tog-gi prén-ba* chaplet, wreath of flowers. — 2. *W.* **tuft** or **crest** on the head of some birds. — 3. *W.* **snow-flake**.

མི་ལོང་ *mé-loñ* 1. **mirror**, **looking-glass**, frq.; *lās-kyi mé-loñ* a magic mirror, revealing the future *Gl.*; also fig., esp. in titles of books, e.g. *rgyal-rabs-kyi ysál-bai*, *mé-loñ* A bright Mirror of the History of Kings. 2. **plain surface**, flat body extending in length and breadth, e.g. the flatness of the shoulder-blade, table-top, door-pannels etc., hence *sgo mé-loñ-čan* *Gl.* an opening provided with a frame of boards to close it, not merely an 'ostium', of which description most of the inner doors in Tibetan houses are.

མི་འཇོ *mea* the mewing of a cat.

མིན་པ་ *méd-pa* for *mi yód-pa* to be not, to exist not (v. *yód-pa*), *med* he is not here, he is gone etc.; **ka-čül-du son-te med** *W.* he is off, having gone to Kashmere; **čag-mag ā-pe kyér-te med** *W.* the tinder-box is not here, father has taken it with him; **ši-te med** *W.* he is dead and gone; *skabs med* *Dzl.* there is, or there was, no opportunity; *čos-kyi miñ tsam yañ med* *Gl.* religious law does not, or did not, exist at all; *med kyañ* even if nothing is extant,

though the thing does not exist in reality; **ni méd-na yañ yon dug** the 'ni' may be dispensed with, though 'ni' be omitted, it will be all right; *rgyá-la méd-pai yi-ge drug Glr.* six letters not existing in Sanskrit; *méd-kyan-run-bai yig-bru yèig* a letter that may also be wanting, a dispensable letter, e.g. ཨྱ *Glr.*; *méd-kyan dgós-pai kral-bsdud Mil.* a taxation necessary, and even if one possesses nothing, yet as it were inexorable; *méd-pa (W. *méd-kan*)* not being, not existing, not having; *blá-ma-la bžugs-grogs méd-pa lágs-sam Mil.* has your Reverence no fellow-resident in your house? fem. *méd-ma Mil.*; *W. *mā dud-pa-méd-kan** very or quite smokeless; *mī brnāns-pa skyūg-tu méd-pa mid-du méd-pa Dzl.* a man about to be choked, being neither able to spit out, nor to swallow down; *bdag (or bdag-la) ñan dbul-du med Dzl.* we are not able to give any thing; *med-mi-rün-gi bu-tsa Mil.* the sons and grandsons that are to get something (as a heritage); *Kyim der méd-du mi ytub-pa,* or *mī rün-ba* indispensable in the house *Thgy.*; so also *med-fabs-méd-pai blón-po Glr.*; *méd-par gyūr-bā* to be annihilated, to disappear, *stág-mo méd-par gyūr-to Pth.* the tigress disappeared; *ynam dan sa yañ med-gyur-na Dzl.* when heaven and earth shall pass away; **da ña ñan méd-kan son** *W.* now I am quite undone; *blón-po-rnams gran-sems-méd-par gyur-to Glr.* the ministers lost their litigiousness, gave up quarreling; *zas brim-du méd-par gyūr-to Dzl.* the distribution of the dishes became impossible; **pé-ra zér-çe méd-kan son** *W.* he became speechless; *med-par byéd-pa* to annihilate, an enemy *Dzl.*, to put an end to, a quarrel *Glr.*; frq. *méd-pa(r)* may be rendered by 'without': *rgyál-po žig méd-na mi run,* or *fabs-méd Pth.* we cannot do without a king; *mā-rtén-méd-pai mā* a termination without a final consonant *Gram.*; *rgyu méd-par S. g.* without cause; or by 'instead of': *rgyál-po méd-par Glr.* instead of the king, *śādr-gyi lus méd-par Glr.* instead of the former shape; *nyin-mtsan-méd-par* making

no difference between day and night, *po-mo-méd-par* between male and female, *rgan-byis-méd-par* old and young; vulgo also *nyin-méd-mtsan-med* etc. — *méd-po, W. *méd-kan*,* fem. *méd-mo,* a poor man, pauper.

མེན *men Mil.* an ornament, piece of finery.

མེནྱྲ *mendi, Ssk. मेन्धी, Lawsonia alba,* a plant used for staining the finger-nails red *Mil.*

མེན་ཅི་ *mén-tsi* a coloured silk handkerchief *W.*

མེན་ཁྲི་ *mén-hri* a kind of fur? *mén-hri dmār-poi slóg-pa* a fur-coat of red *men-hri* is mentioned as the vesture of a Lha.

མེར *mer termin. of me.*

མེར་བ་ *mér-ba Cs.*: 'a quaking; thinness; *mér-po, mer-mér* thin, as liquids'; *Sch.*: '*mér-gyis gan* full to the brim'. I met with 1. *mer* in *žig-mér q.v.* — 2. *mér-ba* as adj. for *mśo* the lake *Mil.* — 3. **mer-mér** *W.* adj. like a thin pap, and sbst. a muddy substance, e.g. street-mire; **mer-mér čó-če** to make a mire. — 4. *mér-mer-ba* adj in connection with such sbst. as light, ray, beam, brightness *Thgr., Mil.* — 5. *mér-mer-po* used in medical writings in a similar manner as *núr-nur-po,* to define the shape of an embryo, oblong, oval; these descriptions, however, though partly founded on observation, are frequently very arbitrary, vague, and even contradictory. In *W.* the word has only the signification 3; a Lama from *C.* rendered it with 'full', which would agree with *Sch.* and no. 1, as well as with 'glittering, quivering', having some relation to no. 2 and no. 4.

མེལ་མོ་ or མོ་ *mél-tse or -tse* 1. watch, watchman, sentinel; watcher, spy, *mél-tse byéd-pa* to watch, to keep watch *Dzl.*; *jd-ra-mél-tse = *mel-tse** *W.* — 2. steatite or soap-stone, of a greenish colour.

མེས་པོ་ *més-po,* vulgo **me-mé**, grandfather; also forefather, ancestor, progenitor, *sañs-rgyás tams-ñád-kyi spyi-mes kun-tu-bzān-po Thgr. Kuntuzanpo,* the common progenitor of all the Buddhas; *mes rgyál-po Glr.* merely equivalent to 'the old king';

pā-més the grandfather by the father's, *mā-més* by the mother's side *Cs*; *yañ-més* great-grandfather *Glr.*; *že-* or *yzi-més* *Sch.* great-grandfather; *mes - dbón* grandfather and grandchildren, resp., e.g. *rgyál-po mes-dbón* the kings from one generation to another, the royal ancestors *Glr.*; *mes-rábs* id. *Sch.*; **me-mé**, reverential name given to men of a more advanced age *W.* also *C.*

མི་རྩི་ me-tri, མེ་རེ་ཡ, v. *byáms-pa* *Mil.*

མོ mo, I. num. figure: 136.

II. **woman, female**, opp. to *pō*, = *bud-méd*: *mo na-re* the woman said *Glr.*, *Mil.*; of animals: **female**. — **mo-kyān** *W.* virgin. — *mo-gós* woman's gown, petticoat. — *mo-brgyid* female line of descent. — *mo-bi* female calf. — *mo-byis* *Mil.*, *mo-dbyis* (**mo-yi**) *C.* girl, female child. — *mo-btsun* nun *Glr.* — *mo-mtsán*, *moi dbán-po* female genitals. — *mo-rán*-(*mo*) 1. **single, unmarried woman**, so perh. in the passage, *γdon nán-gyi Kyó-bas mo-rán skyid* happier is a single woman than one with a husband of a bad face; more frq., the word implies 2. **a poor, destitute female**, one who did not get a husband *W.* 3. **she, herself** *C.*, *Lew.* — *mo-rí*, *mo-ré* a female kid. — *mo-rigs* female sex. *Cs.* — *mo-lús* the female body *Sch.* — *mo-yám* a barren female, hence *mo-yám-gyi bu* a non-sense, an incongruity.

III. **lot**, *mo déb-spa* to cast the lot, always a religious ceremony performed by Lamas (cf. *rgyan* and *rtags-ril*), which however does not preclude the possibility of an imposture; *mō-pa* one dealing with these practices, a soothsayer, *mō-pa dre mtón-ba* a soothsayer that pretends to have seen a ghost; *mō-mkan* *Cs.*, *mō-rtsis-pa* *Glr.* id. (the latter expression in the respective passage = court-astrologer); *mo-ma* the feminine of it *Cs.*, which however is at variance with *Mil.*, who in several places has *bla-ma mka-s-pai mo-ma*.

IV. affix, so-called article, corresponding to the masc. terminations *po* and *pa*, and denoting the fem. gender of persons, *bú-mo* daughter, *bód-mo* a Tibetan woman.

མོ་ཁུབ་ mo-káb v. *kab*.

མོག་པ་ mōg-pa **dark** (coloured) *Cs.*; *mōg-ro* of horses, yellowish-brown *Glr.*

མོག་མོག་ mōg-mōg 1. *Cs.* = *mōg-pa*. — 2. **meat-pie**, meat-balls in a cover of paste.

མོག་ཤ་ mōg-ša **mushroom** *W.*

མོག་ས་ཅན་ mōgs-tsa-ra *Lt.* n. of a plant; in *Lh. mog-ša-ras* is a large species of *Ferula* or *Dorema*, of a yellow flower and a fetid smell.

མོང་གོ་ལ་ mōn-gol a Mongul *Tib. sōg-po*.

མོང་རྒྱུ་ mōn-rtül *Lex.* = *blün-po* dull, stupid.

མོང་ལོ་ mōn-lo, *W.* for *lón-mo* knuckle, anklebone.

མོད་ mōd **moment**, occurring only in the following combinations: *lán-bai mōd* (*de-nyid*)-*la* at the very moment of rising *Pth.*, *Mil.*, *dei mōd-la* the moment after *Glr.*; gen. *mōd-la* **instantly, immediately**, *mōd-la dráns-so* *Glr.* he immediately pulled it out; *kra yañ mōd-la pyin-te* *Dzl.* immediately after there came also the hawk; *dé-nas mōd-la* id. *Dzl.*

མོད་པ་ mōd-pa (cognate to *mād-pa*?) an emphatic word for **to be**, 1. as an augmentative of *yin*, sometimes superadded to this word; occasionally untranslatable, sometimes = **indeed, to be sure**, *žes smras mōd-kyi* *Dzl.* though indeed you may say so; *dpag-tu-méd mōd-kyi* though indeed it is immeasurable *Dzl.*; *γsa dé-ka na yin mōd* *Mil.* the snow-leopard indeed was I myself; *di ma yin mōd on-kyān* . . . to be sure, it is not this one, yet . . . *Tar.*; *gró-ba yin mōd* (although not invited) yet after all you must go. — 2. as augmentative of *yod*, signifying abundance, plenty *B.*, *C.*, *W.*; *de mi byéd-na dgra mōd* if you omit to do this, you will have plenty of enemies, *nad mōd* plenty of diseases; *sti-bstān-gi* *Krims* *stīn-tu mōd-kyi* although they abounded in compliments; *mōd-pa* having an abundance, *lōns-spyód mōd-par gyur* he becomes the owner of great wealth *Dzl.*; *stīn-tog mōd-*

pa *Gl.* abounding in tree-fruit; *mód-po* adj. plentiful, abounding, *kúl-lu-ru šin mód-po* in Kullu wood is plentiful, or *šin mód-po* *yul* (Kullu is) a country abounding in wood, opp. to *dkón-po*, hence 'cheap' may occasionally stand for it.

མོན *mon* 1. n. p., general name for the different nations living between Tibet and the Indian plain *Mil*: *món-yul-gyi bán-dhe* a monk from Nepal; *Gl.*: *dpal-gro món-la* Paldo in Bhotan; *mon-ta-wa* is stated to be a commercial place in Assam, from whence much rice is brought to Tibet; the people of Lahoul are looked upon by the real Tibetans as Mon, though for the most part they speak the Tibetan language, and they in their turn consider the Hindoos in Kullu as Mon; that this appellation is often extended to the Hindoos in general, appears from such names as, *món-gre*, *món-sran* Indian pea, *Phaseolus radiatus*, *माष*; *món-ča-ra* the ever-green oak and its fruit, of the southern Himalaya ridges *Wd.*; in *Ld.* the musicians (*Ld.-Gl.* *Schl.* 25, b), carpenters, and wood-cutters coming from the south, are likewise denominated Mon. — The form *mon-pa* *Cs.* is not known to me; *mon-mo* fem. *Pth.* — 2. sometimes for *mun*.

མོན་ཞེས་ *mon-ža* (or perh. *γža*) *W.*, popularity, respect, reputation, *món-ža tob* he makes himself generally beloved, is highly respected; *món-ža-can* beloved, popular.

མོར་ *mor* termin. of *mo*.

མོལ་བ་ *mól-ba* the usual resp. term, esp. in *W.*, for to say, to speak, as *bsgó-ba* and *bká-rtsal-ba* are used in earlier, and *γsin-ba* in later literature and in *C.*, hence it is often to be rendered by 'to order'; **sá-heb-la sa-lám mól zu** have the goodness to present (say) my compliments to that gentleman; **mól-lè tán-čé** to flatter; to caress; **mól-la tán-wa** *C.* to make known(?).
མོས་པ་ *mós-pa* vb. and sbst. to be pleased, *la* with, to wish, to have a mind, *gró-bar* *mós-so* *Gl.* I took a fancy to go there; *ču-la sógs-par* *mós-na* *Thgy.* if you wish for water or something of the kind; *mós-*

pa dan *dód-pa* *S.O.* desiring and coveting (are the origin of all the misery of sin); to take pleasure in, to rejoice at, *mós-pai glu* *Gl.* song of rejoicing; as sbst.: pleasure, satisfaction, esteem. — 2. to respect, to esteem, with *la*, to respect with devotion, to revere, to adore *čós-la* frq.; *Kjod gán-la* *mos* to whom do you direct your devotions? *Mil.*; *mós-nas bul-ba yin* I give it merely from devout veneration, i.e. I shall take nothing for it *Pth.*; frq. joined with *gús-pa*: *yid-mos-gús drág-pos* with fervent veneration; *dad-mós* devotion; *mos spyód-pa* as participle, a pious man, a devotee *Tar.* 109, 7.

མུང་ན་ *mya-nán*, trouble, misery, affliction, *mya-nán-gyis γdün-ste* *Dzl.*; *mya-nán ci yañ med* *Dzl.* I have no trouble, no uneasiness, whatever; *mya-nán bsal* *Tar.* the time of mourning is at an end; *mya-nán byéd-pa* to lament, to wail; *mya-nán-méd*, *अशोक* n. of a famous king of ancient India *Gl.*, *Tar.* ch. VI; *mya-nán-las dás-pa*, abbr. *myañ-das* (and so also pronounced, as for instance in a verse of *Mil.*, where it occurs as a trochee) 'having been delivered from pain', the usual, illiteral, Tibetan version of *निर्वाण*, the absolute cessation of all motion and excitement both of body and mind, which is necessarily connected with personal existence; absolute rest, which by orientals is thought to be the highest degree of happiness, imagined by some as a perfect annihilation of existence, by others, more or less, only as a cessation of all that is unpleasant in human existence, — well set forth by *Köpp.* I. 304 sqq.

མུང་ན་ *mya-nam* a fearful desert *Lex.*, *Thgy.*

མུག་པ་ *myág-pa* *Sch.* 'to chew'; acc. to medical writings, the chemical decomposition of the chyme in the stomach; to cause putrefaction; pf. *myags*; *myágs-par byéd-pa* = *myag-pa* *S.g.*; *rul-čin* *myágs-pa* *Dzl.* decomposed, putrefied; *ro-myágs* the watery product of putrefaction, 'tabes' *Thgy.*

མུད་བ་ *myán-ba* v. *myón-ba*.

མུད་པ་ *myád-pa* *Sch.* = *míd-pa* sbst.

མྱིང་ myin Sch. = min.

མྱ་གྲུ་ myi-gu, མྱ་གྲུ་ myug, 1. Sch. reed, rush, flag, also = smyü-gu. —

2. Cs. sprout, the first shoot of corn etc., myi-gu snön-po Thgy. the young green corn.

མྱ་ལྔ་ myüg-pa, myüg-myug-pa 1. to run, roam, stroll idle about Sch. — 2. to show, exhibit ostentatiously, to boast with Cs. v. dmyüg-pa.

མྱུར་བ་ myür-ba quick, swift, speedy, myür-po id. Mil.; mostly as adv., myür-du quickly, speedily; soon; ÷i-myür as speedily as possible; myür-du-btsá-rtags symptoms of immediate parturition Med.

མྱུལ་བ་ myül-ba to examine closely, to search into, to scrutinize, c. accus. or termin. of place Stg., Mil., prob. but a different spelling for nyül-ba. — lœ-myül Mñg., Lt. a symptom of disease, acc. to Wise p. 282: a quivering motion of the tongue.

མྱོ་བ་ myó-ba v. smyó-ba.

མྱོང་བ་ myón-ba, pf. myaṅs, also myoñ, fut. myaṅ W. *nyān-ñe*, 1. to taste Dzl.;

to try by tasting, myaṅ-bas zim-po tsor-nas perceiving the relish by tasting; ro myón-ba *ñob-lág nyān-ñe* W. id.; to enjoy, mtoris-kyi loñs-spyód the bliss of paradise Dzl.; myón-bar byéd-pa to make, or to permit to, enjoy, kyod ÷ós-kyi zas myón-bar byao I shall make thee enjoy the food of religious doctrine Sch., yet it may be rendered also more simply: thou wilt enjoy . . . Dzl. ལ་མ་, b. — 2. in philosophy: to perceive, in relation to the perceptions of sense, Ssk. वेदन. — 3. to experience, to suffer, both good and evil, sdug-bśnal, distress etc. frq.; to get, mi-sdug-pai lus an ugly body; seldom with termin., yñds-skabs yžān-du myón-bar gyür-bai lās-rnams works which would bring upon their author another state of existence (after his death) Thgy.; myón-bar mi gyür-ba to be preserved from Dom.; ran-gi byās-pa rán-gi myón-ba yin Pth. your own doings are your own sufferings; as you have brewed, so you must drink. — 4. auxil. of the pf. like byuñ, but chiefly in negative sentences:

btsal ma myoñ Dzl. I have never yet sought, mtoñ ma myoñ Mil. I have never yet seen, toñ ma myoñ Mil. I have never yet heard, — a construction, that has originated from the earlier one c. inf.: rdzun smrá-ba ma myoñ, dgé-bai semsskyéd-pa ma myoñ dealing with falsehood, producing virtuous thoughts, has never happened to me yet Dzl.

དམའ་བ་ dmá-ba to be low, dbus dma mta ynyis mtó-na if (in pregnancy) the middle parts of the body are low, and the sides high Med.; sbst. lowness; adj., also dmá-mo, low, low water, low voice, low rank, short measure or weight, frq.; dmá-la Kyád-du yśód-pa to despise the low and humble Lt.; dmá-na if I live in humble circumstances Dom.; ná-yis mto mto byds-pa dma dma byuñ aspiring higher and higher, I fell deep Pth.; of religion: ÷ūñ-zad dmá-bai dūs-su as it had somewhat fallen into decay Pth.; dma bebs-pa (frq. written sma) W. *ma bab kál-ñe*, and intrs. dma bab-pa to lower, to degrade, by words: to abuse, to vilify Do. by deeds: to deface, to deform, to mar Pth.; to disgrace, dishonour, profane Pth.; to humiliate Tar.; to oppress, to ruin Schr.; *ma-bab-ñan* W. humiliated, brought low. — dmá-sa 1. Sch. low land(?) 2. = dmán-sa. — Cf. dmán-pa.

དམག་ dmag Lexx. सेना 1. army, host, dmag-tsógs, dmag-dpññ, less frq. dmag-yśéb id.; dmag dañ bēās-pa with an army Tar.; mi-la dmag skyür-ba to commit the command of an army to a person Glr.; yül-la dmag dren-pa to lead an army against, to invade a country, frq.; dmag rgyág-pa Glr., *mag táb-pa* C. to war, to make or wage war, dmag-rgyág (or dmag-drén) res mán-du byéd-pa to make war upon each other Glr.; mū-stegs-pai dmág-gis bzui he was made a prisoner by an army of Brahmanists Glr.; dmag stoñ 1000 men Pth.; dmág-gi tsogs stoñ-prág sūm-ñu an army of 30 000 men Dzl. — 2. in a gen. sense, multitude, number, host, *mag-lñ(s)* W. a beating up of game, a battue; *mag-nór* property of the community, = *(s)pi-nor* W. — 3. Cs. and Sch. war. —

Comp. *dmag-kriṃs* 'martial law' *Cs.* — **mag-ñug** *W.* war, contention, contest. — *dmag-mgó* *Ma.* vanguard, front or first line of the army. — *dmag-sgar* encampment, *degs-pa* to pitch a camp. — *dmag-bsgrig* troops drawn up, battle-array *Sch.* — *dmag-čás* requisites for war, military stores, ammunition *Pth.* — **mag-táb** *C., W.* war. — *dmag-nór* v. above sub no. 2 *mag-nór.* — *dmag-sná* = *dmag-mgó* *Ma.* — *dmag-dpūn* army. — *dmag-dpōn* commander, general. — *dmag-brān* = *dmag-sgar.* — *dmag-mi* warrior, soldier. — *dmag-mo* = *dmag*, *dmag-mo* *če* *bskür-ba* *Pth.* to send out a great army. — *dmag-tšogs* = *dmag-dpūn.* — *dmag-līns* v. above.

དམག་པ་ *dmag-pa* v. མག་པ་ *mág-pa.*

དམག་པ་ *dmāns* the common people, populace, multitude, vulgar; *dmāns-kyi stōn-mo* a banquet for all *Mil.*; *dmāns pāl-pa* the vulgar, the common people; one of the common people; *dmāns-rigs* id.; used also as an abusive word: mean fellow; when referred to Indian matters = ཡུ་རྒྱ་ the caste of craftsmen, not so low as *ydōl-ba.*

དམག་པ་ *dmād-pa* *Sch.* invective, abuse, (does not suit to *S.g.* 21).

དམག་པ་ *dmān-pa* (cf. *dmā-ba*) 1. low, v. *mfo-ba*; gen. fig., in reference to quantity, little, *dmān lhag log* either too little, or too much, or badly constituted, e.g. gall, and other humours of the human body *Med.*; *bsōd-nams dmān-pa* having little merit, *blo dmān-pa* having little sense *Glr.*; with *skye-ba* v. *skye-ba* II.; in reference to quality: indifferent, inferior *Ssk.* རྩོད་པ་ *rim-pas dān-po* *mčog yin jyi-ma* *dmān* in the order (of enumeration) the first is always better, the next following inferior *S.g.*; **men-šār** maiden, girl, virgin *C.* (cf. *skye-dmān*); depressed in spirits *Wdn.*; poor, pitiable, *ri-dwāgs dmān-ma* the poor deer *Mil.*; *dmān-sa* or *dmān-ča*, *dzin-pa* to choose the low, humble part, to be humble, to humble one's self, frq.; *dmān-sa zuñ dān mfo-sar sleb* *Mil.* choose what is low, and you will obtain what is high. — 2. *dmān*

for *skye-dmān* woman, opp. to *pō Mil.* — 3. in *Mil.* sometimes also for *mā-mo*, *srin-mo.*

དམིགས་པ་ *dmār* profit, gain, good success, *dmār* *čūn* a small profit *Mil.*; *dmār-po* adj., *tugs-dām dmār-po byūn-nam* did it go on well with your meditation? *Mil.*, *dmār-krid* *Cs.* 'practical instruction', e.g. in the healing art; acc. to my authorities it signifies the last 'finishing' instruction, in religion *Mil.*, in medical science *Med.*

དམིགས་པ་ *dmār-po*, fem. *dmār-mo* (seldom), *dmār-ba*, adj. 1. red, frq., *mdog-dmār-po* one red-coloured (lit. red as to colour) *Dom.*; *dmār-bai spyān* red eyes *Glr.*; *sna dmār-ba* having a red trunk or proboscis *Glr.*; *dmār-ba*, also redness and to be red. — 2. v. *dmār.* — **Comp.** *dmār-skyā* pale red. — *dmār-kṛā* *Lt.*, red-spotted. — *dmār-krid* v. *dmār.* — **mar-žen** raw meat *W.* — *dmār-ljān* greenish red *Mil.* — **mār-tag* *čod** *W.* the red of evening has vanished from the mountains. — *dmār-tāb?* — *dmār-tōr* v. *tōr-pa.* — *dmār-mdāns* *Sch.* 1. bright red(?) 2. ruddy complexion. — *dmār-don* *Lt.* medicinal herb; in *Lh.* = *bya-po-tsi-tsi.* — *dmār-nāg*, *skud-pa dmār-nāg rnyis* two threads, one black, the other red, used in magic. — *dmār-smýug* blackish red. — *mar-zan-zān* scarlet-red. — *dmār-yōl* red china-ware (? opp. to *dkar-yōl*) *Med.* — *dmār-bśāl* *Sch.* dysentery, bloody flux. — *dmār-sér* (-*po*) reddish yellow, honey-coloured *Glr.*

དམིགས་པ་ *dmās-pa* *Cs.* wounded.

དམིགས་པ་, དམིགས་བྱ་ *dmig-pa*, *dmig-bu* *Lex.* and *Cs.* hole.

དམིགས་པ་ *dmigs* sbst. v. the following.

དམིགས་པ་ *dmigs-pa* 1. vb. (analogous to *sgom-pa*), to fancy, to imagine *Tar.* 73, 5. prob.; to think, to construe in one's mind, *dmigs-te* *Glr.* or vulgo *dmigs-la* in imagination, e.g. to do a thing in one's mind, which at the time one is not able to perform in reality; this according to a Buddhist's belief is permitted in various cases (e.g. **sēm-mi mig-la pūl-čē** *W.*, to bring an offering in mind, in imagination); it is attended with the same beneficial effects, as

if actually done, and in legends, especially, it is generally followed by a happy realisation of what had been desired. — *dmigs-so* S.O. prob.: it is imaginable, it may be done in mind; *don dmigs-pa* to intend a benefit or profit for another person *Mil.* — Generally 2. sbst., **thought, idea, fancy** *आलम्बन.* vulgo* *mig(s)**; *dmigs-pairten* prob.: a thing only supposed, an object imagined *Thgr.*; *dmigs-pa* *zig ston-pa*, *boḡs-pa* to give (to another person) an idea of, to make a suggestion *Mil.*; **mig-la* *do go** *W.* means also: do it, execute it, according to your own mind, I cannot supply you an exact pattern of it; *dmigs-can ingenious, skilful* in contriving *W.*; *dmigs-pa-las* *dás-pa* = *bsám-byai yül-las dás-pa?* — *yéus-med(-par)* *dmigs-pa (dan)* *brál-bas-na* indisturbable by fancies of the mind, free from every working of the imagination *Mil.*; *dmigs-pa-méd-pai snyin-rje* *Mil.* seems to be, acc. to *Thgy.*, the pity which the accomplished saint, who has found every thing, even religion, to be vain and empty, feels towards all other beings, in as far as they are still subject to error and mistake, opp. to *séms-can-la dmigs-pai snyin-rje*, and *čós-la dmigs-pai snyin-rje* the tender sympathies called forth by the sight of beings that are really suffering and of those defective in morality — a play upon empty phrases, in as much as in the very narrative, from which the passage above is quoted, the natural softness of *Milaraspa* is evidently excited by a very positive case, and not by any reflexions of an abstract nature. — **mig-pa-ne zó-pa** (v. *bzó-ba*) *C.* done only in thought, supposed, fictitious; *dmigs tams-čád brjéd-nas* forgetful of all the beautiful fancies, schemes, and airy notions; *dmigs-pa ytód-pa* prob.: to direct one's thoughts, fancies, *la* to *Tar.* 189, 2. (where, no doubt, *ytád-na* is to be read); *dmigs-ytád mental object*, *dmigs-ytád brál-bai rnál-byor-pa* a saint that is free from such objects; acc. to our Lama also = *ytád-so* q.v.; *dmigs-ysál* *Lex.*; (*Sch.*: 'a clear notion'), perh. misspelt for *dmigs-bsál* exception from a rule *Gram.*;

a particular mention, marking out, exemption of a person, in magisterial orders or enactments *W.* — *dmigs-bu* a blind man's leader *Dzl.*, *Lex* = *lön-krid-pa*. — *nyes-dmigs* *Mil.* and elsewh., punishment. In the last three examples the etymological relationship is not quite evident.

དམུ་, མུ་ *dmu*, *rmu* a kind of **evil demon**, rarely mentioned *Lex.*; *rmu-rgód* **wild, angry, passionate**; a violent fellow, not safe to deal with *Mil.*; *dmu-bló* a wild, irascible mind *Sch.*; hence *dmus-byün* terrifying, frightful *Sch.*; perh. also *dmus-lön* blind, bodily blind, whilst *lön-ba* may be applied also to spiritual blindness *Dzl.*, *Glr.* and elsewh., and *dmu-čú* **dropsy**, esp. in the chest and in the belly *Med.*; *dmu-skrán* *Sch.* an oedema, tumour filled with water.

དམུན་བ་ *dmün-pa* **darkened, obscured**, *blo*; *mün-pa*.

དམུལ་བ་ *dmul-ba* v. *dzim-pa*.

དམུར་བ་ *dmür-ba* v. *mür-ba*.

དམུས་ལོང་ *dmüs-loñ* v. *dmu*.

དམེ་བ་ *dmé-ba* v. *rmé-ba*.

དམོད་བ་ *dmód-pa* I. vb. *Cs.* to **curse, accurse, execrate**, *dmód-pa byéd-pa* id. *Tar.* 14. 17. — II. sbst. *dmod-pa* *Dzl.*, *dmod*, *Glr.* and elsewh., **imprecation, execration, malediction**; *dmód-mo* id.; joined with *bór-ba*, *dór-ba*, *dzüg-pa*, *smó-ba*: 1. **to curse, to execrate**, *drañ-sroñ-gis dmod-pa bor-bai lo bču-ynyiś* the twelve years on which a curse had been pronounced by the saint *Dzl.* 2. **to swear**, to confirm a treaty by an oath *Glr.* 3. **to pronounce a prayer or conjuration**, *lha-la* to the deity *Glr.* 4. **to affirm**, e.g. to say' **kon-čóg še** or the like. The word seems to be nearly related both to *smód-pa*, and to *smón-pa*, but, as expressly stated by the *Lex.*, is not synon. with these verbs.

དམུལ་བ་ *dmu'jal-ba* I. vb. **to cut up**, to cut into little pieces, meat at dinner *Dzl.*, a punishment of hell *Dzl.* — II. sbst. **hell**, also *séms-can-dmyál-ba*; *dmu'jal-bar* *gró-ba* to go to hell, *dmu'jal-ba bèo-brgyád*

དུག་པ་ *dmyug-pa*

the 18 regions of hell; *tsa-dmyál* the hot hell, *gran-dmyál* the cold hell. — *dmyál-ba-pa*, -*po*, occupant of hell. — **nyál-wa-çan** *W.* poor, miserable, wretched; also like غريب *Urd.*, = my own little self, for 'I', in humble speech.

དུག་པ་ *dmyug-pa* *Cs.* to show, *dmyug-dmyug-pa*, *dmyug-pa byéd-pa* to show repeatedly, to boast. Yet cf. *myug-pa*.

རྩ་ *rma* wound *B.*, *C.*; *ná-la rma byün* I was wounded; *rma byün-pa* to wound, *rma ysó-ba* to heal a wound; *rmai lhá-ba* *Sch.* 'a wound growing worse'; yet cf. *lhá-ba*. — *rmá-ka* 1. the orifice or edges of a wound. 2. *W.* inst. of *rma* wound, **rúl-li tám-te má-ka ton** he has been wounded by the bite of a serpent. — *rma-çás* *Sch.* plaster, cataplasm, dressing, bandage. — *rma-rjes* *Sch.* scar, cicatrix. — *rma-nyün* an old wound. — *rma-smán*, *rma-rtsis* medicine or salve for a wound. — *rma-mtsan* scar *Bhar.* — *rma-ró* *Sch.* scurf, scab. — *rma-šü* a festering, suppurating wound. — *rma-šül* scar. — *rma-srol* *Sch.* the act of wounding, the wound received(?) — *rma-ysál* a fresh wound.

མི་ཅུ་ *rmá-çu* *n.p.*, the river Hoangho *Glr.*

རྩ་ཅེན་ *rma-çén* *v.* *rmá-bya*.

མི་བ་ *rmá-ba*, *pf.* *rmas* 1. to ask, *obs.*, *Lex.* 2. to wound *Dzl.*

མི་བྱ་ *rma-bya* (vulgo often **máb-ja**), མཐུ་ *peacock*, living wild in India, an object of superstition with Buddhists and Brahmanists. — *rma-bya-çén-po* *n.* of a deity *Dom.*; *rma-çén* *Wdk.*, महामायूरी *Will.* : 'one of the 5 tutelary deities of the Buddhists'; *Sch.* : *rma-çén bom-ra* 'lord of the yellow stream'(?).

རྩ་ *rmañ*, provinc. *rmiñ* *Glr.* ground, foundation, *rmañ düñ-ba* to lay a foundation *Glr.*; *rtsig-rmañ* *id.*; *rmán-rdo* foundation-stone.

མི་འཕྲུ་ *rmañ-tser*, *smañ-tser* or -*tsar* *Sch.* 1. pincers to pluck out hairs; *Cs.* instrument for cleaning the nostrils. — 2. *Sch.* rake (instrument).

རྩ་པ་ *rmig-pa*

རྩ་པ་ *rmán-lam* *Sch.* = *rmi-lam*, of rare occurrence.

རྩ་པ་ *rmád-pa* or rather usually: *rmád-du byün-ba*, *rmád-byün* wonderful, marvelous, and *no-mtsar-rmád-du gyür-ba* to wonder, to be surprised at, *fq.*

རྩ་པ་ *rmán-pa* *Sch.* wounded; *rmás-pa* *v.* *rmá-ba*.

རྩ་བ་ *rmi-ba*, *pf.* *rmiš*, to dream; *rmi-lam* resp. *mnál-lam* a dream, *rmi-lam za-zi* a troubled dream *Lt.*; *mi-bzan-ba* a portentous, ill-boding dream *S.g.*; *rmi-lam mtón-ba*, *rmi-ba* to dream, *rmi-lam-du rál-bar rmiš-so* he dreamt that he had been torn to pieces *Dzl.*; *rmi-lam-du byün-ba* to appear in a dream *Dzl.*; *rmi-lam brtág-pa* *Cs.* to judge of dreams, *bšád-pa* *Cs.* to interpret dreams.

རྩ་པ་མ་ *rmig-sga* *Sch.* a saddle that may be folded together.

རྩ་པ་ *rmig-pa* 1. hoof, *rmig-pa ka-brág*, *rmig-brág* *Cs.* a cloven hoof, *rmig-pa-ka-brág-çan* cloven-footed; *rmig-zhim* an undivided hoof; *rta-rmig* a horse's hoof, also name of a plant *Wdk.*; *gyág-rmig* a yak's hoof; *rmig-léags* horse-shoe *Cs.*; *rmig-(y)zer* horse-shoe nail, hob-nail *Cs.* — 2. *W.* horse-shoe, *gyab-çe* to put on a horse-shoe, to shoe.

རྩ་པ་(ས་)་ *rmig(s)-pa* lizard, of a small kind *S.g.*

རྩ་པ་ *rmiñ* *v.* *rmañ*.

རྩ་པ་ *rmu* *v.* *dmu*.

རྩ་པ་ *rmü-ba* *Cs.* 1. dullness, heaviness. — 2. fog. — *rmus-pa* 1. *Cs.* dull, heavy; *Lex.* peevish, loath, listless. 2. foggy, gloomy, dark, *nam rmüs-pa* a dark night *Dzl.*, cf. *rmigs-pa*; covered with fog, *yul*, *Dzl.* — *rmu-tag* 1. a cord to which little flags are attached, on convents etc. 2. *Glr.* fol. 24, sqq., here the word seems to denote some supernatural means of communication between certain ancient kings and their ancestors dwelling among the gods.

རྩ་པ་ *rmig-pa*, *pf.* *rmugs*, 1. to bite, *B.*, *C.*, — 2. to hurt, to sting, of bees etc. *W.*;

རྒྱུག་པ་ *rmügs-pa*

བ

རྒྱུ་བ་ *rmýa-ba*

to gall, the feet by friction of the shoes *W.*
— 3. to bark *W.*

རྒྱུག་པ་ *rmügs-pa* 1. a dense fog, *Kyim* fog is coming on, *fib* *Cs.* id.; *sañs* has cleared away *Cs.*; *rmügs-pa-can* foggy; *nam rmügs-pa Dzl.* 222, 12, a dark, foggy night (another reading: *rmüs-pa*); *Dzl.* 200, 15, *nyin-mtsán-du yul rmügs-pa (rmüs-pa)*, covered with fog, wrapt in darkness. — 2. *Sch.* eyes heavy with sleep. — 3. inertness, languor, laziness *Mil.*; inert, languid, sluggish, *rmügs-par byéd-pa Dom.*

རྒྱུ་བོ་ *rmün-po* *Cs.* dull, heavy, stupid; *zo rmün-po S.g.* sour milk (?).

རྒྱུ་བ་ *rmür-ba* to gnarl and bite each other, of dogs *Lex.*

རྒྱུ་བ་ *rmüs-pa* v. *rmü-ba*.

རྒྱུ་བ་ *rmé-ba* I. to be economizing, parsimonious *Lex.*; *bsris-* (*Sch. srid?*) and *sér-rme-ba Lex.* id. —

II. also *dmé-ba* and *smé-ba* 1. sbst. spot, speck, mark, a natural mark, on a cane *Mil.*; mole, mother-spot; **mé-zól** *W.* mark of burning; a detestable sin, esp. murder; uncleanness of food, *rme-ytsañ-méd* or *ytsañ-rme-méd* making no difference as to clean or unclean food *Mil.*; *rme-grib* moral defilement; *rme-ša-can Wdn.*, **me-ša za-kan** *W.*, eating unclean flesh, as an animal that devours its own young. — 2. adj., also *rmé-ba-can*, *rmé-can Wdn.*, *rmé-po Lex.* unclean, defiled, contaminated.

རྒྱུ་བ་ *rmé-ru*, n.p. 1. mountain on the Chinese frontier *Glr.* — 2. a castle in Lhasa *Glr.*

རྒྱུ་བ་ *rmeg-pa = ytan* order, series, row *Lex.*, *rmég-med-pa* disordered, not regulated.

རྒྱུ་བ་ *rmed* crupper, attached to a saddle, *sgá-yi rméd Lex.*; *gón-rmed Pth.*

རྒྱུ་བ་ *rméd-pa* I. also *sméd-pa*, pf. *rmes*, to ask, *dri-zin sméd-par mdzad-pa* id. resp. *Mil.*; *snýin-dri sméd-pa Mil.* = *snýin-dri zu-ba*. — II. to plough and sow; *rméd-du jug-pa* to cause to be ploughed and sown, e.g. rice *Dzl.*

རྒྱུ་བ་ *rmen-pa Lex. rmén-bu Lt.*, *ša-rmén Mil.* and vulgo, gland, swelling of the glands, wen.

རྒྱུ་བ་, *རྒྱེལ་བ་* *rmél-ba, smél-ba* 1. to pluck out, *C.*, *W.*, *Lex.*, v. *bal*. — 2. to become threadbare *W.* — 3. *Sch.* to appoint, to call, to invite.

རྒྱུ་བ་ *rmo-sñags Sch.* = *smre-sñags*.

རྒྱུ་བ་ *rmó-mo* 1. *Cs.* = *ma-čün*. — 2. *Sch.* grandmother.

རྒྱུ་བ་ *rmó-ba*, pf. and imp. *rmos* 1. to plough (up), *zin* frq.; to sow and plough in *bras Dzl.*; *ma rmós-pai lo-tóg* 1. a fabulous kind of grain in the mythical age. 2, maize, *C.*, *W.* — *rmó-po, rmó-mkan* ploughman. — 2. *gyód-rmo-ba* v. *gyód-pa*.

རྒྱུ་བ་ *rmog* helmet *Glr.*; *rmog-tsáns Cs.* 'the padding in a helmet'; *kṛab-rmog* coat of mail and helmet.

རྒྱུ་བ་ *rmón-ba* vb. and sbst., pf. *rmons* to be obscured; obscurity, chiefly in a spiritual sense; also adj. obscured, stultified *Stg.*; more frq. *rmons-pa*, e.g. *blo*, the mind darkened, by false doctrine *Thgy.*; by sorrow, despondency, = despairing, despondent, unnerved *Dzl.*, with *la* or termin., as to, with regard to . . . ; *blo ma rmóns-pa*, or *rmons-méd Mil.* a mind lively, unimpaired, susceptible, *la of*; *kun-tu-rmón šas-čé-ba* an ample share of irrationality, the principal obstacle to the happiness (*ma-kóm-pa*) of those beings which are born as beasts; *rmón-par gyúr-ba* to be obscured, darkened, *byéd-pa* to obscure, to darken *Glr.*, also: to confound, perplex, deceive, = *mgo skór-ba Tar.*; *rmón-bu Lex.* without expl., *Cs.*: 'a kind of distemper'; *rmón-spu* hair of the abdomen and the pudenda, *ra-tug rmon-spus lhog-pa Jom S.g.* the belly-hair of a he-goat tends to heal cancer.

རྒྱུ་བ་ *rmód-pa Cs.* to plough, *rmód-glán* a plough-ox; *rmód-lám Sch.* furrow.

རྒྱུ་བ་ *rmón-pa* 1. the act of ploughing; *rmón-pa rgyáb-pa* to plough *Cs.* — 2. a plough-ox, *rmón-dór* a yoke of plough-oxen.

རྒྱུ་བ་ *rmýa-ba S.g.* sickness, nausea, *Kams-rmyá Lex.* id.

རྒྱུ་བ་, རྒྱུ་བ་ rmyān-ba, rmyēn-ba = snyēn-ba to stretch one's self, to stretch forward the neck; *bya-rmyān byéd-pa* id. *Cs.* also: to yawn.

སྒྲན་ sma v. dma.

སྒྲན་ smā-ra beard *Mil.*, smā-ra-can bearded.

སྒྲན་ smag 1. a sort of medicine of an astringent taste *Med.*; smāg-rgyu black pepper. — 2. dark; darkness; mūn-pai smag-rum id. *Glr.*

སྒྲན་ཚེར་ sman-tser v. rman-tser.

སྒྲན་ smad, མཐའ་, 1. the lower part, opp. to stod; smād-la downward *Sch.*; lus-kyi smad the lower half of the human body, frq.; smad pyēs-pa *Sch.*: 'to move the posterior to and fro' (?). — lus-smad-lia sā-la ytiug-pa to bring the five lower parts of the body, the belly, the knees, and the points of the feet in close contact with the ground, i.e. to prostrate one's self; hence čos-gos smad lña *Dzl.* 220, 16, the five lower pieces of the priestly apparel, perh. breeches, stockings and boots; the meaning, however, of sems-smād bəo-brygād *Pth.* I am not prepared to settle. — 2. lowland = man-čād. — 3. low rank, v. smad-rigs below. — 4. with regard to time, the latter part, the second half, མཐའ་, of the night, *Dzl.*, of winter, of life etc. — 5. children, in relation to their mother, gen. preceded by ma or bu, thus: ned ma-smād I and my mother *Mil.*; rgān-mo ma-smād ysum the old woman with her (two) sons, those three *Dzl.*; also of animals: rgod-ma ma-smād ynyis the mare and her foal, the two *Dzl.*; bu-smād (*Cs.* also mad) wife and children, family; nād-pa dei bu-smād *Mil.* the sick man's family; bu-smād-rnams (my) wife and children *Mil.*

Comp. smad-čal lewdness, dissoluteness, prostitution, byéd-pa to indulge in, to practise *Mil.* — smad-dogs a subscribed letter *Gram.* — smād-tson-ma 'meretrix', prostitute, harlot, frq. — smad-yyōgs nether integuments, breeches, trowsers *Wān.* — smad-rigs common people, lower caste *Dzl.*

སྒྲན་ smād-pa I. vb. 1. to bend down; to hand, to reach down, the alms bowl to a little boy *Dzl.*; (*Sch.* 'to stoop' ?); ydon smād-pa to cast down one's eyes, to be abashed, dejected *Tar.*; sems to humble one's self, la before *Dzl.*, tugs id. resp.: to be condescending, lowly, meek *Dzl.* — 2. to vilify, c. la or accus.: to blame, to chide, bū-mo one's own daughter *Dzl.*, bdāy-gi sems-la to blame one's self *Dzl.*; to abuse, defame, degrade, traduce, tsig nār-pas pāgs-pa-la (to abuse) the venerable man with base words *Dzl.*, dkon-mčōg-gi dbu-pān (to degrade) the highness of the excellent, = to blaspheme; to despise, the doctrine *Glr.*; to dishonour, violate, ravish, bu-moi lus a girl *Pth.*; mā-ga-dha nyāms-smad-pai tse *Tar.* 192 when (the country of) Magadha had been brought low, had decayed in its prosperity; smād-pai tsig or nāg abusive word, invective, libel; smād-ra (prop. sgra) id., more in the language of the common people, but also *Mil.*; smād-ra ytōn-ba *Mil.*, *tan-čē* *W.* to abuse, to revile; smad-rigs common people.

II. sbst. blame, reproof, reproach, disgrace, contempt.

སྒྲན་ sman 1. medicine, physic, remedy, both artificially prepared and crude: medicinal herb, drug; riū sman tū-ba to gather official plants on the mountains *Dzl.*; mén-la do* *C.*, *man-la ča* *W.* (the plant) is used as a medicine; sman shyōr-ba to prepare a medicine, ytōn-ba to administer, zā-ba or tūn-ba to take (physic); different forms of medicine are: tūn-gi sman liquid medicine, infusion, decocture; pyé-mai sman powder; ril-bu pill; ldé-gu electuary, sirup; sman-mār oily medicine (*Tar.* 39, 8); sman-čān prob. alcoholic tincture; bri-ta extract(?). — Further: Kōn-sman medicine taken internally, byūg-sman used externally, unguent; byār-sman plaster; bzi-sman soporiferous potion; skyūg-sman emetic; bšāl-sman purgative. — smān-gyi bla, or smān-bla *Glr.* and *Med.*; *Sch.*: 'physician general', yet to my knowledge it is never used in that sense, but only as a god or Buddha of therapeutics; there are eight such gods,

revered by students of medicine, and frequently invoked in medicinal writings, as well as in medical practice, v. *Schl.* p. 266 sqq. (*smān-gyi lha Glr.*, is prob. but a misprint). — Other compounds: *smān-rkyál* medicine-bag, smaller or larger leather-bags being the usual receptacles for the commodities of grocers and the drugs of physicians. — *smān-kān* apothecary's shop. — *smān-kūg* medicine-bag. — *smān-sgá* a kind of officinal ginger (?) *S.g.* — *smān-sgám* medicine-box. — *smān-mčód* the best, or a very superior medicine *Pth.* — *smān-ljóns* a country rich in medicinal plants. — *smān-rtá* the vehicle or substance in which medicine is taken *Med.* — *smān-snod* medicine glass or vessel. — *smān-pa* physician *Dzl.*, *Glr.*, *Med.* — *smān-dpe* medical book. — *smān-dpyád* v. *dpyád-pa*. — *smān-blá* v. above.

II. the same as, or something like *klu Glr.*, *Mil.*

III. *Lex.* = *pan*; *Sch.* also has: *smān-séms* 'a beneficent mind, a mind intent on working good'.

IV. incorr. for *dman*.

མྱ་འབྱེད་ smár-ba 1. sbst., ready money, gen. *smān-rkyán*; *zōn min smān* money, and not goods *Lex.* — 2. vb. careless and incorr. pronunciation of *smrá-ba*.

མྱ་འབྱེད་ smál-po n. of a lunar mansion v. *rgyu-skár*.

མྱ་འབྱེད་ smás-pa *Sch.*, v. *rmás-pa*.

མྱ་འབྱེད་ smig-rgyú mirage *Lex.* = मरिचि; prob. also a reflection in water, *čur-křul-smig-rgyú*.

མྱ་འབྱེད་ smig-bu lizard *Sch.*, v. *rmig(s)-pa*.

མྱ་འབྱེད་ smig-ma, provinc. for *smýug-ma* cane, reed *Do.*

མྱ་འབྱེད་ smin-drug 1. also *skár-ma-smin-drug-zlá-ba* the month in which the moon standing near the Pleiades is full, Oct. or Nov., *Glr.*; *smín-drug-bú*, कार्तिकेय, the son of Siva, god of war *Lex.* — 2. *Pur.* *Eremurus spectabilis*, v. *bre.*

མྱ་འབྱེད་, མྱ་འབྱེད་ smín-bdün, sme-bdün the Great Bear, *Ursa major*.

མྱ་འབྱེད་ smín-pa, I. (चिपाक) to ripen, ripeness, maturity; most frq. ripe, *brás-bu smín-no B.*, *smín soñ* vulgo, the fruit is ripe; *smín-par gyúr-ba Glr.* *smín ón-ba* to ripen; the growing on to maturity of an animal germ; also the 'stadium maturationis', or the full development of a disease *Med.*; applied to conversion *Pth.* and elsewh.; *rgyud smín-čín gról-bar bying-gys rlob*s give them the benediction for being saved (absorbed into Nirvana) after having attained to maturity of mind *Mil.*; *smín-gról-la* or *smín-gról-gyi lám-la gód-pa* to lead to conversion and salvation *Glr.*; *rnám-par smín-pa* v. *rnám-pa*. — *smín-grol-glin* n. of a monastery *Cs.*

II. *Bal.* to give (*sbyin-pa*).

མྱ་འབྱེད་ smín-ma eye-brow, *smín(-mai) dbrag Med.*, *smín-prag Mil.*, *smín-mtsams Glr.* the space between the eye-brows.

མྱ་འབྱེད་ smug-čün *Med.* a plant = *smug-rtsi* (?).

མྱ་འབྱེད་ smüg-pa *Sch.* for *rmugs-pa* fog.

མྱ་འབྱེད་ smüg-po 1. sbst. a disease, acc. to *Cs.* = *dus-nád*, v. *dú-ba*, 1. — 2. adj. dark bay, cherry-brown, purple-brown; **gya-müg** *C.* violet coloured; *dmar-smug* brownish white *Wdn.*; *smug-smüg* *Sch.* dark red. — *smug-rtsi* 1. red colour, with which sacrificial utensils are painted *Lex.* — 2. Macrotomia, a plant with dark-red root, used for dyeing, *smug-tsós* paint or colour yielded by this plant *Cs.*

མྱ་འབྱེད་ sme-bdün v. *smín-bdün*.

མྱ་འབྱེད་ smé-ba 1. v. *rme-ba*. — 2. *rtsis-kyi smé-ba Lex.* a kind of arithmetical figure in geomancy, which is used together with the Chinese diagrams, *spar-ka Mil.*

མྱ་འབྱེད་ smó-ba, pf. and imp. *smos*, not frq., yet in some cases of constant use, for *smrá-ba* to say, *min-nas smó-ba* to call by name, to name *Do.*; . . . *žes smós-pa* the assertion that . . . *Wdn.*; *gōn-du smós-pa* above-mentioned *Do.*; *lta čì smos* v. *lta*.

མྱོད་པ་ smód-pa, pf. smad, *Lex.* *निन्द* v. smád-pa, to blame, *bdag stod yžan smod* to praise one's self, disparaging others; *yžogs-smód byéd-pa* to slander, calumniate *Thgy.*; to depreciate, to make contemptible, *smód-par gyúr-bas Stg.* because it would be disreputable, would detract from his honour. For *smod-dzúg-pa* it would prob. be better to write *dmod-dzúg-pa*.

མྱོན་པ་ smón-pa to wish, to desire, with *la*, *skyid-pa yžán-la na mi smon* for another happiness I do not wish *Mil.*; more frq. with termin. of the infinitive, and then = to pray for, *rgyál-po skyé-bar* (to pray for) being re-born as a king *Dzl.*; *smón-pa bžin-du byéd-pa* to fulfil a prayer *Dzl.*; *smón-pai ynas* the object of a wish or prayer *Cs.*; *yid-smón wish, desire, de tsür-šog-gi yid-smon ná-la med* I do not wish that he should come *Mil.*; *rin-po-nas di-lta-bur yid-smon byéd-par gyúr-te* having long ago entertained this wish *Stg.*; *yid-smon os* worth wishing, desirable; *smon-júg* a wish and its accomplishment, *smón-júg nyis*; *smón-lam, प्रणिधि*, prayer, whether it be in the general way of expressing a good wish or offering a petition to the deity, or in the specific Brahmanic-Buddhistic form, which is always united with some condition or asseveration, as: if such or such a thing be true, then may . . ., *wishing-prayer*. — *smón-(lam) lóg-(par) débs-pa* to curse, to execrate.

མྱོན་པ་གྲིན་ or རྒྱུན་པ་ smon-mgrin or drin comrade, companion, associate, = *grógs-po Lex.*

མྱོན་ smyan? *Sch.*: *smyan byéd-pa* to travel on business; *smyan-byed blo-žan* a traveling clerk not very shrewd *Bhar.* 108; this would seem preferable to the *Ssk.* equivalent, mentioned in *Schf.*'s edition.

མྱོད་པ་ smyár-ba *Sch.* to stretch one's self, after sleep.

མྱོད་པ་གྲུ་, མྱོད་པ་གྲུ་ smyi(g)-gu, smyi(g)-gu thin cane, writing-cane, reed-pen; **doi nyi-gu** *C.* goose-quill, **čág-gi nyi-gu** *C.* steel-pen.

མྱོད་པ་, com. མྱོད་པ་ smyig-ma, smyig-ma 1. cane, bamboo, *smyig-mai stubs* tube of bamboo *Cs.* — 2. a pen of reed, *jóg-pa, W.* **žóg-čé** to make a reed-pen; **di-nyüg** id, improp. also lead-pencil.

Comp. *smyug-króg Cs.*, acc. to others, *smyug-sbróg* tube of bamboo; pen-case; small churn, = *gur-gúr Cs.* — **nyug-kyim** *C.* house constructed of bamboo. — *smyug-mkan* a worker in cane *Cs.* — *smyug-sgám* a chest made of reed *Cs.* — *smyug-grí* pen-knife. — *smyug-lág* flag, flag-stick; long bamboo *Cs.* — **nyug-tál** *C.* a flat basket. — *smyug-tógs* writer *Cs.* — *smyug-dón Cs.* = *gur-gur*. — *smyug-ydán* mat of reed, cane-mat. — *smyug-ydúgs* an umbrella made of split reeds *Cs.* — *smyug-sder* plate, dish or flat basket, constructed of reed *C.* — **nyug-tsá-me-tog** *C.*, Carthusian pink. — *smyug-tsigs* knot, node, joint, of reeds. — **nyug-lóm** *C.* flat basket. — *smyug-bšád* comb made of bamboo.

མྱོད་པ་ smyün-ba to fast, to observe a strict diet *Med.*; often in a religious sense, *smyün-bar byás-pa* and *ma byas-pa* he who has strictly observed fasting, and he who has not *Do.*; *smyün-ynás* the fast, the act of fasting; **nyén-ne nyün-ne züm-čé** *W.* to fast, to practise abstinence. *V. Schl.* 240.

མྱོད་པ་ smyür-ba to be quick, expeditious, in a hurry, to hasten *Cs.* Cf. *myür-ba*.

མྱོད་པ་, མྱོད་པ་ smyó-ba, myó-ba, pf. smyos, myos to be insane, mad, *čì-ai mi drán-par myós-so* they lost their senses and ran mad (with grief) *Dzl.*; *smyos-sam* is she mad? *Dzl.*; *snyin myós-pas Do.*, being deranged; **nyo dug** *W.* he is crazy; to be mad, as dogs *Schr.*; to be intoxicated, *smyó-bai Kú-ba* intoxicating liquor *Dzl.*; *rtág-tu myós-pai ynas* pot-houses, fuddling-places *Stg.*; fig. *dod-čágs-kyis myos Dzl.* he is mad with lust; *smyó-bar byéd-pa* to make one mad or drunk. — *smyo-byéd* 1. narcotic, *smyo-byéd-kyi rdzas* narcotic medicine, soporiferous potion, maddening drink. 2. *smyo-byed-(kyi) ydon* a demon that causes a state

of stupefaction or insanity. 3. **frenzy, madness.** 4. symb. num.: 13.

མྱེན་པ་ *smyón-pa* **insane, frantic, mad, la-dág-**
pa nyón-pa a madman from Ladak;
glán-po-èe Dzl. a mad elephant, *kyi* a mad
dog; **nyón-pa òo dug** *W.* he raves, he is
stark mad; **èo-nyón zug** *W.* he has been
seized with religious insanity, is deranged,
which is stated to be occasionally the effect
of severe and long continued meditation.
Cf. lhoñ.

མྱེན་པ་ *smrá-ba*, sometimes མྱེན་པ་ *smó-ba*, also

མྱེན་པ་ *smár-ba*, pf. *smras*, imp. *smros* 1. **to**
speak, to talk, smra ma nús-te Dzl.
growing dumb, speechless, not being able
to speak (physically); *çaiñ mi smrá-bar gyúr-*
to they grew speechless, did not know what
to say *Dzl.*; *smra šés-nas mir gyúr-to* they
received the faculty of speech and became
men *Glr.*; *bslú-bai rnám-pas kyeu dan smrás-*
te Dzl. speaking to the youth in a seductive
manner; *tsig snyán-par smrá-ba Dzl.* to
speak in a friendly way; *čos smrá-ba to*
preach, čos smrá-bai žál-la ltá-ba to hang
on the preacher's lips, to listen very atten-
tively *Pth.*; *da ma smra žig Dzl.* do not
lose another word; *smra-mkas(-pa)* speak-
ing shrewdly, well-spoken, eloquent *Dzl.*,
Glr.; *smra - dód* talkative, loquacious *Cs.*;
smra-nyún sparing of words, taciturn, *Lt.*;
smra-bčád forbearing to speak; not being
bound to speak *Mil.*; *smra-mčóg, smrá-*
bai dbañ-pýüg, smrá-bai rgyál-po = jam-

dpál; also **to treat of**, with reference to
books *Was.* — 2. **to say, mi-la** to a person;
when it precedes the words that are quoted
as they were spoken, (the so-called 'oratio
obliqua' being very seldom made use of,
one instance v. further on): (*dí-skad-čes*)
smrás-pa or *smrás-so*; when placed after the
words spoken, (*čes*) *smrás-so, smrás-te* etc.;
smrás-pa also is equivalent to **he continued**
Dzl.; sometimes it is used impersonally, it
is said, e.g. it is said in that letter, where
we should say, 'that letter says', *Stg.*; *smrá-*
rgyu ma byün-ñio there remained nothing
more for him to say (v. above); rarely with
termin. inf.: *γtüg-par ni ña ni smrao* that
they will reach it, I do not pretend to say
Thgy.; *šés-par smrá-ba* to profess to know,
to understand, like '*artem profiteri*' *Dzl.*;
dñós-por smrá-ba to acknowledge a thing
in substance *Was.*, *méd-par smrá-ba* to deny
it in sum and substance.

Note. The word which forms the sub-
ject of this article, though constantly to be
met with in books, seems to be hardly ever
used in conversational language.

མྱེན་པ་, མྱེན་པ་ *smrañ, smreñ Cs.* **word, speech;**
smrañ γsól-ba to beg the word,
to beg leave to speak

མྱེན་པ་ *smré-ba* 1. = *smrá-ba*(?) — 2. **to wail,**
to lament Pth.; more com *smre-ñágs*
dón-pa to utter lamentations; *smre-ñágs-*
kyi sgó-nas whining (with joy) *Mil.* — *smre-*
γtsán?

ཙ

ཙ *tsa*, 1. the letter sounding **ts**; **tenuis**, as
in the words 'it got so cold', cf. however
ཙ *tsa*; ཙ, ཙ and ཙ represent in *Ssk.* and
Hindi-words the palatals च, छ and ज (མྱེན་
= མྱེན). — 2. num. fig.: 17.

ཙ་ *tswa Ld.* **spunk, German tinder.**
ཙ་ཀོར་ *tsa - kór, Ssk.* चकोर **partridge, =**
srég-pa.
ཙ་ཀ་བ་ཀ་ *tsa-kra-bā-ka* **red goose, Anas ca-**
sarca.

ཅ་དར་, ཅ་སར་ tsa-dar, tsa-sar, Pers., Hind.

W. — جدر shawl, plaid, cloak, toga

ཅ་ན་, ཅ་ནས་, ཅ་ལ་ tsá-na, tsá-nas, tsá-la
v. tsam.

ཅ་ན་ཀ་ tsa-na-ka, more corr. ཅ་ཏ་ཀ་ Ssk,
chick-pea, *Cicer arietinum*.

ཅ་བིག་ tsá-big, v. tsa-big.

ཅ་རག་ tsa-rág, *tsa-rág zér-è* Ld. to crackle,
of fire, breaking twigs etc.

ཅ་རུ་ tsá-ru 1. W. curled, frizzled, as hair
and similar things. — 2. Lex.: Ssk.
meat-offering to the manes.

ཅ་ཤ་(ཀ) tsa-ša(-ka), ཅཤ, *Coracias Indica*,
jay, roller.

ཅག་གེ་ tság-ge W. the black mark in a target,
tság-ge-la gyob hit the mark!

ཅན་དན་, ཅན་དྲན་ tsán - dan, tsándan, चन्दन,
sandal-tree, *Sirium myrtifolium*, sandal-wood, used for elegant build-
ings, images of the gods, perfumes, medi-
cines Glr., Med.; in different varieties: *dkár-
po*, *dmár-po* etc., also of fabulous kinds:
tsán-dan sbrül-gyi snyin-po, *gór-ši-ša*, *glán-
mgo* Glr., Dzl.; fig. something superior in its
kind, *pá tsán-dan pú-nu mi-laj-tu* son the
elder and younger sons of a distinguished
father perform menial services.

ཅན་དོན་ tsan-dón v. btson-dón.

ཅབ་ཅུབ་, ཅབ་ཅོབ་, ཅབ་ཅུབ་ tsab-tsúb, tsab-
tsób, rtsab-rtsub
hurry, haste Cs., tsab-tsúb-can hasty Cs.; tsab-
tsúb mi bya Lex. take your time, don't be
in a hurry! rtsab-rtsub-méd-par not flitting,
like a butterfly, from one object to another
Mil.; tsúb - lín Sch. hastily, in a hurry(?)
— rtsab-hrál Lex.; Sch. a loose, dissolute
course of life(?) — rtsab-pa Sch. to hurry,
to hasten(?).

ཅབས་རུ་ tsabs-rú 1. a kind of salt, tsabs-ru-
tsá Sg. — 2. a tube of horn Sch.

ཅམ་ tsam mostly affixed as an enclitic, =
snyed (sometimes carelessly for tsám-
pa or tsám-du) I. in a relative sense, 1. as
much as *di-tsam* as much as this, = so

much, so many; *mí di tsam ysód-pa* to kill
so many men Glr.; *dé-tsam* id.; also emphat.:
čos de tsam žig bšád-nas after having given
you so much religious instruction Mil.; by
way of exclamation: *či-tsam how much!* W.
and B., *či-tsam byas* how much have you not
done! Glr.; *ji-tsam ... dé-tsam* how much...
so much (as much as) Cs. — 2. denoting com-
parison, as to size, degree, intensity, like,
as-as, so-as, so that: *ri-ráb tsam* like Sumeru
(in height) Cs; *yinš-bru tsam* as big as a
grain of mustard-seed; **de ri tón-po tsam*
*dug dé-tsogs di yañ yod** W. as high as yon
mountain is also this one; *pús-mo núb-pa*
tsam even to sinking in up to the knees
(knee-deep); *nyi-ma grib-pa tsam* so much
that the sun was darkened Glr.; *mtai rgyál-
po yañ dbái-du dūs-pa tsam* byuñ he be-
came so (powerful), that he could also sub-
due — or could have subdued — the neigh-
bouring kings Glr. — 3. denoting contin-
gency and restriction: perhaps, if need be,
almost, only, but, all but: *tsab ruñ tsám-mo*
Wdn. this may perhaps be used instead,
this may, if need be, supply its place; *btan-
na nam-mkai bya yañ zín-(pa) tsam yda*
if I let him loose, he might almost catch a
bird in the air, = *zín-pa dan drao* Mil.;
with a partic.: *rtags yód-pa tsám-la* = *rtags*
dan yód-pa-la to every one that has the
mark Glr.; *rtsa dan rūs-pa tsam* Dzl. nothing
but skin and bones; *gro mi nūs-pa góg-
pa tsam* Dzl. one only creeping, not being
able to walk; *ča tsam šes kyan* if one knows
but a particle, but a little bit; *sems tsám-
mo* they exist only in our fancy Was.; *tsigs-
ma tsam yód-dam* Dzl. is not the sediment
at least still left? *lhág-ma tsam žig* Dzl.
but a remnant; *brgya tsam* may mean: about
one hundred, or: only one hundred; in some
cases *tsam* is untranslatable: *lia-bryá tsam*
tams-čád tsei dus byas-so the 500 merchants
died all Dzl. (15, 9 s.l. c.); *bdén-pa tsam yod*
Mil. some grain of truth is in the matter;
*tsig dan rnám-par drá-ba tsam dug-na-
añ* Mil. though it is all but equal to the
words, i.e. very much like the real tenor
or wording; it may also be combined with

the signs of the cases: *ña min tsám-gyi dgé-slon ma yin Dzl.* I am Bhikshu not only by name, I am not merely called so; *da tsám-gyi bár-du Dzl.* till about the present time (standing here rather pleon., as frq. is the case); *brám-ze yèig tsám-gyi slád-du Dzl.* for the sake of a single Brahmin; *spu nyóg-ma tsám-gyi gyód-pai sems Dzl.* but a whit (lit. a little hair) of repentance.

— 4. *tsám-na* referring to time: **about a certain time, at the time when, when:** *nam-pýéd tsám-na* about midnight; *de tsám-na* then, at that time; esp. with verbs: *kyím-du pýin tsám-na Dzl.* when he came home; inst. of *tsám-na* it is very common to say *tsá-na*; *byéd-gin yod tsá-na* as he was just doing it *Glr.*; *ynyid sad tsá-na* when he awoke *Glr.*; *zlá-ba bryad son tsá-na* when eight months had passed *Glr.*; esp. col.: **yón tsá-na** *W.* as we came, on our journey hither, when incorr. **tsa-ne* (or *sá-ne*)* is said, which is justifiable only in such cases, as: **á-ma kyé-sa-ne** from one's birth; *jí-tsam-na* or *-nas* **when**, yet mostly pleon., in as far as the sentence beginning with *jí-tsam-na* after all concludes with *nas*, *pa dan*, *dus-kyi tse* etc., v. *Feer* *Introd.* frq., also *Tar.* — 5. *tsám-du* denoting extent, degree, intensity: **as far as, about so far, nearly up to, even to, till, so that,** and *tsam* in various other applications: *lam pýed tsám-du* about half way; frq. with verbs: *bá-spu láns-pa tsám-du skrag Dzl.* he was so frightened, that his hair stood on end; *dám-bur bcád-pa tsám-du sdug-bśnāl-gyis ydñis-te Dzl.* tormented by a pain, as if he were cut to pieces; *bus ma mtón-ba tsám-du dgá-ste Dzl.* 'being glad even to a mother's being seen by her child', i.e. so glad as a child is, when beholding its mother again; sometimes *tsám-la* for *tsám-na* and *tsám-du* *Mil.* yet not frq. and more col.: *ñib tsám-la* in the shade; **šin-ni tsám-la** *W.* under, before, near a tree; *tsám-gyis* instrum.: *ñan-ñon tsám-gyis óg-šes-pa* content with every thing, as poor as it may be; com. added to the inf.: *smrás-pa tsám-du* as soon as it

had been said *Dzl.* frq., or also: 'in the mere saying so' *Stg.*; inst. of it, col.: **zer tsam zig-la**; *W.*: **zér-ra tsám-zig-ga**. — *tsam yañ* with a following negative: **not the least, mós-pa tsam yañ mi byéd-pa *Mil.* to pay not the least respect; **not in the least, not at all:** *nyi-ma dan zlá-ba tsam yañ ltar med Dzl.* neither sun nor moon is to be seen at all. — *tsám-pa* adj., *mi-tsád-tsóm-pa* man-sized, having the size of a man *Tar.* — *tsám-po* *Mil.* *mi tsám-po yóns-kyi sems-la jug* prob: I shall enter into the soul of the very first man I meet with; also = *gañ* (cf. *rtag gañ yód-pa-la* above). — *Cs.* has besides: *tsám-po-ba* a comparing, estimating; *tsam-poi tsig* a comparative expression; *tsám-poi don* a comparative sense (?). II. used interrogatively: **how much? how many?** **rin tsam?** *W.* how dear?**

ཙམ་པ་ *tsám-pa* 1. v. *tsam* towards end of preced. article. — 2. sbst **flour** from parched barley, v. *rtsám-pa*. — 3. n. of a country *Tar.* 10, 14; 20, 16; acc. to *Ssk. Lexx.* = Bhagalpore, v. *Köpp.* I, 96; in modern geography: the small Hindu mountain-province **Chamba** on the river Ravi, under British protection.

ཙམ་པ་ཀ་ *tsám-pa-ka* *Ssk.* magnolia, *Michelia Champaca*.

ཙམ་ཙམ་ *tsam-tsóm* tripping to and fro, **fid- geting about** *W.* (cf. *tsab-tsób*).

ཙམ་མ་ *tsár-ma* n. of a place, freq. resorted to by *Mil.*

ཙམ་ *tsi* num. fig.: 47.

ཙམ་ཀ་ *tsi-tra-ka* *Ssk.* 1. a painted mark on the forehead, being the badge of various sects *Sch.* — 2. name of several plants, esp. *Ricinus communis*, so perh. *Lt.*; in *Lh.*: *Anemone rivularis*, common there.

ཙམ་གྱི་ *tsi-stág* n. of a purgative *Med.*

ཙམ་ *tsi-na* ཙོན, *China Cs.*; now com. *ma-ha-tsin*.

ཙམ་ཙམ་ *tsi-tsi* mouse *C.*, *tsi-ghi* id. *Ts.*; *tsi-ñun* shrew (mouse) *Sch.*; *tán-gi tsi-tsi* field-mouse *Schr.*; *sai tsi-tsi* mole *Schr.*; *tsi-tsis-dzin* n. of a plant *Wñ.*

ཅི་ཅི་ཇོ་ལ་ tsi-tsi-dzó-la Cs., tsi-tsi-dzó-ba Sch. **cancer** (disease), said to be a Nepalese word.

ཅི་ཅི་ tsi-tsé v. tse-tsé.

ཅིག་ཅིག་ tsiq-tsiq byéd-pa to quarrel, to be at variance Sch.

ཅི་ tsiitta Ssk. the heart as seat of the intellect, v. Burn. I, 637.

ཅི་ tsid anvil Sch.

ཅུ་ tsu num. fig.: 77.

ཅུ་ཏ་ tsü-da, tsü-dai ñin n. of a tree Sch.

ཅུག་ tsug for ñi-ltar adv. interrog. and cor-relat., **how, as**, rarely occurring in books; Pth.: de gar gro, tsug byed where she is going, and what she is doing. In W. com. in the form zug, in such combinations as: gá-zug for ñi-tsiug, ñi-ltar; *i'-zug or di-zug, and á'-zug* or *dé-zug*: **so**; *dan de-zug de-zug* and more of that kind; de-tsiug lags in Lexx.

ཅུག་ཅུག་ tsiug-tsiug the noise of **smacking** in eating, tsiug-tsiug mi bya do not smack Zam.

ཅོ་ tse num. fig.: 107.

ཅོ་གར་ tse-gür Sch.: 1. a small **tube**. — 2. a little.

ཅོ་པོ་, ཅོ་པོ་ tsé-po, tsél-po a **basket** carried on the back, dossier, esp. W.; *cán-tse or cág-tse* a wicker basket, *nyün-tse or nyüg-tse* a cane basket Ts.; *tsel-čüg* the wands used for such a basket; *tsel-cág* a broken dossier W.; *tsel-rá* the frame-work of a basket Cs.; *tsel-lün* string or strap for carrying it.

ཅོ་ཅོ་, ཅོ་ཅོ་ tse-tsé, tsi-tsé **millet** Cs.

ཅོ་རེ་ tse-ré 1. **song, tune** Lex. — 2. = tse-ré.

ཅོག་ཅོག་ tseg-tség, tseg-tség zér-ba to **rustle**, 'to make a noise like dry hay' Cs.

ཅོབ་ཅོབ་ tseb-tséb **sharp-pointed**, of needles, thorns.

ཅོམ་ཅོ་ tsém-tse = cém-tse **small scissors**.

ཅུ་རི་ tseu-ri a species of female demons Thgr.

ཅར་ཅར་ tser-tsér, tser-tsér byéd-pa to **tremble**, shake, quake Sch.

ཅེ་པོ་ tsél-po v. tsé-po.

ཅོ་ tso num. fig.: 137.

ཅོ་ར་ tsó-ra Wdn., Ssk. n. for the medicinal herb srúb-ka; in Ssk. Lexx. no botanical explication is given, but only the notice, that it is a perfume; in Kullu a sweet-scented white lily is called so.

ཅོག་པུ་ tsóg-pu (acc. to one Lex. = ཅུ་ཀ་ཀ་ཀ་, which is not to be found; on the other hand Burn. I, 310 gives tsóg-pu-pa = རྒྱུ་ཁྱུ་ཁྱུ་ one sitting down) the posture of **cowering, squatting, crouching**, tsog(-tsog)-pur sdód-pa, düg-pa resp. bžugs-pa Pth., col. *tsón-tsóñ, tsom-tsóñ*, to cower, squat, crouch; tsóg-pu mi nus he cannot even cower, of one sick unto death Thgy.; tsog mi yžüg-pa of a similar sense Sch. — (The version 'to sit on one leg drawn in' Sch., which has also been adopted by Burn., may possibly be founded on a mistake of Sch., who in Cs.'s explanation: 'sitting in a crouching posture upon one's legs', prob. read 'upon one leg').

ཅོང་ཁ་ tsón-ka n. of a place in Eastern Tibet Ma.; tsón-ka-pa 1. inhabitant of that place. 2. n. of a celebrated teacher of religion and reformer, about the year 1400.

ཅོང་ཅོང་ tsón-tsóñ 1. = tsog-tsóg v. tsóg-pu. — 2. tsón-tsóñ-la kur carry it straight W.

ཅོན་དོན་ tson-dón v. btson-dón.

ཅོབ་ཅོབ་ tsob-tsób, *tsob-tsób-la düg-čé* Ld. to stand or sit in different groups, not in rows.

ཅོར་མོ་ tsór-mo a five-finger pinch Cs.

གཙང་ག་པ་ ytság-pa v. tság-pa; ytság-bu also btságs-bu lancet for bleeding.

གཙང་ ytsan 1. **clean, pure** v. ytsán-ba. — 2. n. of a province in C., where Tasilhunpo is situated; ytsán-pa inhabitant of it.

གཅང་བ་ *ytsan-ba* 1. vb. to be clean, pure *Dom.* — 2. sbst. cleanness, purity. — 3. adj. clean, pure. Most frq. as sbst. with negation: *mi-ytsán-ba* impurity, foulness, filth *Dzl.* and elsewh.; excrement *S.g.*; *mi-ytsán-ba rnám-pa sna-tsógs-kyi pün-po* heap of all kinds of filth, mass of corruption, sometimes applied to the human body *Dzl.*; *ytsán-ma* adj., clean, as to the body, clothes etc.; *de ni rab-bkrus ytsán-ma yin* that man is well washed and clean *S O.*; *ytsan-btsog-méd(-pa)* one that knows no difference between clean and unclean (cf. *med*); dirty, slovenly; rude, uncouth *Glr.*; *ytsán-mar byéd-pa* 1. to clean. 2. to make one's self clean, smart, tidy; **tsán-ma jhél-pa** *C.*, **có-cé** *W.* is said to be a euphemism for circumcision. — **śul-tsán-po** *C.* one that clears his plate, empties his cup; one that does a thing thoroughly. — *ytsán-kāi* *Cs.*, com. *dri-ytsan-kāi* v. *dri.* — *ytsan-sbrá* religious purity, ལུ་ཐི་; *ytsan-sbrá-can* (or *dañ ldan-pa*) morally pure, *ytsan-sbra-méd-pa* impure *Do.* — *ytsan-ris* *Sch.*: the pure country and its inhabitants, the pure, the saints.

གཅང་ཁོ་ *ytsán-po*, *Ld.* **tsáns-po** river, stream; esp. the large stream flowing through Tibet from west to east, gen. called **Yarutsanpo**; *ytsan-čú*, resp. *ytsan-čáb*, id.

གཅང་བུ་ *ytsan-bu* screen, parasol *Sch.*

གཅང་གཅོང་ *ytsan-ytsón* (or **dzan-dzon**) *Ld.*, steep, rugged, mountainous.

གཅོབ་བ་ *ytsab-pa* to detach with a crow-bar.

གཙོ་བ་ *ytsi-ba*, pf. *ytsis*, to invite, summon, call, appoint *Sch.*

གཙོག་པ་ *ytsigs* 1. importance *Cs.*, *ytsigs(su)* -*čé* very important *Lex.*; *ytsigs čé-bar byéd-pa* to make much of *Cs.*; *Sch.* also *mi-ytsigs* insignificant; unapt, and *ma-ytsigs* unimportant; without difficulty, whereas in one *Lex.* *mi-ytsigs spyód-pa* is explained by *mi-rigs-pa*. — 2. *Pth.* 85: (but as a girl was born, the king and his ministers were quite in despair, and) *btsün-mo-la pañ tugs ytsigs-čün-bar gyur-to* also the queen's mind

was much dejected(?). — 3. *Mil.*: *ytsigs-la bébs-pa* frq.; by the context: to subdue, to force, compel, also with supine, *bañs bgyid-par* to compel to obey. — 4. *Sch.*: *ytsigs-pai blo* quick comprehension, retentive memory.

གཙོག་པ་ *ytsigs-pa*, with or without *mčé-ba*, to show one's teeth, to grin *Glr.*; *nam-par ytsigs-pa* id. *Glr.*

གཙོར་བ་ *ytsir-ba* v. *tsir-ba*.

གཙུག་ *ytsug* 1. crown of the head, vertex *Lt.*, *spyi-ytsug* id. *Glr.* frq.; *ytsug-tu čün-ba* to fasten on the head; fig. *sá-yig ytsug-tu bcins-pai ga*, cf. *tod.* — 2. tuft, crest, of birds *Sch.* — 3. whirlpool, eddy, vortex, in the water *Sch.*; *ytsug-kyil Wdn.*, also *rtsub-kyil*, perh. id.(?) *ytsug-rgyán* head-ornament, *ytsug-(gi) nór(-bu)* jewel of the head; frq. fig.; most high, most glorious among ..., c.genit.; also *ytsug-gi nór-bur gyür-pa Glr.*, = *mčög-tu gyür-pa*. — *ytsug-tor* = *tor-čog*, རྩལ་མེ, conical or flame-shaped hair-tuft on the crown of a Buddha, in later times represented as an excrescence of the skull itself, v. *Burn.* II., 558. *Schl.* 209.

གཙུག་ལག་ *ytsug-lág* 1. sciences, 'literae'; *ytsug-lág rnám-pa bəo-brgyád* the eighteen sciences; *kyod ytsug-lag čé-zin dzins-pa* thou, who art rich in knowledge and wisdom. — 2. scientific work or works, frq.; *ytsug-lag-kān* विहार, academy, convent-temple and school, cf. also *gándhola*; *ytsug-lag-mkan* or *-pa Cs.* a learned man.

གཙུག་པ་ *ytsugs-pa* to bore out, scoop out, excavate *Sch.*(?).

གཙུབ་བ་ *ytsúb-pa*, pf. *ytsubs*, to rub, *ytsub-šin*, a piece of dry wood that is rubbed against another (*ytsub-stán* or *-ytán*) in order to make fire *Cs.*

གཙོ་བ་ *ytsé-ba*, pf. *ytses* v. *tsé-ba*.

གཙོག་པ་ *ytségs-pa* = *dzigs-pa* *Sch.*

གཙོང་བ་ *ytsén-ba* = *ytsi-ba* *Sch.*

གཙོར་བ་ *ytsér-ba* = *tsé-ba* *Lex.*

གཙོ་ *yts'o* 1. x. *ytsó-bo*. — 2. v. *ytsod*.

གཙོ་བོ་ *γtsó-bo* (Ssk. प्रधानं, consequently = *mčog*) 1. the highest in perfection, the most excellent in its kind, *γtsó-bor* or *γtsor byéd-pa*, *lén-pa* to place foremost, to consider the first or most excellent; *γtsó byás-pai bú-mo lia* the five noblest of the girls *Mil.*; *γtsó byéd-pa-rnams* the most respectable, the leaders, the heads *Mil.*; *des γtsó-byas dpon-γyóg-rnams* the higher and lower people subject to him *Pth.* (*γtsó-byed-pa* to be the first, belongs however rather under the head of no. 2); *snágs-kyi γtsó-bo*, *smón-lam-gyi γtsó-bo* (the same as *rgyál-po*) chief spell, principal prayer; *yi-ge γtsó-bo süm-čü* the 30 principal letters, (the letters of the alphabet) *Glr.*; *nad-rnams kün-gyi γtsó-bo* the principal disease, viz. fever *Lt.* (more correct from an Indian than from a Tibetan point of view); *γtsó-čé-ba* very important *Thgr.*; eminent *Tar.*; *γtsó-bor* and *γtsó-čér*, adv., especially, chiefly, principally. Hence: 2. a chief, a principal, master, lord, *rkañ-γnyis-kyi* (lord) of men, i.e. Buddha *Dzl.*; *rten-gyi γtsó-bo* the 'lord' of the shrine, the deity to whom a shrine is consecrated, which in the lord's absence is guarded by some servant deity, e.g. *Dzl.* chap. VI.; *čós-kyi γtsó-bo čén-po* grand-master of the doctrine, a title of Sariibu *Dzl.*; gentleman, but chiefly as a title = Sir, Mr., *blón-po γtsó-bo drüg-po*, *γtsó-bo mi drug* the six (gentlemen) ministers *Glr.*; *γtsó-mo* the most distinguished lady, the noblest, first in rank, *bü-mo γtsó-mo* the most excellent among the girls; *γtsó-mor 'os-pa zig* the one most deserving of preference, the one of the noblest appearance *Mil.*; *γtsó-mo mdzád-pa* to be mistress, resp.

གཙོ་མ་, བཙོ་མ་ *γtsó-ma, btsó-ma* hemp *Sch.*

གཙོད་, བཙོད་, གཙོ *γtsod, btsod, γtso* (*Ld.* vulgo **stsod**), the so-called Tibetan antelope, with straight horns standing close together and in the direction of the longitudinal axis of the head *S.g.*, *γtsód-mo* fem., *γtsod-prüg* the young one, *γtsod-rüs* the bones, *γtsod-kul* the wool of it (used for shawls).

བཙང་ *btsa* (*btsa-ba*, *Sch.*?) 1. rust, *lčags-kyi btsa* rust of iron; *btsas-zas* *Sch., Kyer Lex.* destroyed by rust. — 2. rust, blight, smut, of corn *Sch.* — 3. = *btsag*, *Sch.* — *me-btsa* moxa *Lt.*; *mi-rus-btsa*?

བཙང་བ་ *btsá-ba* 1. pf. *btsas*, to bear, to bring forth, *čün-ma-la bu btsas* his wife bore, gave birth to, a son *Dzl.*; *bu btsá-bai tabs mi tub* they could not bring forth *Dzl.*; *btsás-pa* what is begotten, new-born children or animals *Do.*; *btsá-zug lais* pains of labour ensued *Sch.* — 2. resp. to watch, look on, spy, *spyán-gyis* *Cs.*

བཙང་མ་ *btsá-ma* fruit *Sch.* 2. = *btsa* *Sch.*

བཙག་ *btsag*, རྟེན་ཁྲི་, red ochre *Med.* and *Lex.*; used also of earths of a different colour; *btsag-tán*, *btsag-ri*, *btsag-lün* plain, hill, valley, of red earth; *btsag-yug* some other officinal mineral *Med.*

བཙག་པ་ *btság-pa* v. *tság-pa*.

བཙག་མོ་ *btság-mo* a certain beverage, = *rtsáb-mo*.

བཙང་བ་ *btsán-ba* prob. = *tsán-ba*.

བཙང་པོ་ *btsán-po* title of sovereigns *Glr.*, alleged to be but Khams-dialect for *btsán-po*.

བཙན་ *btsan* 1. a species of demons, residing in the air, on high rocks etc., mischievous, *Glr.*, *Dom.* — 2. v. the following article.

བཙན་(བོ་) *btsán(-po)* strong, mighty, powerful, of kings, ministers etc., esp. as title of honour: high-potent, *Dzl.*, *Glr.*; hence of family, race, descent: illustrious, noble, *lhá-mo btsán-rnams* the queens of high descent, in opp. to a third of low extraction *Glr.*; *btsan-(zin) pyug(-po)* noble and rich *Dzl.*, *Mil.*; strong, violent, *btsan-dug* a virulent poison *Dzl.*; forcible, violent, *btsan-prógs byéd-pa* to commit a robbery connected with violence *Pth.*; *btsan-tabs-su* by violent means *Pth.*; coercive, strict, severe *bka*, *krim*s *Glr.*, *btsán-par mdzád-pa* rigorously to enforce (a law); firm, staunch, immovable, not wavering, *ñag-btsán* steadfastly abiding by one's word *Sch.*; firm, safe,

sure, *dben-ynás Mil.* a safe, inaccessible retreat; *rdzon btsan* a firm stronghold *Lex.*; = concealed, hidden, hence *btsan-kan* the innermost dark room in a temple, in which the gods reside, or an apartment for the same purpose on the top of a house; **definite, decided, without uncertainty**, *sañs-rgyás-kyi bstán-pa mi núb-ñin mka btsán-par byéd-pai pyir* in order that the doctrine of Buddha by being accurately defined may be secured against subversion *Pth.*

བཅོམ་བ་ *btsáb-pa* imp. *btsob*, to cut small, to chop, wood; to hash, to mince, meat *C.*; *bstab-stán* chopping-block *C.*

བཅོམ་(ས་)་བ་ *btsám(s)-pa* for *tsám-pa*, v. *to*.

བཅོལ་བ་ *btsál-ba* v. *tsól-ba*.

བཅོས་བ་ *btsás-pa* v. *btsá-ba*.

བཅོས་ས་ *btsás-ma* 1. also *rtsás-ma* **harvest**, *btsás-ma rña-ba* to reap, to mow *C.* and *Lex.*, *btsás-ma ran tsa-na* in harvest time *Mil.* — 2. **wages, pay**, *gru-btsás Lex.*, fare, passage-money; *la-btsás Lex.*, *la-ñan-gyi btsas?*

བཅོམ་བ་ *btsir-ba* v. *tsir-ba*.

བཅོག་(ས་)་བ་ *btsüg(s)-pa* v. *dzügs-pa*.

བཅོད་བ་ *btsúd-pa* v. *dzúd-pa*, *tsúd-pa*.

བཅོན་བ་ *btsún-pa* 1. **respectable, noble**, of race, family, *rigs tsé-ñin btsún-pa* id. *Dzl.*; *btsún-pai bud-méd Dzl.* a lady of rank. — 2. **reverend**, as title of ecclesiastics, *btsún-pa-rnams* the ecclesiastics, priests *Gl.*, = *bañ-dhe* and *Ssk. भदन्त* (*Tar. Transl. p. 4, note 7*); even *btsún-pa křims-méd* wicked Reverends *Ma.* — 3. **creditable, honourable, faithful** in observing religious duties, so frq.: *mkas btsun bzan ysum* v. *mkas-pa*; *tsig-btsún-pa* grave and virtuous discourse *Schr.*, *Sch.*: polite words(?), *tsig mi btsun-pa Thgy.* was explained to me: one whom nobody believes; applied to things: **good**; thus *Mil.* says of his cane: *spa čor-riś yé-nas btsún-pa de* this cane of quite an excellent quality. — *btsún-po* = *btsún-pa* 1.,

rgya-rjé btsún-po the noble emperor of China *Gl.*; as a title v. *nyuñ*; *btsún-por byéd-pa Cs.* to reverence. — *btsún-ma* priestess *Cs.* — *btsún-mo* 1. woman of rank, **a lady**; also as a term of address: your ladyship, e.g. in a legend, when a merchant speaks to the wife of a judge *Dzl.*; spouse, consort, esp. queen consort, with and without *rgyál-poi*, frq.; *btsún-mo tsé-ba* = *žen-ma* the principal wife; *btsun-mo-ñan* having a wife, *btsun-mo-méd* not having a wife *Cs.* — 2. nun, *mo-btsún*, id. *Gl.*, *C.*

བཅོམ་བ་ *btsúm-pa* v. *dzum-pa*.

བཅོམ་བ་ *btsé-ba* v. *tsé-ba*.

བཅོམ་བ་ *btsém-pa* v. *tsem-pa*.

བཅོམ་ *btsó*, purification, refining(?) **ser-la tso tan-wa** *C.* to refine gold (which term eventually is the same as 'to boil') v. *tsod-pa*; *btsó-ma*, *btsós-ma* a purified substance, *yser btsó-ma*, purified gold, very frq. with regard to a bright yellow colour *Gl.*

བཅོམ་བ་ *btsó-ba* v. *tsód-pa*; *btsó-blag-pa* to dye, to colour, *btsó-blag-mkan* a dyer, *Lex.*

བཅོམ་བ་ *btsó-ma* 1. = *ysó-ma*. — 2. v. *btsó*.

བཅོག་བ་ *btsóg-pa* I. vb. v. *tsog-pa*.

II. adj., also (*b*)*rtsóg(s)-pa*, *W. *sóg-po** 1. **unclean, dirty, nasty, vile**, *di-ni śin-tu rtsóg-pai sa yin* this is a very vile place, says the prince of hades to a saint visiting there; so also every Tibetan will say to a stranger entering his house; *ña btsog-ñin* when I am getting unclean, i.e. when I am confined *Dzl.*; *lus btsog-pa mnyam-pa di* this vile stinking body *Dzl.* — 2. in *W.* the common word for **bad** in every respect, **useless, spoiled, troublesome, perilous** (e.g. of a road); **injurious**; also in a more relative sense, **inferior, poor**, of goods; *btsog-nág* tobacco-juice, oil from the tobacco-pipe.

བཅོམ་ *btsón* onion *Med.* and vulgo, eschewed by pious Buddhists and ascetics, but a favourite food of the bulk of the people; *btson srég-pa* to roast onions.

བཅོང་བ་ *btsón-ba* v. *tsón-ba*.

བཅོད་ *btsod* n. of an animal, = *γtsod*, q v. —
2. n. of a plant, madder མཚོའུ་མཚོ་ (Ru-
bia Manjit); *btsod-bru* seeds of this plant,
btsod-zin field on which it is grown.

བཅོས་ *btson*, also *btsón-pa*, a captive, prisoner,
nyés-pa *byás-pai* *btson* *zig* an imprison-
ed criminal *Dzl.*; *btsón-du* *dzin-pa* to
take prisoner *Dzl.*; *jug-pa* to put to prison;
btsón-nas *dón-pa* to set free, *tár-ba* to be
released; *bzán-btson* undeserved imprison-
ment or detention (ni f.), e.g. of hostages,
fig. of people that are snowed up *Mil.* —
btsón-kan, *btson-ra* prison. — *btsón-don* 1.
dungeon, keep; *Mil.*: *ynás-skabs-kyi* *btsón-*
don the dungeon of life. — 2. *W.* deep abyss,
gulf, **tsón-don* *tón-na* *mi mán-poi go kor**
many are getting dizzy, when looking into
a deep abyss. — *btsón-rdzi*, *btsón-srun*
jailer, turnkey. — *btsón-rdzas* prison-fare.

བཅོལ་བ་ *btsól-ba* v. *tsól-ba*.

རྩ་ *rtsa* I. sbst., more col. *rtzá-ba* (*W.* **sá-*
*wa**) or *rtzá-bo* *S.g.* 5, 1. vein, *rtsa* *yéd-*
pa to open a vein *Dzl.*, **sá-wa* *gyáb-dé** *W.*
id. Owing to the imperfect state of Indian
and Tibetan anatomy, resulting from in-
veterate prejudices both of a religious and
intellectual nature, great confusion prevails
also in the department of angiology, many
different vessels of the human body, and
even part of the nerves being classed among
the veins, so that it is impossible to find
adequate terms for the Tibetan nomencla-
ture. This applies e.g. to the division of the
rtsa in *čags-pai*, *srid-pai*, *brél-pai*, and *tséi*
or *srög-gi* *rtsa*, which last term does not
correspond to what we understand by artery
(Cs.); so it is also with respect to the three
principal veins, which by a mystic theory are
stated to proceed from the heart, *dbú-ma* the
middle one, white, *rkyán-ma* the left one,
red, and *ró-ma* the right one, white, con-
cerning which cf. the articles *γtüm-mo* and
fig-le; *rtsa-dkár*, also *rlün-rtsa* *Med.*, are perh.
in most cases the same as artery, acc. to
the well-known supposition of the ancients,

that the veins of dead men, appearing empty,
contain air; *par-rtsa* id., as in the living
body it pulsates; *rtsa-nág* or *krág-rtsa*,
vein, blood-vessel; *rtsa-sbubs* is mentioned
Lt. 147, 10, as a surgical instrument. Some
names are more or less clear: *mig-rtsa*
seems to be the Vena fac. ext., *rtsa-čün* Vena
jugul. ext., *rtsa-čén* or *rtsa-bo-čé* V. saphena
magna, *pó-mtsan-ghi* *dbus-rtsa* V. dorsalis
penis. *rgyü-grog-rtsa*, on the other hand,
are the ureters, ni f., which are represented
as proceeding from the small intestine. —
rtsa-rggyus *Med.* 1. *Sch.*: 'veins and sinews'
(?); *rtsa-rggyus-gag* an obstruction of the
veins *S.g.* 2. title of a book: Directions how
to feel the pulse. — *rtsa-čús*, *C.* *rtsa-dus*
cramp. — *rtsa-mdúd* an inturgescence of the
veins. — *rtsa-ynás* *Mil.* seems to be a net
of veins, vascular plexus, any connection
of things that may be compared to it, as
e.g. the causal connection of the 12 *Nida-*
nas (v. *rten-brél* sub *rten-pa* comp.) —
rtsa-spün tissue of veins *Sch.* — 2. pulse,
so in *rtsa ltá-ba*, or *rtog-pa* *Med.* to feel
one's pulse, and *mtson-*, *kan-*, or *čag-rtsa*
the feeling one's pulse with the second,
third or fourth finger.

II. sbst, for *rtzá-ba*.

III. particle in conjunction with nume-
rals: 1. gen. connecting the tens with the
units, equivalent to and: *nyi-šu-rtsa-yèig*
twenty and one; less frq. after *brgya* and
stón, where also *dan-rtsa* is not unusual,
yet examples as the following: *S.g.*, fol. 5,
where the sum of 62, 33, 95 and 112 is
stated to be = *sum-brgya-rtsa-ynyis*, and
Pth. p. 34, twice *lha-brgyá-rtsa yèig* = *stón-*
dan-rtsa-ynyis, — exclude any doubt as to
the proper use of the word. — 2. inst. of
nyi-šu-rtsa-yèig to *nyi-šu-rtsa-dgu*, *rtsa-yèig*
etc. is also used by itself, as an abbreviation,
e.g. *S.g.* p. 3, in describing the growth of
an embryo from week to week; this use
of the word may account for the assump-
tion, quite general in *W.* and *C.*, that *rtsa*
in itself is equivalent to 20, for even Lamas
of both districts could be convinced only
by an arithmetical proof, that the numbers

mentioned in the above passages were 302 and 1002, and not 322 and 1022. — 3. In *bèu-rtsa nyi-su-rtsa*, *bryá-rtsa*, without any units following, e.g. *Tar*. 120, 10, the word evidently stands but pleonastically, like *tam-pa*.

ཐྱ་ rtsiwa (Bal., Pur. rtsiwa, stsiwa) C. *tsa*,
ཐྱ་ Lh., Ld., *sa*, *त्रिण*, grass, herb, plant,
rtsa-kai (or *rtsa-rtsei*) *zil-pa* the dew on
the grass Glr.; *rtsa nyag yèig* a single blade
of grass Cs.; *sió-yi rtsa*, *rtsa-siôn* green
grass; *rtsa-skám*, and often *rtsa* alone, hay,
rtsa rná-ba to mow grass, *fu-ba*, to gather
(grass); *rtsá-ká* C., W. pasture, pasturage,
*sá-ká *gyál-la** W. good pasturage. — *rtsá-*
čan covered with grass, grassy. — *rtsa-*
mčóg Kusha-grass *Lex.*, v. *ku-ša*; *rtsa-mčog*
(-grón) town in West Assam, where Bud-
dha died Glr.; Kamarūpa. — *rtsa-tág* grass-
rope Dzl. — *rtsa-tún* grass-gatherer Sch.
— *rtsa-ydán* grass-mat Sch. — *rtsa-pyáb*
manger Sch. — *rtsa-ras* Sch. 'linen', prop.
the same as *la-ta* q. v. — 2. euphemism
for *rkyag*; *tsa *tán-wa** C. to go to stool;
rtsa ču bsdams Mil. he suffers from ob-
struction and strangury.

ཐྱ་བ་ rtsá-ba, I. cf. *rtsai* and *rtsad*, Ssk.

मल. 1. root (W. com. *bá-tág* for it),
stalk of fruits; *rtsá-ba lña* five (medicinal)
roots, viz. *rá-mnye*, *lčá-ba*, *nyé-šin*, *ā-šo*
(better *ā-ša*)-*gandha*, *yzé-ma*; *rtsá-ba-nas*
byin-pa etc. to pull out with the root, to
eradicate, extirpate, mostly fig., v. below.
— 2. the lower end of a stick, trunk of a
tree, pillar; *má-tog rtsá-ba* id. Mil.; the
foot of a hill, mountain-pass, the latter also
lá-rtsa W. *lár-sa*; *rtsá-bai žal*, *lag* the
lower faces or hands of those images, that
represent deities with many faces and hands
Glr.; *rtsá-bai nos* base of a triangle *Tar*. 204,
1; **fundament, foundation-pillar**, and the like;
in later literature and vulgo *rtsá-bar* and
rtsar, rarely (Glr.) *rtsá-ru* postp. with genit.,
to, at, e.g. to go to, to come to, to be at, both
of persons and things, *bud-méd-kyi rtsar*
nyál-ba or more euphem., *pyin-pa* to go to
a woman Glr., *šin-gi rtsar*, even *čui rtsar*
Glr.; **at, near, to**, a tree, river etc.; so also

rtsá-la to, at; *rtsá(-ba)-na* Glr. and vulgo
(incorr.) *tsá-ne* C. **at, near**; without a case
following: *rtsar byin-nas* coming near, step-
ping up to Glr. — 3. **root** fig. : **origin, primary**
cause, also *yzi-rtsa*, e.g. *Kor-bai yzi-rtsa*
yčod-pa Mil. to cut off the root of trans-
migration, to deliver a soul from tr.; *rtsá-*
ba-nas byin-pa, *dón-pa*, *góg-pa* etc., also
tsán-nas, *tsád-nas yčod-pa* etc., to exter-
minate (root and branch), to annihilate; on
the other hand: *rtsa-brdár-yčod-pa* Mil.,
rtsád-yčod-pa to examine closely, to in-
vestigate thoroughly. — *nyon - mōns - kyi*
rtsá-ba rsum are the three primary moral
evils, viz. *dod-čāgs*, *že-sdān*, *yti-mug*; *rtsa-*
brál therefore might signify: he who has
freed himself from them; but it seems to
mean also: without beginning or end, **un-**
limited, e.g. *snyin-rje* Glr., *sens nyid* Mil.;
dgé-bai rtsá-ba, *dgé-rtsa* a virtuous deed,
as a cause of future reward, *skyéd-pa*, *spyód-*
pa, *byéd-pa* to perform such a deed; *rtsá-*
bai . . . **the original, primary, principal** . . .
e.g. *don*, primitive or first meaning Cs.;
rtsá-bai nyon-mōns-pa Cs.: 'original sin',
Sch.: 'sin inherited from former births'; at
all events not identical with the original
sin of Christian dogmatics, although the
word grammatically might denote it; *rtsa*
(-bai) *rgyud* an introductory treatise, giv-
ing a summary of the contents of a larger
work, e.g. of the *rgyud-bži*, mentioned sub
bryyud; also title of other works, Ssk. मूलतन्त्र,
v. Cs. Gram., chronol. table; whether Sch.'s
translation 'cause and effect' is altogether
correct, may admit of some doubt, yet v.
below; *rtsá-ba dan grél-ba* Cs. 'text and
commentary'; in *rtsá-bai ma* *Thgy*. the ge-
nitive case stands prob. for the apposition:
the mother that is the root of me, in a
similar manner as *rtsá-bai ran-bžin* nature
Cs.; *rtsá-bai blá-ma* seems to denote the
teaching priest, the one by whom in any
particular case the instruction is given, opp.
to *bryyud-pa*, he to whom it is imparted.
A good deal of confusion however prevails
here, owing to the ambiguity of the verbal
form in *bryyud-pa* and the variable spelling;

v. *rgyüd-pa* extr. — *rtsa-tör* Sch.: 'lower end and top' (?) (should perh. be *rtsa-tog*); *rtsa-mi* Tar. 191, 3 is rendered by Schf. with 'Haupt-Mann', principal man. — *rtsa-lag* (Schr.: root and branches) *Lex.* བརྩུ relations, kindred; *rtsa-lag-can* having relations, *rtsa-lag-med* without relations Cs. — *rtsa-ñes* Sch.: primitive wisdom. — 4. symb. num.: 9. — II. v. *rtsa vein*.

Note. *rtsa*, vein, is traced by Tibetan scholars back to *rtsá-ba*, the veins being the 'roots of life'; in a dictionary the words are better treated separately.

རྩ་ལ་ *rtsa-la* v. *rtsá-ba* I, 2.

རྩ་ཤ་ *rtšan* = *rtsá-ba* seldom, v. *rtsá-ba* I, 3.

རྩ་ཤ་པ་ *rtšáns-pa* lizard, *brag-gi* Lt. (W. **gag-çig**).

རྩ་ད་ *rtsad* = *rtsá-ba* root, *rtśád-nas* *γòd-pa* *Mil.* to root out, to eradicate; *rtśad γòd-pa*, = *rtsa-brdár γòd-pa*, = *tsar* and *γsar γòd-pa*, to search, investigate *Mil.*; *gar bžugs rtśad bèád-nas* to inquire, search for a person's place of abode *Pth.*

རྩ་བ་པ་, རྩ་བ་རྩ་བ་ *rtśab*, *rtśab-rtśab* v. *tsab-tsub*.

རྩ་བ་ས་ *rtśabs* ferment, barm, yeast, prepared of barley-flour; *rtśabs-kur* a sweetish sort of bread, made up with it *Ld.*; *rtśabs-mo* a beverage brewed from roasted meal (*rtśám-pa*) and water, and made to ferment by adding butter-milk, esp. liked in winter; also called *btság-mo*; *žó-rtśabs* Sch. milk-brandy, not known to us.

རྩ་བ་ས་རྩ་ཆ་ *rtśabs-ru-tsa* Lt. n. of a medicine.

རྩ་བ་པ་ *rtśám-pa*, I. sbst. 1. **roast-flour**, flour from roasted grain, *bras-rtśam* of rice, *gro-rtśam* of wheat, *nas-rtśam* of barley, this last the most common; stirred with water, beer, or tea into a pap, it is the usual food in C. — *rtśám-bru* roast-flour and grain = victuals in gen. *Kun.* — *rtśám-rin* the price of flour Sch. — 2. **urine** Lt. *rtśam-mdóg* colour of urine.

II. vb. v. *rtśóm-pa*.

རྩ་ར་ *rtśar* v. *rtsá-ba* I, 2.

རྩ་ལ་ *rtśal* 1. **skill, dexterity, adroitness, accomplishment**; in the first place **physical skill**, *lag-rtśal-can* of a skilful, practised hand W.; *sgyu-rtśal* id., *stobs dan sgyu-rtśal* strength and dexterity *Glr.*, skilfulness; *rtśal(dan) ldán(-pa)* skilful, expert, adroit, *rtśal-méd* the contrary; *rtśal gran-pa* to vie in skill, *rtśal sbyón-ba* to practise, or improve one's self in skill *Mil.*; *rtśal šor* all skill is gone, *rgud* id. Sch.; *stobs(kyi) rtśal*, *Lex.* पराक्रम, strength, energy, *mñu-rtśal* and *rtśal-mñu* prob. id. *Dzl.*, *Sg.*; *rtśal-čé-ba* or *rtśal-po-čé* adroit as a gymnastic, wrestler etc.; also sbst. athlete, juggler etc. *Dzl.*; *rtśal-gyi mčöns* a gymnastic feat *Lex.*; *rtśal-sbyön* bodily exercise, nimbleness, agility, *bán-rtśal-sbyön* nimbleness in running, *γsòg-rtśal-sbyön* agility in flying *Mil.*; *ču-rtśal* feats performed in the water; the art of swimming *Pth.*; vulgo W. also for natural, innate abilities: *mig-rtśal-mkan* keen-sighted, *mig-rtśal nyams* of a weak sight; *rtśal-tön* Sch. 'skilful, masterly' (?) — 2. in later times used in a special sense of **skill, expertness in contemplation**, cf. *sgóm-pa*; so frq. with *Mil.*; *byan-čub-séms-kyi rtśal ysum*; *lam-gag-méd-kyi rtśal-ka* such accomplishments 'as will clear the road', — ascetical terms familiar only to the initiated.

རྩ་ས་མ་ *rtśás-ma* v. *btsás-ma*.

རྩ་ *rtśi* 1. all fluids of a somewhat greater consistency, such as the **juice** of some fruits, **paints**, **varnish** etc., *rtśi-can* **viscid**, **sticky**, **clammy**; **tsi gyág-pa** C., **si gyáb-če*, *kü-če*, *tán-če** W. to colour, to paint, **tsi tán-wa** C. also to solder; *ldab-pa*(?) Sch. to lacker, to varnish; *šbrán-rtśi* **honey**; *nád-kyi rkyen rtśi* a medical draught, *potion* *Dzl.* རྩ་, 7, (another reading: *sman*); *bdiud-rtśi* nectar; *tsón-rtśi* painter's colour, *dkár-rtśi* white-wash, *nág-rtśi* black paint, *dmár-rtśi* red paint; **sér-tsi** C. gilding, **nül-tsi** silvering C. — 2. applied to external appearance: **dón-si** W. **complexion**; even *spa rtśi jam ka-dóg légs-pa* de this cane, as to its outside smooth, as to colour beautiful *Mil.* (unless *rtśi* be = shell, bark, rind?)

— *rtsi-tóg* juicy fruit; *rtsi-šin* 1. **fruit-tree** *Pth.* 2. **tree**, in gen. *Glr.* and elsewh., frq. — *rtsi-gu* fruit-kernel, the kernel in a fruit-stone (not the latter itself *Sch.*); *W.* for **rtsi-gu**, q.v.; *rtsi-gu-mar-nag* oil extracted from the stones of apricots; *rtsi-már* *Lt.* id.

རྩི་བ་ *rtsi-ba*, pf. (*b*)*rtsis*, fut. *brtsi*, imp. (*b*)*rtsi(s)* 1. **to count**, **si-te bór-čé** *W.* to pay down, money; cf. also *rtsis*. — 2. **to count, reckon, calculate**, *mi ré-la púl re-réi tād-du* reckoning a handful to each *Dzl.*; *žag šim-ču-la zlá-ba yčig, zlá-ba bču-yngis-la lor rtsi-ba* to reckon a month at 30 days, a year at 12 months *Thgy.*; *mi-lo-ltar rtsi-ba* to count by the years of a man *Thgy.*; *gañ bzan rtsi-ba* to calculate which (day) be a propitious one *Glr.*; *dus rtsi-ba* to reckon up, to compute the time *Mil.*; **čé-min dāl-la si-čé** *W.* to reckon among the adults; *yón-tan-la skyón-du rtsi-ba* to consider good qualities as faults, = *ltá-ba* I, 2; *brduñ rtsi* he may be reckoned to strike, i.e. he is very likely to strike, threatens to strike *C.*; *brtsis zin* 1. **the account is closed**, the bill is ready. 2. **product, sum total.**

རྩི་བ་ *rtsiu* n. of a plant, = *pri-yán-ku* *Wdn.*

རྩི་བ་ *rtsig-pa* I. vb., pf. (*b*)*rtsigs*, fut. *brtsig*, imp. (*b*)*rtsig(s)*, 1. **to build**, whether of stone or of wood, *kán-pa*. — 2. **to wall up**, *sgo* a door *Glr.* — II. sbst. wall, masonry.

Comp. *rtsig-skyábs* *Stg.* is said to be = *rtsig-rmán*. — *rtsig-nós* side of a wall. — *rtsig-rdó* stone for building. — *rtsig-dpón* master-mason, architect. — *rtsig-púr* a peg in a wall, wall-hook, to hang up things. — *rtsig-rmán* fundament of a wall. — *rtsig-zúr* edge or ledge of a wall *Thgy.* — *rtsig-bzó-pa* brick-layer, mason. — *rtsig-yyóg* journeyman mason.

རྩི་བ་ *rtsigs*, *Sch.*: 'rtsigs-čé very gracious and well-affected' (?), prob. should be *rtsis-čé* q. v. no. 3.

རྩི་བ་མ་ *rtsigs-ma* turbid matter, sediment, impurity, = *tsigs-ma* *S.g.*

རྩི་བ་ *rtsin-ba* adj. and sbst., coarse, clumsy, rough, rude; coarseness etc., *B.*; *rtsin-*

po *B.* and *C.*, *rtsin-ge* *C.*, *W.* id., but only adj.; *pýe* coarse meal, grits (opp. to *žib-po*, *žám-po*); *spyód-pa rtsin-ba* of rude manners *Glr.*

རྩི་བ་ *rtsid-pa* the long hair of the yak, *rtsid-tágs* = *re-tágs* coarse cloth manufactured of it; *rtsid-štán* saddle-cloth *Mil.*; *rtsid-gür* tent-covering made of it.

རྩི་བ་(ས་)མ་ *rtsib(s)-ma* 1. **rib**, *rtsib-mai bárnas* from between the ribs *Glr.*; *rtsib-lógs pyas pyon* all the ribs of the right and left side *Dzl.*; *rtsib-lógs ná-ba* pain about the ribs *Do.*; *rtsib-rin* the upper ribs (?) — 2. **spoke** of a wheel, frq.; *rtsib-kyi mu-kyüd* fellies composing the rim of a wheel *Cs.*; in ornamental designs the *rtsib-ma* are often fanciful figures, supplying the radii of the circle; further: **the sticks** or **ribs** of a parasol, canopy etc. *Glr.*; **the spars** of a felt-tent, **the ribs** or **futtocks** of a boat *Schr.* — *rtsib-ri* n. of a mountain, = *šri-ri*.

རྩི་བ་ *rtsis* 1. **counting, numbering, numeration**, *rtsis-las das-pa* innumerable *Mil.*; **bód si-la, món-si-la** *W.* according to Tibetan, according to Indian counting or computation of time (is to-day the twentieth); **mi-si, dón-si** *W.* numbering of the people, of the domiciliated; **mág-si tán-čé** *W.* to hold a numbering of military forces. — 2. **account**, *rtsis byéd-pa* *Glr.*, *debs-pa* *Mil.*, *gyáb-pa* *C.*, *W.* **kor-čé, (l)ta-čé** **to calculate, to compute**, *rtsis-su sbyár-ba* to count together, to sum up *Dzl.*; **calculation, computation** (beforehand), **scheme**; **žag nyi-šu-la gro-* (or *ča-rtsis yod*)* *W.* in about 20 days we calculate, i.e. we intend, to go; **šin-ta gyüg-si yód-pe dus-tsód-la** *Ld.* at the hour, when according to their calculation the carriage was to start; *rtsis-kyis* (or *rtsis byás-nas*) *nó-šes-pa* to find by computation *Glr.* — *skár-rtsis* **astrology, astronomy**; *dkár-rtsis, nág-rtsis*, acc. to *Cs.*: Indian and Chinese astronomy and chronology. — 3. **estimation, esteem**, *rtsis-po čén-po byéd-pa* to value, to make much of, *lúskyi rtsis-po-čé* one that makes much of his own body, by indulging and adorning it *Thgy.*; *rtsis-rtsis byéd-pa* *Sch.* id.; *dé-la bla-*

lhag-tu rtsis-su byed he respected her beyond measure *Tar.*, *Schf.* — **si-rüg** vulgo *W.* for *rtsis* in most of its significations.

རྩེ་པ་ *rtsis-pa* 1. also *rtsis-mkan* mathematician, astronomer, soothsayer; accountant *Cs.* — 2. n. pr. *rtsis-pa á-mgrón* secular, *rtsis-pa mgron-nyér* spiritual name of the late Resident of the Sikim government at Darjeeling, called by the English Cheboo Lama, † 1866, *v. Hooker Journ.* — *rtsis-dpon* a chief mathematician, chief accountant, receiver general *Cs.*

རྩེ་བ་ *rtse-d-pa* I. vb. to revile, abuse, *v. nior* *rtsub-pa* sub *no.*

II. adj., com. *rtsub-po*, *rtsub-mo* *Ssk.* བརྒལ, uneven, rough, rugged, of the skin, cloth etc.; coarse-grained, powder; rough, wild, dreary, countries, *ron-rtsub* with wild ravines *Glr.*; bristly, hair; harsh, tart, astringent, of taste *Med.*; also applied to any thing of a highly aromatic, pricking, pungent or acerb taste, such as onions and similar vegetables, liable to cause both dietetic and religious scruples; *rtsub-zás* food of this description; in music: strong, forte; of sentiment and behaviour: rude, unfeeling, regardless, callous *S.g.*, *Glr.*

རྩེ་(མོ) *rtse(-mo)* 1. point, top, peak, summit, *kan-*, *gri-*, *ri-*, *šin-rtse*, or *kan-pai* etc., *rtse-mo* gable of a house, point of a knife, top of a hill, head of a tree; of convents, royal palaces, resp.: *dbü-rtse* *Glr.*; *lá-rtse*, *W.* **lár-se** (cf. *rtsa-ba* I, 2.) **lá-se** summit of a mountain-pass; *rtse dan logs-su* terminal and lateral *Wdn.*; *rtse-sgro* *Glr.* flag-feather, pinion; *ža rtse-rin* hat with a high crown *Tar.*; *rtse yèil-ba* *Sch.*: to break off the point, to blunt; *rtse-reg-čé* *Mil.* very sensitive, touchy, not to be touched with the tip of the finger. — 2. point, particular spot, *rtse yèig-tu ltá-ba* to look at one point; also adv., to look steadily, unremittingly, as: *rán-gi grib-ma-la rtse-yèig-tu ltá-ba* *Wdn.*, also *Tar.* frq.; *sems rtse yèig-tu byed-pa* to direct the mind to one point, frq.; *sems rtse-yèig-tu byás-pai tin-ñe-dzin-la zúgs-te* *Dzl.*; aim, *tse dii rtse yèig* as this life's only aim *Mil.*

རྩེ་བ་ *rtse-ba*, pf. *rtses*, imp. *rtse(s)*, क्रोड़, (different from *brtsé-ba*) 1. to play, *mig-mán* at chess *Dzl.*; to sport, to frolic, used also of animals *Dzl.*; *rtse bro ytón-ba* to run to and fro, playing and skipping, of deer *Mil.*; to joke, to jest, *rtse-zin dgá-ba*, *rtse-dgá spyád-pa* id.; **yán(s)-pa sé-čé** *W.* id.; to enjoy, amuse, divert one's self, to take recreation, *tsal-gyi nan-du rtser son* they went on a pleasure party into the woods *Dzl.*; euphem. of cohabitation, *di dan rtse-bar byao* *Pth.* I mean to enjoy her.

Comp. *rtse-mkan* player, gambler, gamester. — *rtse-grógs*, *rtse-d-grógs* play-mate. — *rtse-dgá* *v.* above. — *rtse-rgód* sport and laughter. — *rtse-sa* play-ground, place of amusement. — *rtse-sems* a mind fond of play; *kyód-kyis rtse-sems yin mod kyan* though you may still relish pleasures *Pth.*

2. to touch, *W.* **lág-pa ma se** do not touch it with your hand. — 3. to shudder (cf. *spu*).

རྩེ་རྩེ་ *rtse-čün* = *rtsa-čün*, Vena jugularis externa.

རྩེ་བ་ *rtse-d-pa*, pf. (*b*) *rtsegs*, fut. *brtseg*, imp. *rtseg*, *W.* **ság-čé(s)** 1. to lay one thing on or over another, to pile up, stack up, build up, wood, boards; to put slices of meat on bread; fig.: *ná-ro ynyis brtseg* two 'naro' one above the other, ≡, *Gram.*; gen. double; *kan-pa rtsegs-pa* 1. 'a house of two stories' = a stately building, palace; by this word *Wdn.* explains *kan-bzán*, *v. bzán-po*. 2. acc. to other *Lexx.*, an apartment built on another, an upper chamber; balcony on the roof of a house, कूटागार; *rgya-grám brtségs-pai mčód-rten* a chod-ten with a cross (*v. rgya-grám*) on the top *Pth.* — 2. to tuck up, clothes *Cs.* — 3. *dbugs rtsegs-pa*, *gyén-du dbugs(-kyis) rtse-d-pa* *Med.*, short-breathed, asthmatic, panting, gasping, from fright etc., or as a sign of approaching death. — *dkon(-mčög) brtségs(-pa)*; रत्नकूट title of a book.

རྩེ་བ་ *rtse-d-pa*, pf. *brtsens*, fut. *brtsen*, imp. (*b*) *rtson(s)* to tuck up, truss up.

རྩེ་བ་ *rtse-d-pa* I. also *rtsen-pa*, = *rtse-ba* to play; *rtsed* *rtse-ba* id.; *rtsed-mo*

play, game, *dgá-bai rtséd-mo byéd-pa Dzl.*; *glu gar rtséd-mo byéd-pa* to sing, dance and play *Glr.*; *rtséd-mo toy*, *byis-pai* children's toy *Mil.*; *rtséd-mo-can* playful, sportive, merry *Cs.*; *rkyál-, gár-, grí-, čöl-, mčón-, rtá-rtséd* the sport of swimming, dancing, fencing, dicing, leaping, riding *Cs.*; *pyen-rtséd* play, amusement, diversion; *rtséd-dgá* id. *Sch.*; *to-to-lin-lin rtséd* q.v.; *rtséd-jo, rtsén-jo, W. *sén-jo** sport, public amusement, popular pleasure; *γzón-mu rtséd-jo* *tsógs-kyis bskór-nas* surrounded by a number of youthful playmates; **sén-jo tán-čé** *W.* to arrange a sport.

II. to varnish(?).

རྩེད་མ་ *rtséd-ma* the disagreeable feeling in the teeth produced by acids *Sch.*; *rsed-ám* a shivering, cold shudder *Sch.* v. *rtsé-ba* 3.

རྩེད་མོ་, རྩེད་པ་ *rtséd-mo, rtsén-pa* v. *rtséd-pa*.

རྩེད་མོལ་ *rtsen-góg* *Mil*, acc. to *Sch.*: calf of the leg.

རྩེས་ *rtses* v. *rtsé-ba*.

རྩེག་(ས་)པ་ *rtsóg(s)-pa* v. *brtsóg-pa*.

རྩེད་ལྔ་ *rtsod-ldán* n. of a certain era or period of the world v. *das* 6.

རྩེད་པ་ *rtsód-pa*, I. vb., pf. *brtsad* to contend, to fight with arms *Dzl.*; with words: to dispute, debate, wrangle, frq., *dan* with, *la* about; *rtsód-čín mi-snyán rjód-pa* to speak evil words, to use bad language, in quarreling.

II. sbst. dispute, contention, quarrel; disputation *Glr.*; *rtsód-pa grán-pa* to compete in disputation *Glr.* — *tsád-mai rtsód-pa* a learned debate about words; *rtsód-pa-rnams* points of controversy *Tar.* 132, 18, *Schf.* — *rtsod-γzi* the subject of a disputation.

རྩེན་(ས་) *rtsón(-ma)* *Pur.* nausea, vomiting, **rtson póg** he grows sick; **rtsón-čas** to be sick, to vomit.

རྩེས་པ་ *rtsóm-pa* I. vb., pf. (b) *rtsams*, *rtsoms*, fut. *brtsam*, imp. *rtsom* (s) 1. to begin, commence a work, to be about, to set about an undertaking; *brós-par brtsáms-te* being about to run away *Dzl.*; *čós-las brtsáms-te*

rtsód-do it was about religion that our dispute began *Tar.*; *no-lóg brtsáms-pa-las* beginning, stirring up an insurrection *Glr.*; *dé-nas brtsáms-te* beginning at this place, from here, from that time (cf. *bzúns-te* sub *bzún-ba*). — 2. to make, to accomplish, *γsód-bai las mi brtsám-mo* so he will not accomplish the business of healing; com. to compose, to draw up, in writing, *bstán-bčos rtsom-mi* author, writer, composer *Pth.*; *brtsón-γgrús rtsóm-pa* *Dzl.* frq., to work diligently, carefully; to take pains, to exert one's self, *rtsóm-par*, or *rtsóm-pa-la mkás-pa* a clever writer, an elegant composer, which title in Tibet is applied to any one, that exhibits in his style high-sounding bombast with a flourish of religious phrases; *čad rtsod rtsom γsum-gyi bšad-gra* *Glr.* prob. a school, in which religion is taught and explained, combined with disputations and written compositions. —

II. sbt. beginning, commencement (རྩེ་རྩེ་), *rtsóm-pa dan-po* the first beginning *Ld.-Glr.*; a doing, proceeding, undertaking, deed *Tar.*

རྩེས་པ་ *rtsól-ba* 1. vb. to endeavour, to take pains, to give diligence; *rtsól-bar* adv. diligently, zealously; *kyód-kyis rtsól-bai dás-la bab* now you must use dispatch *Pth.*; *rtsol-méd* unsought, *rtsol-méd gró-bai don byéd-pa* to seek the welfare of beings without their caring for it *Glr.*; *srog rtsól-ba* *Lex.* and *Mil.*, acc. to *Sch.*: to draw breath, to take fresh courage, which seems to be implied by *dbugs rtsól-ba* *Ma.*; *nyal-po rtsol drag(-na)* if cohabitation is immoderately indulged in *Med.* — 2. sbst. zeal, endeavour, exertion, *rtsól-ba skyéd-pa* to use diligence *Zam.*

སྩལ་བ་ *stsól-ba*, pf. and fut. *stsol* (**sól-wa, sál-wa**), 1. to give, bestow, grant, when the person that gives is respectfully spoken to, much the same as *γnañ-ba* q.v.; *stsal-du γsol* please to give, to grant etc. *Dzl.*; *bdág-gi lám-rgyags stsol čig* pray, give me provisions (provender) for the journey *Dzl.*; to give back, to return what had been lent *Dzl.*; to grant, bestow, afford, give (as

a present); also for *γtón-ba* to send, to send out, so at least in *W.*; further: *W.* **ja sal*, *šu-gu sal*, *deb-sal** please to give me some tea, to lend me some paper, pray, give me change; or more pressingly: **ja sal gos** I earnestly request you for some tea etc., I entreat you to . . . ; **sal mi gos** I thank you, I do not want it; *bká-stsal-ba* v. sub *bka*; *dños-grüb stsól-ba* to bestow spiritual gifts(?). — 3. sometimes incorr. for *bsál-ba* (*sél-ba*) to clean, to clear, to remove *Dzl.*

བཅོད་པ་, བཅོས་པ་ *brtsád-pa*, *brtsám-pa* v. *rtsód-pa*, *rtsóm-pa*, sometimes incorr. for *btsád-pa*, *btsám-pa*.

བཅེ་བ་ *brtsé-ba* vb. to love, sbst. love, affection, kindness, nearly the same as *byáms-pa*, frq. preceded by *snyin*, resp. *tugs*, q. v.; *brtsé-bas* out of love, kindness, e. g. *γnán-ba* to give something out of love; with love, lovingly, kindly, e. g. *skyón-ba* to protect; *brtsé-bai tsig* words of love, kind exhortations *Glr.*; *brtsé-bai pyag-bris* your very kind letter; *snyin-brtse-ba*, resp. *tugs-brtse-ba* = *brtsé-ba*; *brtsé-ba-čan*, *brtse-ldán* loving, affectionate, kind; *brtsé(-ba)-méd(-pa)* unkind, unmerciful, ungracious; *brse-γdün*

love, affection, *pa-má brtse-γdün* *če yan* *či zig bya* what could even parental love do? *Glr.*; *lha-prüg γzón-nui brtse-γdün* de this proof of love on the part of young goddesses towards me *Mil.*

བཅོན་པ་ *brtsón-pa* 1. vb. with *la*, to strive, to aim at, to exert one's self for, *tsógs-pa-la* an accumulation of merits, frq.; *brtsón-par byéd-pa*, or *gyúr-ba*, also with *mñón-par* preceding it; to apply one's self, *lās-la* to business, *tugs-dám-la* to meditation *Dzl.*, *Mil.* — 2. sbst. (*Ssk.* वीर्य, *virtus*) endeavour, effort, care, exertion, *byá-ba-la brtsón-pa* alacrity, readiness to act *Wñ.*; more frq. *brtson-γrús* v. below. — 3. adj. = *brtsón-pa-čan*, *brtson-ldán* *Mil.*, diligent, assiduous, studious, *sgrúb(-pa)-la* eager to obtain power over demons *Mil.*; *brtsón-par on purpose*, with intention, wilfully; as sbst. mostly *brtson-γrús*, with *skyéd-pa*, *byéd-pa*, *rtsóm-pa* to use diligence, to show energy, zeal etc.; *brtson-γrús drág-po* intense application; *brtson-γrús-čan* assiduous, studious, *brtson-γrús nyáms-te* *Stg.* having lost one's energy.



ཅ 1. the letter *tsa*, the aspirate of ཅ (cf. ཅ), sounded *ts*. — 2. num. fig.: 18.

ཅ 1. hot, v. *tsa-ba*. — 2. grandchild, v. *tsá-bo*. — 3. v. *tsa-tsa*. — 4. resp. illness, complaint *C.*

ཅ་ཅུ་ *tswa salt*, *tswa dēbs-pa* to salt, with *la*; **tsa nyén-če** *W.* to taste, to try, food prepared with salt; *ka-ru-tswa* alum *Med.*; *rgya-tswa* sal-ammoniac *Med.*; *lñe-myan-tswa* alum *Lt.*; *rdo-tswa* rock-salt *Cs.*; *ba-tswa* impure soda, v. *bá-mo*. — *bód-tswa* *Lt.*? — *län-tswa* = *tswa*. — *tswa-ka* salt mine *Cs.* — **tsa-(ku)-čan** *W.* saline, salinous. —

tswa-sgo place where salt is found. — **tsa-tsé* sal-ammoniac *C.* — **tsa-ču** salt-water, brine; acc. to some, vinegar(?).

ཅ་སྐོར་ *tsa-skór* v. *tsá-bo*.

ཅ་ཁང་ *tsa-kán* v. *tsa-tsá*.

ཅ་འབྲུ་ *tsa-krú* v. *tsa-ba*.

ཅ་གཅིག་ཅུ་ *tsá-ga-bu*, also *čá-ga-bu*, *tsag-tság* grasshopper, locust *C.*

ཅ་གཅིག་མ་ *tsa-γčig-ma* thick blanket, quilt *C.*

ཅ་ཅུ་ *tsa-ču* v. *tsa-ba*.

ཐ་ཅུ *tswa-ču* v. *tswa*.

ཐ་དྲག *tsa-drág* haste, hurry, **tsa-dág jhe* sig* C., **tsa-rág ton** W. make haste! — adv. *tsa-drág-tu* Sch. but also **mā tsarág sog** W. come quickly, without delay!

ཐ་སྡ *tsá-sna* anxiety about, tender care for a thing, ni.f.; **tsa-na-čan** W. solicitous, careful, attached, **tsa-na-méd-kan** W. indifferent, unfeeling, callous; *kán-pe* **tsá-na kúr-kan** W. one that has to care for the welfare of a household or community, superintendent etc.

ཐ་སྒྲག *tsa-snág* Sch. = *snág-tsa* ink.

ཐ་པན་ཅེ *tsa-pán-tsé* C. dresser, kitchen-table.

ཐ་ཤྲིག *tsá-big* Ld. a little.

ཐ་པ *tsá-ba* I. vb. to be hot, *só-ga-(la) nyi-mai* *od-zér ráb-(tu-)* *tsá-bas* as at the time of the Soga the rays of the sun are very hot.

II. sbst. 1. heat, *tsá-bas ydún-ba* to be tormented by the heat S.g.; *tsá-bai dus-su* during the heat of the day, at noon, cf. *dro Mil.*; *tsá-ba ni bsil-bar gyir-* to the heat changed into coolness Dzl.; *tsa yzér-ba* the burning of the heat, or of the sun Sch.; *tsá-bai nad* Lt. the fever-stage in diseases; *tsa sél-ba* to cure an acute disease Sch.; *tsá-bas rmyá-ba* to lose one's appetite in consequence of great heat Sch. — 2. warm food, *stér-ba, drén-pa* Mil.; *tsa-yèig-ma* one that in twenty-four hours takes but one regular meal. — 3. spice, condiment, *tsá-ba ysum* *འཁྱུ་ཐུག*, black pepper, long pepper, ginger.

III. adj. (vulgo **tsém-mo** C., **tsán-té** W.) 1. hot, warm. — 2. sharp, biting, pungent, of spices etc. — 3. stinging, prickly, thorny Pth. —

Comp. *tsa-kru* colic, gripes Lt. — *tsa-gón* forenoon Sch. — *tsa-gran* 1. hot and cold. 2. (relative) warmth. — **tsan-gyal** W. inflammatory fever. — *tsa-lèib* v. *lèib*. — **tsa-ču** 1. a hot spring C. 2. a warm bath C. — *tsa-bra* dinner Sch.(?) — *tsa-mig* red pepper Ld. — **tsém-mo* C. hot, warm. — *tsa-dmyál* hot hell. — *tsa-zér*

'glowing ray', po. for sun. — **tsan-lán** W. hot, passionate, ardent; in the rut — *tsa-lam* Sch.: half a day's journey, a march before breakfast, = *tsal-mai lam*. — *tsa-bsubs* Lt.?

ཐ་བོ *tsá-bo*, resp. *dbón-po* B., *sku-tsa* C. 1. grandchild, grandson, Ld. **mē-mē-tsa-wo**. — 2. nephew, brother's son Dzl.; Ld.: **á-zán-tsa-wo**. — *bú-tsa* v. *bu*; *yán-tsa* great-grandchild, *yün-tsa* great-great-grandchild, *yzi-tsa* id. Sch. — *tsa-skór* grandchildren Sch. — *tsá-mo* 1. granddaughter. 2. niece. 3. wife Lh. — *tsa-zán* nephew and uncle Mil. — *tsa-yüzug* nephews and nieces Sch. — *tsa-yüg* grandchildren, *tsa-yüg mán-poi* *ó-lo* the many grandchildren's tattling Mil.; offspring, in gen., *bu-tsa-yüg* id. W., C.; **tsá-wo tsa-yüg yán-tsa yün-tsa** W. children and children's children.

ཐ་མིག *tsa-mig* v. *tsá-ba* comp.

ཐ་མོ *tsá-mo* 1. v. *tsá-ba*. — 2. v. *tsá-bo*.

ཐ་ཆ *tsá-tsa* 1. little images of Buddha, and conical figures, moulded of clay and used at sacrifices Schl. 194, 206; *tsá-kan* place for keeping them Cs.; fig. *ká-nas mé-yi tsá-tsa* *pro* from his mouth proceeded cones of fire Pth. — 2. Bal. for *tsa-drág* hastily, quickly; *tsa-tsa-méd* slow, slowly.

ཐ་ཁྱུག *tsa-yüzug* v. *tsá-bo*.

ཐ་ཟར *tsá-zar* v. *tsá-dar*.

ཐ་སྒྲག *tsa-rág* v. *tsa-drág*.

ཐ་རུ *tsa-rú* lamb-skin, **tsar-lág** W. coat made of lamb-skins.

ཐ་ལ *tsá-la* a kind of medicine Med., acc. to Wdn. = *dar-tsúr*.

ཐ་ལུ *tsa-lú* 1. also *mtsa-lú*(?) cock, *bya* (-po)-*tsá-lu* Wdn., C.; in W. applied only to red-breasted cocks, from *mtsál* vermilion (Sch. hen?). — 2. v. *tsál-ba*.

ཐ་ལུམ་པ *tsa-lüm-pa* C. sweet orange, frq. in Sik.

ཐ་ལེ *tsá-le* 1. Ssk. सुभग, Hd. सुहाग, Pers. تنكار, Ar. بروف, borax, *tsá-lei skyür-*

rtsi boracic acid *Cs.*; *tsa-le byéd-pa* to solder *Sch.*(?). — 2. *tsá-le zán-po* *Lh.*, n. of a flower, *Hemerocallis fulva*.

མག་ tsag, 1. v. *tsags*. — 2. *tság-sgra* an appalling tone *Sch.*(?); **tsag gyab** *W.* a stinging pain is felt. — 3. **tsag-túg*, *tsag-yá** *W.* twins; **tsag-lúg** twin-sheep.

མག་པ་ tság-pa (cf. *tság-pa*), *mar tság-pa* oil-miller *Sch.* — *tság-ma* sieve, filter, also *tsags*, q. v. — **tsag-ré** bolting-cloth, bolter *C.*, *W.* — *tsag-ró* residuum after sifting, as bran etc.

མག་མེག་ tsag - tsig dark spots or speckles, on wood etc. *Mil.*; freckles *C.*

མག་ཆོ་ tsag-tse bruised barley or wheat *Sch.*

མག་འ་ tság - ba flesh of larger animals, of cattle etc.

མག་ས་ tsags 1. cap, *gos-tságs* coat and cap *Dzl.* — 2. = *tság-ma*, *tsags-kyis*, *btsags* *Lex.*; *ko-tságs* a sieve made of leather, the one most in use; *krol-tságs* = *tság-ma* *Lex.*; *nya-tságs* weel, for catching fish *C.* — 3. thin-split bamboo, for making baskets *Sik.* — 4. *Sch.*: 'the right sort, a choice article, *tsags-bzán byás-nas* making a good choice'. — 5. density(?) **tság-dam*, *tsag-túg-mo** *W.* standing close together, e.g. trees, books; *tsags-dám* dense and strong, as stuffs *Sch.*; so *tsags-dam-zin* the teeth standing close and firm *Gl.*; **tsag dō - te dug** sit close together! *Ld.*; *tsags-lhód* not dense or compact *Sch.*; relative density. — 6. *tsags byéd-pa* (*W.* **dō-čē**), *tságs-su jüg-pa* and *čud-pa* *Mil.* to save, spare, lay up as provision for the future, *tse pyi-mai* *grabs* *či yañ tságs-su ma čud* I have not made any provision yet for the future life *Mil.*; to economize, to be sparing, *mé-la* of the fire; to be niggardly; *tságs-dod-dan* stingy, griping, avaricious.

མང་ tsan 1. nest, *byá-tsan* *S.g.*; *tsan bzó-ba* to build a nest *Sch.*; den, hole, lair, kennel, burrow, *stág-tsan*, *wá-tsan*, *pyi-tsan* (cf. *pyi-ba*); cell, honey-comb, hive, *sbrán-tsan* *Cs.* — 2. variously applied to human places of abode: *ynas-tsan* habitation, house; *tsán čá-ba* to build a nest, to establish a

household *Schr.*; *grwa-tsan* v. *grwa*; **tab-tsan** in *W.* the common word for kitchen, *ysól-kan* being the resp. term for it; *tsán-zla* perh. brothers and sisters, beside *pá-má* *Mil.* — 3. v. *tsán-ba*.

མང་ཁྱ་ tsán-nu cradle *Sch.*

མང་བ་ tsán-ba I. vb., pf. *tsaṅs*, to be complete, full, entire, *zlá-ba dgu tsán-ba-na*, *tsán-ba dan*, *tsán(s)-nas* when the nine months were full, completed *Dzl.*, *zlá-ba tsán-du nyé-bas* towards the end of the months of pregnancy *Dzl.*; **dá-wa tsan son* = *bud son** *W.* the month is completed, is expired; *rgyál-po yèig* (also *yèig-gis*) *ma tsán-ba-la* as one king was still wanting, the number not being yet complete *Dzl.*; *tsan-nas yod* they are complete (in number) *Pth.* —

II. sbst. (seldom) completeness, entireness, *yin-nín-gyi(s)* *ma-tsan-ba byuñ-na* when there is no completeness, no absolute certainty as to right and wrong. —

III. adj. 1. complete, entire; more frq.: 2. having things complete, *yón-tan dé-tso tsán-bai bú-mo* a girl in full possession of all these qualities *Pth.*; *ka-dóg lña tsan-ba* having all the five colours complete *Gl.*; *dbán-po ma-tsan-ba* one not in full possession of his five senses *Gl.* — *tsán-ma* 1. whole, entire, perfect (the usual adjective form), *bya-prug tsán-ma žig* a perfect young bird, i.e. perfectly developed *Dzl.* — 2. esp. *W.* all, for *tams-čád*. — **tsán-ka** *W.* all together, in all, with regard to smaller numbers. — *tsán-po* forming a whole. — *tsan-skám* perfectly dry, *tsan-rlón* perfectly wet; *tsan-grig* all right, frq., **tsan-dig jhē-pa* or *dō-čē** *W.*

མང་མེན་ tsan-tsin, *Cs.*: wood, grove, copse, thicket; *Sch.*: a wild, dismal place; *tsan-tsin krigs-pa* *Sch.*: 'dense thicket; horrible and awful'; **tsan-tsin srid-pai ynas* the horrible existence in the external world *Mil.*

མང་ལ་ tsan-yá double-barreled gun *C.* and *W.*

མང་ར་ tsan-ra v. *tsan-ra*.

ཚཱེས་ *tsaṅs*, W. **kú-liḡ-gi tsaṅs**, key-hole, col. for *mtsams* (?).

ཚཱེས་པ་ *tsaṅs-pa* (evid. preterite of *tsaṅ-ba*) 1. **purified, clean, pure, holy**, *tsaṅs-par gyur* *ciḡ* prob. be clean! be forgiven! Dzl. བླ་, 13; *gyod-tsaṅs*, *mtol-tsaṅs*, v. the two; *tsaṅs-par spyód-pa*, *tsaṅs-pai spyód-pa* *spyód-pa*, *tsaṅs-par mtsuṅs-par spyód-pa* 1. to be clean, chaste, holy, to do what is right, to lead an honest, upright life. 2. to be a priest, to belong to a holy order, and as sbst. priest, cleric; *mi-tsaṅs-par spyód-pa*, not to be clean, chaste etc., esp. with *bud-méd-la* to commit one's self with a woman *Mil.* — *tsaṅs-skúd*, *Sch.*: 'holy cord, the bond of spirits' (?). — *tsaṅs-tig* **equator**, prob. of Cs.'s construction, cf. *dguṅ* extr. — 2. **ब्रह्मा, Brahma**, an Indian deity transplanted into Buddhism; he is occasionally called *lha čén-po* (*Glr.*) and proverbial for his melodious voice, yet otherwise not of any consequence. — *tsaṅs-pai bú-ga* = *mtsóg-ma* *Med.*, *Pth.*

ཚད་ *tsad* (cf. *tsod*) 1. **measure**, a. in a **general** sense, **size**: *če-čün-gi tsád-la* according to the size, in size *Glr.*; *mi-tsad* size of a (full-grown) man *Tar.*; *sku-tsád* stature, size of body, resp. *Glr.*; *zlá-bai dkyil-kór-gyi tsad* the size of the moon's disk *Stg.*; *stobs gyad stobs-po-čei tsád-du pyin-te* his strength was equal to that of a powerful athlete *Dzl.*; **f'u süm-čui tsad do gos** W. make it thirty cubits in size; *Kam-tsád-du yčód-pa* to cut into bits piecemeal *Dzl.*; *ču-rgyün kyab-tsád-du* as far as the waters covered it *Tar.*; *nóm-tsád(-du)* *tün-ba* to drink one's fill; *ynás-tsad* seems to express chronology *Wdk.*; *mnan-tsad* direction how the pulse is to be felt (or pressed) *Med.*; *Kyéd-rnams-kyi čós-bslab-tsad* according to your view of religious studies *Mil.*; *dró-tsad* thermometer, *gran-droi tsad* id.; *yañ-lči tsad* barometer; *mtó-dman-gyi tsad* scale for the rising and falling (of the barometer); all these appear to be proposals of Cs. for the respective physical terms; *pa-tsád* distance (v. sub *pa* II); *tsad-méd(-pa)* **unmeasured, immeasurable, innumerable**, e.g. *yón-tan* *Dzl.*; *tsad-*

med(-pa) *bzi* the four immeasurables (viz. merits): *byáms-pa*, *snyin-rje*, *dká-ba* and *btan-snyóm* *Dom.*, *spyod-pa* to practise them, *tob-pa* to attain to them *Dzl.*; *na-bas mi tsad yžan yañ* an infinity of others besides me *Mil.*

b. **the full measure**, which is **not short** of the proper quantity, **standard**, *tsád-du pyin-pa*, *skyé-ba* (*Sch.* also *kyól-ba*) to grow, so as to reach the proper measure; *tsád-du skyés-pa* grown up, full-sized, adj. *Dzl.*; **tsé' žág-pa** to set up a pattern, or as a pattern *C.* *tsad-lđan* right (as weight), about the same as 'gaged', just, fair, with regard to persons (ni f.) *C.*

c. **the right measure**, which does **not exceed** the proper quantity: *tsád-yčód-pa* to limit, *bed-čód* the enjoyment *Mil.*; *ba-btün-la* to observe the proper measure in eating and drinking, **tsé' dzim-pa*, or *žág-pa** *C.* id.; *tsád-las dá-ba*, *tál-ba* to exceed the proper measure frq.; *yid-pám-pa-la tsád-las dás-pa* *yoñ* the dejection increases to an excess *Mil.* — To 1, a. may be referred d. those instances in which the word assuming the character of an affix serves to form abstract nouns, such as *ydenš-tsád*, or *rtogs-tsád*, *Mil.* in several passages (cf. also *tsod*) further to 1, b may be reckoned e. the signification **all**, *dgé-ba byed tsad* all the pious *Pth.*, to which also *Tar.* 54, 15 may be referred; *sna-tsád* **of every kind, of all sorts** *Glr.*; **že tsé' čyí-du soñ* *C.* all his eating agreed with him extremely well; *dir ldóm-bu-ba byuñ tsad* all the beggars that show themselves here *Mil.*; *mi yoñs tsad* all the people that come; *snañ tsad čós-skur* *šar* all that happens appears as *čós-sku* *Glr.*; *ysuñ tsad* all that is ordered, proclaimed *Sch.*; *tsogs tsád* all the people assembled *Sch.*; and f. **enough**, esp. with a negation: *dra-ba mi tsad* not having enough of the comparisons, not resting satisfied with them; **ma tsád-de** W. = *ma zád-de* *B.* not only. — 2. a certain **definite measure**, in compounds: *dpag-tsád* a mile, *sor-tsád* an inch: also pleon. *kru-tsad* an ell *Cs.* = *kru.* — 3. **goal, mark**, the point to which racers run *C.*

— 4. *tsád rgyág-pa* to guess, conjecture, suppose *Sch.*, cf. *tsod*. — 5. sometimes for *tsád-pa* heat; for *tsád-ma* logic, *dbu-tsád* Madhyamika logic *Tar.* 179, 17, *Schf.*

མཉམ་ *tsád-pa* I. sbst. 1. heat, in gen.; *tsád-pa byun-tse* when it grows hot *Glr.*; *tsád-pas ydün-ba* to be tormented by the heat *Glr.*; *tsád-pas*, or vulg. *tsád-pa-nas*, *řóg-pa* to be struck by the heat, to receive a sun-stroke; also to be taken ill with dysentery, to which the Tibetans, used to the dry atmosphere of the northern Himalaya, are very liable, when during summer they venture into the southern subtropical regions; *tsád-can* hot, e.g. *yul*; *tsád-lán* prob. id.; *me-büm tsád-can*, *Lt.* a hot cupping-glass (?). 2. morbid heat of the body, fever (*W.* **tsan-züg*); *tsád-pai nad* id., but also dysentery, v. above *Glr.*, *C.*; *tsád-pa žag-nyis-ma* tertian fever *Schr.*; *gya-tse'* *Sik.* Indian or jungle-fever; **ron-tse'* *Sik* common intermittent fever. — II. vb. *Cs.* to measure, = *tsád-du byéd-pa*, *tsád řál-ba*.

མཉམ་ *tsád-bu* grasshopper, locust *Sch.*

མཉམ་ *tsád-ma*, *प्रमाण* *Cs.*: 'measure, rule, model, proof, argument; logic'; *tsád-ma-pa*, or *-mkan*, *Cs.* logician, dialectitian; *tsád-mai bstan-bčos* a dialectical work *Pth.*; *tsád-ma řžun* an original work on dialectics *Cs.*; *tsád-ma řřel-ba* commentary to it *Cs.*; *sañs-rgyás-kyi bka tsád-mar bžág-pa* the words of Buddha reduced to a dogmatical system (?) *Pth.* — *tsád-ma kun-düs*, *tsád-ma sde bdun* titles of books mentioned by *Was.*

མཉམ་ *tsan*, 1. a root = *tsa* in *tsá-ba* hot, warm *C.* and *B.*; *tsán-mo* (**tsém-mo**), in *W.* **tsán-te**, e.g. with *ču*, **ču tsém-mo** *C.*, **ču tsán** *W.*, hot water *Dzl.*, warm water *Lt.*; *zan-drón tsán-mo* warm food *Lt.*; *ču-skól tsán-mo* boiling water *Ming.*; **ša tső-pa tsém-mo** boiled meat, in Lhasa brought warm to the market; **tsen-gi tán-wa** *C.* to proceed capitally against, *ni f.*; *tsán-te* sharp, biting, pungent, *W.* also sbst.: spice, esp. red pepper. — *tsan-züg* *W.* fever. — *tsan-ró* *Sch.*: 'hot, the sensation of heat'. — 2. = *tsá-bo*: **pa-tsen** cousin by the father's, **ma-*

*tsen** by the mother's side *C.*; *pa-tsán* also = *pa-spün*; *Ku-tsán* v. *Kü-bo*. — 3. series, order, class, *sde-tsán* id.; *bži-tsán* a class or collection of four things, tetrad *Gram.*; *drug-tsán-du sdebs-pa* to put together in classes of six *Mil.*; *don-tsán* *Tar.* 96, 14, a certain class of ideas, range of thoughts *Schf.* — 4. as termination of some collective nouns: *nyen-tsán*, *nye-tsan* kindred, relations, *nye-tsán bdud-kyi bšol-děbs yin Mil.*; *blón-po-tsan liá-po* the five embassies, *ni f. Glr.* — 5. *nán-tsan* part, of a country, district, *Tar.* 90, 20. — 6. *čos-tsan* any treatise under a distinct head or title in a volume *Cs.* — 7. difference *Sch.*; *le-tsan* different divisions, sections, chapters. — 8. much, large, copious, great, **ka tsan čin-te** *W.* much deep snow; *tsan-čé-ba*, *tsan-čen* very much, a great deal, *las nán ni tsan-čé* a great many bad actions *Thgr.*; *lo tsan-čé-ba* a plentiful harvest, rich crop *Glr.*; hence *tsán-po* a dignitary, grandee *Pth.*; *Kams-tsán*, 1. prefect of a provincial association, in large convents, such as Sera and others. 2. association, club.

མཉམ་ *tsab* (cf. *tsáb-pa*), representative, com. *tsáb-po* *C.*, *W.*, **kó-la tsáb-po yod** he has got a representative, proxy; in reference to a thing: equivalent, substitute, *des tsab run* it may be replaced by this, *tsab run tsam-mo* this may perhaps be used as a substitute *Wdn.*; **táb-řii tsab čó-čé** *W.* to use as a mop; *nas tsab byao* I shall supply his place *Tar.*; *tsáb-tu* instead of, in the place of, *már-meí* instead of a lamp, for a lamp *Glr.*; in *W.* **tsáb-la** very common. Chiefly in compounds: *sku-tsáb* resp. = *tsáb-po* representative of a superior, hence, as may be the case, vice-roy, delegate, commissioner, agent. — *rgyal-tsáb* v. *rgyál-ba*. — *do-tsáb* *Schr.* prob. = *tsáb-po* = *sku-tsáb*. — *rta-tsáb* a thing given as an equivalent for a horse *Cs.* — *nor-tsáb* goods serving as a compensation for something else. — *pa-tsáb* guardian, trustee. — *bla-tsáb* representative of a Lama, Vice-Lama. — *bu-tsáb* adopted child, foster-child. — *mi-tsáb* *Schr.* negotiator, mediator; hostage(?).

ཅབ་ཅབ་ *tsab-tsab*, *mig tsab-tsab byéd-pa* to blink or twinkle with the eyes *C.*, also *W.*

ཅབ་སྒྲ་ *tsabs* 1. mostly with *če*, *čen-po*, very great, very much, *sdig-pa tsabs-čé-bar dug* it proves a very great sin, *mgó-bo kor tsabs-čé-na* when much dizziness intervenes *Lt.*; **čim-dhañ-gal tsab čém-po** *C.*, great, serious transgression; *gal-tsabs-čan* sinning heinously. — 2. *tsabs-pa* and *-po Cs.*, who also designates it as resp., **peril, fear, sin** (rather questionable); **difficulty, trouble** (might perh. be more adequate); *búd-med ó-tsabs-la pan Wdi.* it is of use in milk-diseases of the women.

ཅམ་དམ་ *tsam-dám* noisy, blustering, alarming *Sch.*

ཅམ་ཅམ་, ཅམ་ཅམ་ *tsam-tsum, tsam-tsom* (cf. *tsóm-pa, tē-tsom*) doubt, hesitation, wavering, *tsam-tsum byéd-pa* to doubt, hesitate, waver; *tsam-tsum-čan, tsam-me-tsom-mé* doubtful, wavering, undecided, *pan-tsun pyág-la tsam-me-tsom-mér lus-pai tse* whilst both of them were uncertain as to saluting (who should salute first) *Pth.*

ཅའི་རྩུ་ *tsai-tau* (Chinese) chopping-knife *C.*

ཅའི་སྒྲིག་སྒྲ་ *tsai-skyógs* scoop, basting-ladle *C.*

ཅར་ *tsar* 1. also *tser* time *Pth.* vulgo; *tsar-yéig* one time, once; *tsar yéig-la* also = *srib-yéig-la* in one moment; *tsar ysum* threefold, in three specimens, copies *Tar.*; *tsar bzi Dzl.* བླ་, 8, in four divisions, sorts, qualities(?) — 2. also *tsar-tsar* ends of threads, fringes, in webs, *ka-tsár Ld.* also *ru-tsár* fringes at the beginning, *pon-tsar* at the end of a web *Cs.* — 3. thin strips of cane, for wicker-work, *tsar-zám* cane-bridge *C.* — 4. *tsar-slag* v. *tsa-ru.* — 5. v. *tsar-ba.*

ཅར་བོ་ *tsar-boñ* officinal plant in *Lh.*, *Carduus nutans*, but not agreeing with the description in *Wdi.*

ཅར་སྒྲ་ *tsár-ma*, fem. *tsár-mo Bal.* old.

ཅར་ཅར་ *tsar-tsar* v. *tsar* 2.

ཅར་ *tsal* 1. province. also *tsol*, wood, grove, as a place for hunting and recreation, *tsal stug-po Dzl.*; *nags-tsal* id.; **garden**, *metog-gi* flower-garden *Ph.*; *tsal yan-tse (Chin.) C.* kitchen-garden. — 2. *smju-gui-tsal* one kind of the fabulous food of man in the primitive world *Glr.*; also the 'unploughed rice' is called *bras sa-lu-tsal.* — 3. v. *m̐sal.*

ཅལ་པ་ *tsál-pa (Sch. tsal-ba?)* 1. also *šin-tsal* chip (of wood), splinter, *nón-po* a sharp, piercing splinter *Dzl.*; *billet Glr.*; thin board, veneer etc.; shiver, fragment, *tsál-pa bdün-du gas Dzl.*; *tsál-bu* dimin., small chip or shiver *W.*: **tsál-bu ton son** a small piece is broken out. — 2. **bunch**, of flowers, of ears of corn etc., a lock of hair cut off *W.* *ཅལ་པ་ tsál-ma* vulgo for *dro*, **breakfast**, *tsal-ma za-ba* to breakfast, *tsál-ma zá-ba - rnam*s 'companions at a great man's table' (?) *Cs.*; *tsál-mai lam* = *tsa-lám* v. *tsá-ba* extr.; *tsal bóg-pa* = *dro btáb-pa* to make a morning-halt on a journey; *tsal-rtin* the time from breakfast till dinner, opp. to *sná-dro*, *q. v.*

ཅས་ *tsas (tsás-po Cs.)* 1. *W.* for *tsal* garden, *tsas-skór, tsás-kani* garden-bed, *tsás-mkan* gardener. — 2. of a woman in childbirth: *tsas-kyis yso (?) Med.*

ཅོ་ *tsi* num. fig.: 48.

ཅོ་ག་ *tsi-ka (or tsi-rka?) C.* furrow in a ploughed field.

ཅོ་གུ་, ཅོ་གུ་ *tsi-gu, tsig-gu* 1. kernel or nut contained in the stone of a stone-fruit, *kám-bui* of an apricot *Lt.*, *C. (W.)*: **rtsi-gu**. — 2. *Ld.* a large muller or grinding-stone = *ju-lüm*; musket-ball, bullet.

ཅོ་བ་ *tsi-ba C., W.* **tsi** tough, viscous, sticky matter, esp. clammy dirt, e.g. in the wool of sheep; *tsi dām-po* solid dirt, *bád-kan-gyi tsi-ba Med.* tenacious slime; *tsi(-ba) -čan* sticky, clammy, dirty; **tsi-du** *W.* dirty, unclean, filthy, esp. in a religious sense, = **kyug-dho** *C.*; **ñe züg-po tsi-du son** says a girl euphemistically for: I have the menses.

ཅོ་ག་ *tsig* 1. word, in its strict sense, *bdé-bar yégs-pa ni* bde-ba dan yégs-pai *tsig ynyis-las med*, bde-bar yégs-pa are only

two words; viz. *bde-ba* and *ṣsegs-pa* *Lex.*; *dri-bai tsig* interrogative (word), such as *ci*; *tsig sgrig-pa* to connect or arrange words; as a sbst.: **construction**, the order in which words are to be placed; **grammatical form**, *dá-ltar-gyi tsig* form of the present tense; *tsig - grógs*, *tsig - grógs - kyi dbán - gis* *Tar.*; *Schf.*: 'by the force of construction' (?) *tsig - grél* *Tar.* **explanation of words**; *tsig - grós* *Sch.*: '**course of speech**, connexion of words'; *tsig - prad*, *tsig - rgyán* **particle**, a small word not inflected; *tsig - brú* *Schr.*: **a separate word or syllable**, *tsig - brú - nyner - pa* *Sch.* 'linguist, philologist, purist'; *tsig - bru-lñibs* *Lex.*? — 2. **word, saying, speech**, subject of a discourse, *tsig - snyán(-pa)* kind word, friendly speech, *tsig - jam* id., *brtse-bai tsig* an affectionate word *Gl.*; **tsig - súb** *W.* hard, angry, bad words; **tsig - nán*, *tsig - zún** *W.* id.; *rtág-par ma mñón-bai tsig tosnas* always receiving the answer, that (she who was sought) had not been seen; *tsig-med-par gyúr-ba* not being able to utter a word (from pain) *Dzl.*; but *kā-tsig-méd-par ṣsól - ba* *débs - pa* *Mil.* prob. to pray without hypocrisy; *tsig nyün-la don čé-ba* *Mil.* saying much in few words; *tsig - kyál - pa = kyal-ka* *Dzl.*; *ṣžán - gyi tsig ṣyòd - pa* to interrupt one in his speech; *tsig - ṣyal* **a clear word, perspicuous style** *Cs.*; *tsig - ból* **easy or fluent style** *Cs.*; *tsig - la mkas - pa* skilful in selecting words *Cs.*; *bdén - tsig* v. *bdén - pa* extr.; *brdzün - tsig* **falsehood, lie** *Cs.*

ཚིག་གྲག་ *tsig-gu* v. *tsi-gu*.

ཚིག་པ་ *tsig - pa* 1. v. *tsig - pa*. — 2. sbst., *W.* also *tsig - po* **anger, indignation, vexation, provocation**, *tsig - pa zá - ba* to be angry *Pth.*, frq.; **tsig(-po) kol** *W.* his anger kindles.

ཚིག་པོ་ *tsig - po* 1. = *tsig* *Cs.* — 2. v. *tsig - pa* 2.

ཚིག་ས་ *tsigs*, less frq. *tsigs - pa*, *tsigs - ma* 1. **member** between two joints, hence *tsigs - mtsáms* joint *S.g.*; **joint**, *sor - tsigs* the joints of the fingers, **knuckles** *Cs.*; *tsigs - būd - pa* *Cs.*, **tūl - čé*, *bóg - čé** *W.* to put out of joint, **to dislocate, to sprain**; *tsigs - jug - pa* to reduce a dislocated joint *Cs.*; *tsigs - nád*,

tsigs - züg articular disease, pain in the joints, gout; joint of the back-bone, **vertebra**; **spine**, also *sgal - tsigs*, vulgo *tsigs - rñs*, hence **tsig - gūr** *W.* hump, hunch; **joint, knee, knot**, *sog - tsigs* knot of a stalk of corn or straw, *smjug - tsigs* knot of cane *Cs.*; member of a generation *Gl.*; **metrical division, verse**, *tsigs - su* *bčád - de smrá - ba* to speak in verse, *tsigs (-su) bčád(-pa)* **strophe, stanza**, *tsigs - bčád* *byéd - pa* to compose verses, to speak in verse *Dzl.*; *dus - tsigs* **division of time**, e.g. season *Pth.* — 2. *tsigs - ma* **sediment, residuum, residue**, *smán - gyi* of a medicine *Dzl.*; *már - gyi* *Dzl.* olive-husks, oil-cake; *tsigs - ró = tsigs - ma*.

ཚིབ་(ས་) *tsib(s)*, *tsib - nad* **measles** *Sch.*

ཚིབ་པ་ *tsim - pa* vb. **to be content**; gen. adj. **content, satisfied, satiated, consoled**, frq.: *yid tsim - par gyur* he was satisfied, appeased, consoled; *ji dód - pai yid tsim - ste* all her (their) wishes being satisfied *Gl.*; *dga - bdés tsim - par gyúr - čin* being indeed over-happy *Pth.*; *tsim - par byéd - pa* to satisfy, with the dat. or accus. of the person.

ཚིས་ཚིས་ *tsim - tsim*, *mig tsim - tsim* *dug C.* the eye is **dazzled**.

ཚིར་ *tsir* **order, course, succession, turn**, prob. only col., **ná - la tsir yon* or *bab** it is my turn; **ná - so tsir - la** succession by seniority; **gán - tsir zón - tsir** id.; **tsir - la*, *tsir - du*, *tsir dan** by turns, every one in his turn or course, one thing after the other.

ཚིར་བ་ *tsir - ba* v. *tsir - ba*.

ཚིལ་ *tsil* **fat**, not melted, *tsil - bu* id. *S.g.*; *lūg - tsil* **mutton fat**, *pág - tsil* **pork-fat**, **bacon**; *kāl - tsil*, *kóg - tsil*, *gród - tsil* **suet, lard**; *sbó - tsil* **bacon**; *lón - tsil* **intestinal fat**. — *spra - tsil* **wax** *B., C.* (*W.* **mum*); *tsil - ku* **liquid fat**, in the living body, or melted fat *Pth.* — *tsil - čan*, *tsil - ldán* **fat**, *tsil - méd* **lean**. — *tsil - ró* remains of lard after melting. — *tsil - súb*s 1. **straight-gut, rectum** *Med.* 2. **sausage** *Cs.* —

ཚིལ་དིང་ *tsil - din* *Ld.* **mortar and pestle**.

ཚིས་ *tsis* *Mil.*, *Thgy.* prob. secondary form of *rñsis*.

ཐུ *tsu* 1. num. fig.: 78. — 2. the contrary of *pá* II., root of the words signifying **hitherward, on this side**; *tsú-ka* Cs. (*tsúr-ka* q. v.), more frq. *tsú-rol* **this side** (opp. to *pá-rol*), *tsú-rol-na* adv. **on this side**, postp. with genit. adj. **on this side**; *tsú-rol-tu*, this way, to this place; *tsú-rol-nas* from this side; *tsú-rol-pa* one on this side, one belonging to this (our) party *Stg.*; *tsu-bi* one of this side, *pá-bi* one of the other side Cs., provinc. (?). Cf. *tsun*, *tsur*.

ཐུ་ཁུ་ *tsu-u(?)* C., prob. Chinese, for the Tibetan *skyür-ru*, acc. to some: **vinegar**, acc. to others: **a pulpy product**, prepared of various kinds of fruit, mixed with vinegar, sugar, and spices, and having been left to ferment, used, like mustard, as a condiment, which in India is called 'chutney'.

ཐུག་ *tsug* 1. *Sch.*: '**group, object**' (?); *tsúg-so* W. all the households or villages placed under one Gopa. — 2. rarely for *tsug*; thus *ji-tzug* *Glr.* 49, inst. of *ci-tzug*.

ཐུག་པ་(ལ་) *tsug-pa(-la)* W. **to, up to, till**, *gañ tsug-pa* **how far, how long?** **na Nyün-ti-ru* *čá-čé tsug-pa-la** until I go to Sultanpur; *gañ tsug-pa... de tsug-pa* **so far as**.

ཐུགས་པ་ *tsugs-pa* 1. v. *tsugs-pa*. — 2. **to do one harm, to hurt, to inflict**, mostly with a negative, *bar-čád ma tsugs-par* without having hurt me *Mil.*; *ná-la mes*, *nad-kyis* etc. *mi tsugs* fire, disease etc. can do me no harm, *Glr.*, *Mil.*, frq. — 3. sbst., also *tsúgs-kañ*, W. **tsug-sa**, **caravan-sary**, or merely a level, open place near a village, where traveller's may encamp, or where public business is transacted; also for **धर्मशाला**, **hall of judgment; hospital**.

ཐུད་པ་ *tsud-pa* v. *tsud-pa*.

ཐུན་ *tsun* = *tsu* 2., gen. with *čád* or *čad* or *la*, signifying **within, by, not later than**, as postp. c. accus., *rabs bdun tsun-čád* within seven generations, (they will be happy) even to the seventh generation, *Dzl.*; *sán-gi nyi-ma -pyéd tsun -la* by to-morrow noon (it must be finished) *Glr.*; **dá-wa čé tsun 'é leb** C. shall he come in less than half a

month? *bu dan bú-mo tsun-čád* even to the children, not even the children being excluded *Tar.* 119, 3. —

Note. In the terms *pán* and *tsun*, like *yan* and *man(-čád)*, the significations given by Cs.: **from, from a certain place or time forward, till, until**, are not properly inherent to the word, but are to be inferred in each separate instance from the figurative application of the original sense of the root.

ཐུབ་མ་ *tsúb-ma*, *tsúb-ma* **storm**, *tsub-čéb*, *rlwñ - tsúb* **gale, hurricane**, *ka-tsub* snow-storm; *bu-tsub* (*pu-tsub?*) gust of wind, (*tha*) *drei bu-tsub* whirlwind; fig. *p'rag-dóg-gi tsúb-ma* *Mil.* **a violent fit of envy**; *sems-tsub* **trouble of mind** Cs.

ཐུར་ *tsur* **hither, to this place, hitherward** (cf. *pár*), *tsur sog* (resp. *yšegs*, in later lit. *byon*) come hither, come here! also in an objective sense: *tsur ón-ba* **to return home** *Pth.*, *Tar.*; *di-nas tsur bšád-nas* speaking to me through this (tube) *Glr.*; almost pleon. in *tsúr - la nyon* listen to me! *Mil.* frq.; *tsúr-ka* **this side**, the this side river-bank, declivity, party etc., similarly: *tsúr - logs*, *tsúr-pyogs*.

ཐུར་(མོ), མཐུར་(མོ) *tsúr(-mo)*, *mtsúr(-mo)* **colouring matter, pigment**, prob. = *sa-tsúr* *Stg.*, acc. to Cs. **mineral paint**, *nag-* black, *ser-* yellow, *dmár - tsúr* red-paint; for *nag tsúr* *Sch.* has: green vitriol; in *Zam.* also *riis-kyi tsur* is named.

ཐུལ་ *tsul* གཤམ་ 1. **manner, way, form, character, nature**, *tsul ji-ltar... de bzin-du* as — so *Wdn.*, *zér-tsul*, *grül-tsul*, *bsám-tsul* the way in which a person speaks, walks, thinks; *ynás-tsul* v. *ynás-pa*; *ynás-tsul* and *snán - tsul* **being and appearing**, philosoph. terms for **reality and appearance** *Was.* (297); *γτόν-tsul* the way of giving, i.e. a certain quantity given, dose *Stg.*; *mi sdug-pai sna-tsógs-kyis* (to damage) in various vicious ways *Mil.*; *tsul de kó - nas* by that same way of proceeding *Tar.*; hence *tsul-gyis* in consequence of, by means of *Pth.* and elsewhere; *snán smrás-pai tsul* the character of his last speech *Dzl.*; *rgya-bód-kyi brél-tsul* the mode or kind of intercourse, the

relations between Tibet and China *Glr.*; *pyág-gi tsul-du* in a way as if he were saluting *Mil.*; *gus-gus-kyi tsul(-du)* byéd-pa to make a semblance of veneration, to make gestures of reverence *Mil.*; *mi mkýén-pai tsul-du byás-te* pretending not to know *Mil.*; (cf. *tsul-čos-pa* v. *čos-pa*); *dge-slón-gi tsul-du* in the guise of a monk *Tar.*; *mai tsul dzin-pa* to assume the mother's form, figure *Tar.*; *glan-čen-gyi tsul-du*, (Buddha came down) in the shape of, or as, an elephant *Glr.*; *dád-pai tsul-gyis* in the way of faith, with a believing mind *Pth.*; *mi-rtág tsul-du yda* it exists in the way of transiency, it is of a transitory nature *Mil.*; *mdzód-pa bču-yngis-kyi tsul-gyis* in the manner, in the order, of the twelve deeds *Glr.*; *šas čé-bai tsul-gyis* for the most part, *Tar.* 50, 15; **way of acting, conduct, deportment, course of life**, *śāḍ-mai tsul* your former conduct *Mil.*; *dé-lta-bui dgé-bai tsul de tós-nas* hearing such an example of virtue related. — 2. **emphat.: the right way**, good manners; order, rule; *tsul (dan) mtün(-pa)* **orderly, regular, sensible, reasonable**, *brgyá-la tsul-mtün re tsam byün-na* *Mil.* if but once in a hundred cases something sensible is uttered; *tsul-ldán*, *tsul-čan* regular, methodical *Cs.*; also **just**, conformable to duty, *tsul-bžin-pa* adv. *tsul-bžin-du* id.; *tsul-méd*, *tsul-bžin-min* **irregular, unjust** *Cs.*; *sríd-žui tsul spyód-čin* fulfilling a child's duty; *tsul-las nyams* **growing remiss in one's duty**, neglecting, breaking one's duty; esp. *tsul-krims* **religious or moral duty, moral law; monastic vows**, *tsul-krims-čan* 1. being bound by such *Sch.*; 2. observing such *Cs.*; *tsul-krims srün-ba* to keep them, *jug-pa*, *nyams-pa* to break them; *tsul-krims*, as a personal name, is much in favour. — 3. **species, kind**, *nád-tsul* species or kind of disease, *zás-tsul* species of food *S.g.* (not *frq.*). — 4. joined to the root of a verb: *yón tsul*, **when**, or **as**, he came, *W.*

ཚྲོ tse I. num. figure: 108.

II. sbst. 1. **time**, in a gen. sense, = *das B.*; *yód(-pai) tse(-na)*, **when it is**, **when it was**; *gán(-gi) tse(-na)*, *de(i) tse(-na)* at

which time, at that time, then, *frq. tse-ré* all the time(?), *nyin-tse-ré* the whole day, *tsan-tse-ré* the whole night *W.* — 2. **time of life**, **tse-ghan-tšón-čug** imprisonment for life *C.*; *tse yčig-gi drós-pai gos* v. *drós-pa*; **life**, *tse di* this, the present, life, *tse-pyi(-ma)* a future period of life (also merely: *di pyi*, without *tse*); *tse śāḍ-ma* an earlier period of existence, relative to the transmigration of souls, yet *tse di* and *pyi* may also be used in a Christian sense; *tse rin-ba* long life, *tse tün-ba* short life; *tse-rin* is also a very common name both of men and women; *rgyál-ba dan tse-rin-bar šóg-čig* happiness and long life (to the king)! *Dzl.*; *tse(-dan)-ldán(-pa)*, **आयुष्मान्**, title or epithet of Bodhisattvas; *tse-dpag-méd* name of Buddha; **tse píd-čé** *W.* to earn a livelihood; *tse kyér-žin šór-ba* to come off with one's life, to have a narrow escape; *tse tár-du jug-pa* v. *tár-ba*; *tse(-las) dás(-pa)* having died *Dzl.* — 3. *Bal. sex*, **pó-tse*, *mó-tse**, male, female sex.

Comp. *tse-skabs* v. *skabs*. — *tse-ču* water of life *Glr.* — *tse-yngis-pa* of an amphibious nature *Cs.* — *tse-ltogs* a poor, starving vagrant, beggar *W.* — *tse-mdāns* *Lt.* = *byad-mdāns* healthy appearance, a fine, fresh complexion. — *tse-tsád* duration of life. — *tse-mdzad*, *Wdk.* 457, an attribute of the gods, resembling a small plate with fruit. — *tse-rābs* period of existence, duration of a re-birth, a great many of which acc. to Buddhist doctrine every man has to pass through *Dzl.*; *tse-rābs-kyi blá-ma* *Mil.* a man that is always re-born as a Lama.

ཚྲོ་ཐ་ཐ་ tse-pád *Ephedra saxatilis*, a little alpine shrub with red berries, which are said to be roasted and pulverized, to give greater pungency to snuff.

ཚྲོ་ཐ་ tse-ré 1. v. *tse*. — 2. v. *tsér-ka*.

ཐོག་ tseg *W.* **tsag** 1. **point, dot**, also *nag-tseg*. — 2. more particularly **the point separating syllables**, *bar-tseg*, id.; *pyi-tseg* likewise, in as far as it follows a letter *Gram.*; *tseg-bar* that which stands between two points or tsegs, **a syllable**.

ཚུམས་ *tsags* troublesome, difficult, hard, *tsags-
če* very troublesome, *rkañ tsags-če*
Mil. much (fruitless) running to and fro;
tsags-méd it is not difficult; *tsags-méd(-par)*
easily adv.; *tségs-pa* trouble, toil, difficulty
Sch.; *pran-tsags* little troubles or diffi-
culties *Cs.*

ཚུམ་(པོ་) *tsém(-po)*, **seam**, cf. *tsém-pa*; *tsém-
bzo-pa*, *tsém-pa* **tailor** *W.*; *tsém-
po grol* the seam opens, comes loose; *tsém-
méd* without a seam; *tsém-bu* *Lex.*, *Sch.*:
what has been stitched, darned, quilted.

ཚུམས་ *tséms*, resp. **tooth**, *tséms-šin* tooth-
pick *Dzl.*

ཚུམས་པ་ *tséms-pa* to have the disadvantage,
to come off a loser, not receiving
a full share *Sch.*

ཚུར་ *tser* 1. = *tsar* time vulgo; *tser-tsér*,
Mil., prob. many times, repeatedly. —
2. v. the following.

ཚུར་ཀ་ *tser-ka* *W.* also *tse-ré*, *tse-ri* sorrow,
grief, pain, affliction, **tse-ré do mi go**
do not grieve! **tser òg-è** to afflict, to
grieve (not in *B.*).

ཚུར་མ་ *tser-ma*, *W.* **tser-mán** 1. thorn, prick,
brier, *Dzl.* *tser zug son* I have run
a thorn into (my hand, foot); *tser-mai mgo*
a deer's head po. spoken of *Mil.*; *tser-ma
don-pa* to pull out a thorn; *nya-tser* fish-
bone *Sch.*; *tser-ma-can* 1. thorny, prickly,
briery. 2. like thorns, *Thgy.* — 2. thorn-bush,
bramble, brake *tser-dkár*, *tser-stár*, buck-
thorn, *Hippophaë rhamnoides*, **tser-tar-lu-
lu** *Ld.*, the berries of it (extremely sour).
— *tser-tágs* thorn-hedge (in Tibet gen. dead
hedges). — *tser-lum* yellow raspberry *Sik.*
tser-lhag n. of a disease *Lt.*

ཚུས་ *tses* རྩམས་, 1. day of the month, *tses-
gráns* date, always expressed by the
cardinal number, *tses-yèg* etc., *tses-bèu* the
tenth, in certain months a festival day, *tses-
bèu-m'òd-pa* sacrifice and beer-drinking on
that day; *tses-bèu'i* *čám-yig* programme of
the religious dances performed on that oc-
casion; *zlá-ba tsés-pa* and *tses-ysum-zlá-
ba*. — 2. symb. num.: 15.

ཚོ *tso* 1. num. figure: 138. — 2. sbst. troop,
number, host, yet hardly ever standing

alone, or governing a genit. case, but like
a termination affixed: *grón-mi-tso* the peas-
ants (of the village), *kyéd rnál-byor-pa-
tso* ye saints! In some instances its sub-
stantive character is more apparent, thus
in *tsón-pa-tso*, *mks-pa-tso*, *bá-tso* it may
be rendered by: a troop of merchants, a
society of learned men (or the learned), a
herd of cows (*Cs.*); but most frq. it stands
(at least in later lit.) as plural termination
of pronouns, so: *néd-tso* we, *koñ-tso* they,
di-tso these, or it is affixed to numerals:
bum-tso 100 000. — *yul-tso* v. *yul*. — 3.
adj. hot *Bal.*

ཚོ་བ་ *tsó-ba* fat, greasy, *tsó-k'u* fat gravy,
tsó - *ldir* unwieldy with fatness (*tsó
dug mi dug*, or *bud ma bud*, is it fat or
not? being with young or not? *Sch.*?)

ཚོ་ལོ་ *tsó-lo* *W.* vulg. = *poñs*, cf. *poñ-tsos*.

ཚུམས་ *tsogs* *Ssk.* གཤམ་, (cf. *tsógs-pa*) 1. an
assemblage of men (implying, how-
ever, compared with *tso*, a larger number
of individuals, not at once to be surveyed),
Cs.: *tsogs sdü-ba* to call an assembly, *gyéd-
pa* to dismiss it; *tsogs du* an assembly meets,
gye it dissolves; *W.*: **sol son** it is adjourned,
tol son it is broken up; *dpun(-gi)*, *dmag
(-gi)-tsogs* army frq.; *yul-tsogs* village com-
munity, country-parish, **yul-tsoq nyi lan-
te yod** *W.* two parishes have set out; human
society, *tsógs-kyi nán-nas byün-ba* *Stg.*,
tsog dhan gyé-wa *C.* to retire from society;
tsógs-nañ mi gró-ba not mixing with so-
ciety *Dó.*; *čós-tsogs* has been introduced
by us, with the concurrence of our native
Christians, as the word for 'congregation,
church', *ἐκκλησία*. — 2. accumulation, mul-
titude, of things, **šin-tsoq** *W.* wood, thicket,
copse, bush, shrub; *mé-tsogs* mass of fire,
Thgy.; in a more special sense = *dgé-bai
tsogs*, or *bsód-nams-kyi tsogs*, accumulation
of merit acquired by virtue, *tsogs yóq-pa*
to accumulate such frq.; *tsogs ma bság-pai
mi* almost the same as a wicked, godless
person; *tsogs(-kyi)* *kor(-lo)*, གཤམ་ཆུ་, sacri-
ficial offering, a quantity of victuals, trink-
ets, and other articles being disposed in

a circle as an oblation, *Mil.* and elsewh.; *tsogs-kór skor-ba* prob., like *sóm-pa* to prepare such an offering; *tsogs ynyis Glr.* was explained by *bsod-nams-kyi tsogs dan ye-šes-kyi tsogs*; *sna-tsógs* of all kinds, merely signifies 'many'. — 3. *tsogs drug Mil.* and elsewh., *Was.* 290, 'kinds' of perception by the senses, which are supposed to be more or less in number, yet the etymology of the word rather suggests the groups of objects perceptible by means of the (6) senses. —

Comp. *tsogs-kān* meeting-house *Cs.* — *tsogs-kór v.* above. — *tsogs-grál Mil.* 1. row of people in an assembly 2. row of offerings, *ni f.* — *tsógs-čan-ma Sch.* 'songstress, prostitute'. — *tsogs-mčog* a most splendid assemblage, *tsogs-mčog-dge-dün Thgy.* — *tsogs-ytām* speech addressed to a meeting *Cs.* — *tsogs-stón* a high sacrificial festival *Pth.* — *tsogs(-kyi)-bdág(-po)* गणेश, son of Siwa, the god of wisdom, furnished with a thick belly and the head of an elephant; appears also in the Buddhism of later times. — *tsogs-dpón* president or chairman of a meeting *Cs.* — *tsogs-zāns Sch.:* 'the meeting-kettle, the point of union or its symbol'. — *tsogs-sa* place of meeting *Cs.* — *tsogs-yśóg* accumulated merit, tantamount to offerings and gifts bestowed on priests, also any service or work done to or for a priest *Mil.* མོ་ tson (*Cs.* = *zon* merchandize, but more corr.:) trade, traffic, commerce, **pag-tśón** *W.* smuggling-trade, **čó-čé, tón-čé**; *tśón-gi* *ke* profit, gain, *gun* loss in trading; *tśón byéd-pa Glr.*, **gyag-pa** *C.*, **gyab-čé** *W.* (cf. above), to carry on trade; *tśón brgüd-pa id. Sch.*

Comp. *tśón-skad* commercial language, business-like style, terms of trade. — *tśón-kān* store-house, magazine. — *tśón-gru* trading-vessel, merchantman. — *tśón-grogs* commercial friend, correspondent. — *tśón-čan* pledging in beer, after a bargain has been struck. — *tśón-čad* bill of purchase, deed of sale. — *tśón-mfun* commercial intercourse. — *tśón-dus* market people *Pth.* — *tśón-dus-sa* market-place. — *tśón-rdal* that quarter of a city which is chiefly inhabited

by merchants. — *tśón-pa* merchant, trader, seller; *bru-tśón-pa* corn-merchant, *čan-tśón-pa* dealer in wine and other liquors. — *yser-dan-dnul(-gyi) tśón-pa* exchanger of gold and silver coins. — *tśón-dpon, Hind.* *čaudhari*, head of a commercial establishment, the principal merchant in a city, under whose control all the rest, and the market in general, are standing; the chief leader of a caravan, to whom all that have joined in it are subordinate *Glr.* — *tśón-spógs* proceeds of trade; *tśón-spógs byéd-pa, tśón-spógs-la gró-ba* to engage in commercial speculations *Dzl.* — *tśón-prul* commerce, *tśón-prul-gyi ynas* market. — *tśón-zān* (cf. *tśón-čan*) meal after settling a business. — *tśón-zón* goods, merchandize. — *tśón-sa* commercial place, market.

མོ་མོ་ tśón-tśón 1. a kind of ornament *Cs.*
2. = *tśón-tśón*.

མོ་ tsod (prop. the same as *tsad*) 1. measure, proportion, in a general sense = the right and just measure; *tsod dzin-pa, (bzün-ba) W.* **züm-čé** 1. to take measure, to measure, to measure out, to survey, *yul* land, **yul-tśód-zum-kān** land-surveyor *W.* 2. to estimate, to rate, to appraise, to tax, *rañ-gi tsod mi dzin* he overrates himself (his own powers) *Dzl.* 3. to observe the right measure, to be temperate, *zas-čan-la* in eating and drinking *Glr.*; *zās-tśod ma zin čuñs gyur-na* when below the proper measure, i.e. when too little is eaten *Sg.* 4. to try, to tempt, to lead into temptation *W.*; *tsod-ltā-ba, lén-pa B.* and vulg., *Cs.* also *tsod bgām-pa* to try, prove, **tsod ma ltos** I have not tried it yet *W.*, **tig-tśód ma ltos** id., *tsod ltā-ba, lén-pa* also to sound, to sift, examine, spy out, *tśód-lén-pa* sbst., spy; *séms-kyi* or *nyāms(-kyi) tsod lén-pa* to examine, find out or sift another's thoughts or sentiments, also **kog-tśó lém-pa** *C.*; *tsod jal-ba* to measure; *tsod-šes-pa* to keep measure, and adj.: observing due measure, temperate, *tsod-mi-šes-pa* not keeping measure, intemperate. — *tsod-čan, tsod-lđan* 1. moderate. 2. punctilious, strict, grave *W.* — *tsod-méd* intemperate, immoderate, im-

pu^{dent}. — 2. **measure, instrument for measuring**, *ču-tsod* water-clock. — 3. **division, portion, quantity**, *tsod-ñig* part, **nor tsod ñig** part of the money, of the estate *W.*; esp. of time, **point of time**, certain hour, cf. *ču-tsod* and *dus-tsod*; **duñ pū-če tsód-la** *W.* at the time when the signal with the trumpet is given; **tsam tsod** *W.*, at which hour? — 4. **estimation, supposition, conjecture, guess**; *ñai tsod-la* according to my estimation, *tsod dzin-pa* v. above; **dha lèb-pe tso' yò** by this time he will have arrived, I guess *C.*; hence **tsod-čè** *W.* to guess; *tsód-šes*, *tsód-bya* riddle *Cs.*; *tsód-šes smrá-ba* to propose a riddle, *mi-tsod* about men, *bem-tsod* about inanimate objects *Cs.*(?); **tsod-tsód** *W.* at random *Sch.* — 5. *tsod* affixed to an adj. serves to form abstract nouns, thus: *nyéd-par dká-tsod* the difficulty of obtaining, *jig-par slá-tsod* the facility of destroying, *pán-ñógs čè-tsod* the greatness of the advantage *Thgy.*

ཚོད་མ་ tsod-ma 1. **vegetables, greens**, *tsód-ma rgod-skyés* *Cs.*: wild-growing greens, frequently gathered by the Tibetans in spring-time, such as dandelion, nettles, *Eremurus* etc.; *tsód-ma gyuñ-skyés* *Cs.* cultivated vegetables. — 2. **boiled greens, vegetable-soup** *Mil.* and vulgo. — *sno-tsod* = *tsód-ma*; *nyuñ-tsod* a dish of roots, turnips etc. *Cs.*; *ldum-tsod* a variety of roots *Cs.*(?) — *lo-tsod* all sorts of cabbage; *ša-tsod* *Cs.*, 'meat',(?) or more probably: prepared mushrooms. — *tsod-sder* **plate, dish** *Sch.*

མཚན་ tson, I. (cf. *tso-ba* and *tsos*) **colour, 1.** colouring matter, **paint**, = *tson-rtsi*, or *rtsi-tson*; *tson-rtsi dkár-pos bri-ba* to mark with white paint; *byug-pa* to paint; *tson lén-pa* to take, imbibe colour *Cs.*; *tson sbyór-ba* to mix, to prepare colours *Cs.*; *tson-gyis btso-ba* to colour, to dye; *tson-sküd* dyed thread *Do.*; *tson-spél* a coloured strip *W.* — 2. **colour** = *mdog* *W.* — II. v. *mtson*.

མཚན་པོ་ tson-po 1. **fat, plump, well-fed** *W., C.* 2. **resinous**.

མཚན་མོ་ཁྱེ་ tson-mo-šteñ a metal (not known) *Stg.*

མཚན་ tsob for *tsab* *Sch.*

མཚན་པ་ tsóm-pa I. also *tsóm-po* *Cs.* **bundle, bunch**, *tsóm-bu* id., *mé-tog-gi tsóm-bu* bunch of flowers *Pth.*; *riá-ma nág-poi tsóm-pa btágs-pa* *Mil.*, a kind of collar, made of black yak's tail; *pra-tsóm* a border or trimming set with jewels or pearls. *Acc.* to our authorities, however, the word properly signifies a mixture or variety of colours, something **variegated, gay-coloured**, e.g. **dii náñ-du tson máñ-po** there is much colouring in this, it is manycoloured, **tsom-tsóm** id. — II. **vb. to doubt, hesitate**; to be timid, bashful, shy; to be ashamed *C.*; **sbst. doubt, timidity** etc.; *tsom-tsóm*, *tsam-tsóm*, *te-tsóm* id.

མཚན་ tsoms *C., W.* 1. = *kyams*, also *tsoms-skór* **court-yard**, *kan-pai tsoms* *Lex.* — 2. **set, division, part, chapter** *Sch.*, so perh. in the title of a book, *čéd-du brjód-pai tsoms Thgy.*; **kye-ča yu dañ zii tsóm-čan** *W.* a neck-lace or string of pearls in sets, divided by turkois-drops and *zvi*.

མཚན་རྩམས་ tsoms-riams **noise, din, clatter** *Sch.*

མཚན་བ་ tsór-ba 1. **to perceive**, **sbst. perception**; as one of the five skandhas = **वेदना**, a sensation, a feeling; **to perceive**, *yzán gyis ma tsór-bar* without any one perceiving it *Dzl.*; also without *yzán-gyis*: *ma tsór-bar rkü-ba* to steal unobserved, the contrary to robbing forcibly *Thgy.*; **zim-po tsor** he found it well-tasted; *sbrüm-pa tsór-nas* feeling herself to be with child *Pth.*; **yán-mo tsor son** *W.* it felt light to the touch. — 2. **to hear**, for *tós-pa*, common in *W.* —

མཚན་ལོ་ tsór-lo a (flying) report, rumour.

མཚན་བ་ tsól-ba v. *tsól-ba*.

མཚན་ tsos 1. **paint, dye, colouring matter**; *tsos rgyág-pa*, *rgyáb-pa* to dye, to colour *Sch.*; *tsos gyur* (or *log*) *son* it has lost colour, it is faded; *tsós(-kyi) ku(-ba)* liquid paint, = *tson-rtsi* *Glr.*; *tsós-mkán* dyer, *tsos-lu* *Sch.*: a cosmetic, wash(?); *rgyá-tsos* a red pigment from India, perh. *kermes Med.* — 2. **a medicament** *Med.* — 3. v. *Kur-tsos*, *poñ-tsos*.

མཚན་ལུ་ *mtsá-lu* 1. also *rtá-mtsa-lu Lex.*,
Sch.: a horse with white feet. —
 2. v. *tsa-lu*.

མཚན་མ་ *mtsags Sch.* = *tsags* 4, *tsags-bzán*
byéd-pa.

མཚན་ *mtsán* v. *tsán-ba*.

མཚན་ *mtsán* 1. resp. for *min*, **name**, esp. the
 new name which every one receives
 that takes orders; *mtsán ysol-ba* 1. to give
 a name *Glr.* 2. to take, to assume, a name
Glr., title *W.* — 2. **mark, sign**, v. *mtsán-ma*.
 — 3. **night**, *mtsán-mo*.

མཚན་(མ་) *mtsán(-ma)* མཚན་ 1. **sign** (*rtags*
 and *ltas*), **mark, token, badge,**
symptom, *dón-med-pai mtsán-ma yin* it is
 a sign that it would be fruitless *Wdn.*;
mtsán-ma dëbs-pa to make a mark, to mark
 (e.g. with paint) *Glr.*; *btsán-mo-la ma jigs-*
sig byás-pai mtsán-ma byin-nas making a
 sign to the queen, signifying: do not fear!
 (that she had nothing to fear); *mtsán-mas*
mtsón-pa to represent a thing by a sign
 or mark *Lex.*; *rgyal-poi mtsán-ma* (or *rtags*)
lñá-po (acc. to Indian notions) the five royal
 insignia, turban, parasol, sword, fly-flap
 and coloured sandals; **shape and peculiar**
characteristics of separate parts of the body,
lus-kyi mtsán Dzl. ཁྱེད་ 5, esp. as marks
 of beauty, *skyés-bu éen-poi mtsán sum-ču-*
rtsa-yngis cf. *skyés-bu*; *mtsán dan dbyibs*
 as to limbs and stature *Dzl.*; *mtsán(-ma)*
bzán(-po) and *nán(-pa)* good and evil signs,
 tokens, symptoms, prognostics, frq.; *bkra-*
sis-pai dge-mtsán propitious signs *Glr.*,
 emphat., good, favourable sign, some special
 (good) quality, *mtsán dan ldan-pa* possess-
 ing such quality, **superior, excellent**, frq.;
mtsán-ma rtóg-pa to prove, to examine,
 signs; *mtsán-mar sgóm-pa* to take as an
 omen *Sch.*, *mtsán-mar ma bzuñ* do not re-
 gard it as an (evil) omen, be not surprised
 or alarmed *Sch.* — *mtsán(dan) bèás(-pa)*,
 and *mtsán-méd* having characteristics and
 having none, (v. also *Was.* 297), terms with
 which Buddhist speculation loves to play,
 cf. *Köpp.* I, 597. — 2. **genitals** *Med.*, *Pth.*,
 gen. preceded by *pó* or *mo*; *mtsán-dbye*

prob. the genitals open themselves *Med.*;
 hence in Lhasa the word *tsan-züg* (q.v.)
 might be misunderstood for painful affection
 of the genitals. — 3. *šin-tu mtsán čé-bar*
gyür-te is at one time applied to Buddha,
 at another to men, thus leaving the true
 meaning doubtful.

Comp. and deriv. *mtsán-mkán* sooth-
 sayer, astrologer, frq. — *mtsán-grán* and
dgu-mtsán prize, crown of victory *C.* —
mtsán-brjód calling upon the name of a
 deity, enumerating its characteristics and at-
 tributes *Cs.*; *mtsán-dón* something similar(?).
 — *mtsán-nyid* prop.: 'the sign', the essential
 characteristic, sometimes even implying the
 true, innermost essence of a thing, whilst,
 on the other hand, it is also used merely
 for 'mark' in general; *čós-kyi mtsán-nyid*
stón-pa, *kón-du čüd-pa* prob. to show the
 true essence of doctrine, to receive it into
 one's own mind *Dzl.*; *mtsán-nyid-pa Mil.*
 n. of a philosophical school of the present
 day, stated to be the same as *bye-brág-pa*;
 it is much in favour with the Gelugpa-sect,
 and the principal object of their studies is,
 to ascertain the literal sense and original
 spirit of their doctrine; they love disputa-
 tions on these subjects, and may be con-
 sidered the representatives of speculative
 science among the Tibetan clergy. — *dus-*
byás-kyi mtsán-nyid mi-rtág-pa yin the
 essential property of all that is compounded
 is liability to decay *Glr.*; **property, quality**
Domañ; **symptom, indication**, *nád-pa sós-*
pai mtsán-nyid an indication that the patient
 will recover *S.g.*; *mtsán-nyid ysum* the three
 marks or characteristics in the doctrine of
 'perception' of the Mahayanists, *kun-btágs*,
γžán-dbāñ, *yonis-grub Was.* 291; *mtsán-nyid*
bšád-pa Schr.: **definition**; so it seems to be
 used in *Thgy.* — *mtsán-rtágs* = *mtsán-ma*
Wdk. — *mtsán-pa marked*, *škór-los* being
 marked with the figure of a wheel *Glr.* —
mtsán-dpe for *mtsán dan dpe-byad Glr.* —
mtsán-γžì Lex., *Sch.*: 'the cause of a sign
 or symptom, an object'(?).

མཚན་མོ་ *mtsán-mo W.*, **tsán**, **night** **tsán*
*ča dug**, *W.* night sets in; adv. at

night, by night, in the night time *Dzl.* *W.*: **tsan-la**; *dei mtsán-mo Dzl.* in that night; *tsan gán, tsan tog-tág, W.* also **tsan-tse-ré**, the whole night; also adv., all night; *mtsán-dkyil, mtsán-giñ, mtsán-pýéd* midnight; *mtsán-stód, mtsán-smád* the first, the second half of the night; *mtsán-stód-kyi rmi-lam* a dream before midnight *Med.* — *mtsán-düs* night time. — *mtsán-byi (W. *tsan-bi*) bat.* — *tsan-šin W.* 1. chip of pine-wood, 2. pine-wood. 3. pine-tree. — *mtsán-só byéd-pa* to keep watch during the night *Sch.*

མཚན་ mtsams 1. intermediate space, interstice, border, boundary-line, *rgya-gár dan bál-poi mtsáms-na, rgya-bál-gyi mtsáms-su* on the border between India and Nepal *Glr.*; *mtsáms-kyi nags-kród* boundary-forest *Glr.*; *sa-mtsáms* (vulgo *san-tám*) frontier of the country *Glr.*; *dé-nas doms lña-brgyái mtsáms-nas* at a distance of 500 fathoms from that place; *bar-mtsáms-na yod* it lies in the middle between; *ri tañ mtsáms-su* where the mountains are contiguous to the plain; *byañ šar mtsáms-su* in the north-east (cf. no. 2 below); *ču gram mtsáms-su* (between the water and the river's bank) close to the edge *Wdi.*; *dei mtsáms-su* (with regard to a royal dynasty) intervening, a usurper, interrupting the regular succession *Glr.*; *dés-pai tsig mtsáms-nas* when these words were uttered, at these words *Tar.* 127, 11; *sgo(i)-mtsáms* a narrow opening of the door, *sgo-mtsáms-nas sleb* (he or it) enters through the cleft of a door, equivalent to our 'through the key-hole'; **tsám-la òüg-čé** *W.* to preserve, to put (plants) between (paper), to pack up (glass in straw). — *mtsáms sbyor-ba* 1. to close interstices, to stitch up, to sew together (the separate parts of a shoe) *Mil.* 2. *Sch.*: to occupy a certain space, to enter a womb', to embody one's self in human flesh, so it seems to be used in *Thgr.* and *Mil.* 3. to take a resolution, to form a plan, to conceive an idea, to settle in one's mind, like *gód-pa*, cf. *sbyór-ba* I, 2; II, 2 *C.*, *W.* — *mtsáms byé-ba* to split(?), *skra smín ysán-du mtsáms-bye rtsub kyi* *S.g.* the hair of the head and

the eye-brows splits, divides again, is growing thin, crisp, and interspersed with bald places, which is alledged to be a symptom of approaching death, yet hardly founded on correct observation, nor by any means clearly defined; *Schr.* has: *skra mtsáms byéd-pa* to part the hair on the top of the head. — *mtsáms-med-pa* 1. adj., *Ssk. ānantarya*, without interstices, continuous, = *go-mtsáms-med-pa* v. go 1, *Dzl.* 2. subst., *Ssk. ānantarya*, *Was.* (240), 'where nothing is to be interposed between a deed and its consequences, where the consequences are not to be averted', a deadly, capital sin *Dzl.* and elsewh.; *mtsáms-med-pa lña*, i e. inexpiable sins, are: parricide and matricide, murder of an Arhat (*dgrá-bcom-pa*), or of a Tathāgata, likewise causing divisions among the priesthood. — *dus-mtsáms* intermediate time *Cs.* — *mtsáms-sbyór* the Sanskrit diphthongs ē, ō, ai, au; *mtsáms-sbyór-pa* and *-ma*, a bawd, *Cs.* — *mtsáms(-kyi)-žu(-ba)*, also *tsáms-žu*, an expression gen. occurring in modern Tibetan letters, winding up the complimentary phrases of the introduction, and passing over to the proper business of the letter; for the immediate sense of the phrase I found no explanation. — 2. the points of the compass, *mtsáms bži* the four cardinal points of the horizon; *mtsáms brgyad* includes the intermediate points, south-east etc., *mtsáms drug* denotes the four cardinal points together with the zenith and nadir. — 3. demarcation, partition, break, pause, stop, *mtsáms yòd-pa* to make a stop or pause with the voice in reading *Gram.*; esp. to draw a line of demarcation about one's own person, whether it be by a magic circle (*Dom.*), or by retiring to a solitary house, either for the sake of private study (*Zam.*), or which is most frq. the case, for religious meditation, (**tsám-la dad-čé** *W.*) in the cell of a cloister, or in a hermitage or cave in the mountains, the seclusion lasting sometimes for several months, during which time the scanty food is silently received from without through a small aperture. Such seclusions are undergone by some in the

sincere belief, that they will acquire thereby higher gifts and abilities, by others merely to increase their odour of sanctity. *mtsams sdóm-pa* *Mil.* has a similar signification. — *spyad-mtsáms* rules, instructions, defining the extent and limits of a person's duties. — 4. symb. num.: 6, v. *mtsams* drug above.

མཚན་བ་ *mtsár-ba* 1. fair, fine, beautiful, = *mdzēs - pa* *Zam.*, *Glr.* frq., *mtsar sdug* *dan ldán-pa* id., e.g. *bí-mo* *Glr.*; also of flowers; bright, shining, of metals *Stg.*; **nyám-tsar-wa*, *lò-tsar-wa** admirably fair, wonderfully fine. — 2. wondrous, wonderful, marvelous, gen. with *no*, *no-mtsar-can* *zig* a wonderful, distinguished, eminent man *Mil.*; *rten no-mtsar-can* a wonderful image (of some deity) *Glr.*, in both instances equivalent to wonder-working, miraculous; *no-mtsar-mchód-pa* a marvelous, extremely rich offering *Mil.*; more frq. *no-mtsar-čé-ba* e.g. marvelous things, events, miracles *Dzl.*; *mi srid no-mtsar-čé* impossible! most wonderful! *Glr.*; *no-mtsar-čé-ba ma yin* that is not so very wonderful *Dzl.*; strange, ridiculous, *ytam šin-tu no-mtsar-čé* *Glr.* — 3. *no-mtsár* wonder, surprise, astonishment, *no-mtsárskyé-ba*, *no-mtsár-du gyur-ba* or *dzin-pa*, *no-mtsar-rmád-du gyur-ba* to wonder, to be surprised. — 4. *no-mtar-čé* an expression of thanks, = *bka-drin-čé*, *dé-ltar yin-na kyed ynyis-ka no-mtsar-čé* if that is so, then both of you receive my best thanks! *Mil.*; *yóns-pa no-mtsar-čé* thanks to you for your coming! *Mil.*

མཚན་ *mtsal* *Cs.* also *tsal* vermilion, used (among the rest) inst. of red ink for writing; *mtsal-pár* a printing with red ink *Cs.*; *mtsal-lcogs-pa*(?) *Sch.*: 'clear vermilion'(?); *sku-mtsál* resp. for *krag* blood *Cs.*

མཚན་མ་ *mtsuns-pa* (*W.* **tsogs**) similar, like, equal, *ka-dog* as to colour *S.O.*, *sia-ma dan* like the former, *bdud-rtsir* like nectar *S.g.*; *bdud dan mtsuns* you are to me like a satan, you are a satan to me *Pth.*; *thai sdug-bśnāl dan ča-mtsuns-pai stén-du* besides their sharing all the imperfections of the gods *Thgy.*; *dūs-mtsuns-*

pa a contemporary *Mil.*; *mtsuns-méd*, *mtsuns-brāl*, without an equal, matchless, incomparable; *sems dan mtsuns ldán-pa* explained by *Was.* (241) as: manifestations of mind, those outward signs by which the mind manifests itself as existing.

མཚན་ *mtsun* (*Zam.* = *Ssk.* कव्य, raw flesh) 1. *Cs.*: meat for the manes of the dead, *ytón-ba* to bring an offering to the dead, *skyel-ba* to send one; *mtsun-ytór* explained in *Wdn.* by *ši-bai dón-du ytór-ma ytón-ba*; *mtsun-ytór stér-ba* *Wdn.* — 2. *Sch.*: tutelary deities, household-gods, or rather the souls of ancestors; so *Dzl.* ३, 16 (another reading is *btsun*); also in *mtsun-ytor*, if *mtsun* be taken as a dat., it may have this signification; *mes-mtsün* household-gods of the Shamans *Sch.*

མཚན་ *mtsur* v. *tsur-mo*.

མཚན་པ་ *mtsul-pa* the lower part of the face, nose and mouth, the muzzle of animals *Mil.*; bill, beak *Sch.*; *W.* **nám-tsul** nose; *mtsul-pa gag* the effect of the gall entering the nose(?) *Mñg.*; *ka-mtsul* (*W.* **kam-tsul**) face, seldom in *B.*

མཚོ་སྒོང་ *mtse-skyón* *Wdn.*?

མཚོ་ལྗེ་ *mtse-ldüm* n. of a medicinal herb *S.g.*

མཚོ་མ་ *mtsé-ma* (*W.* **tsag-tüg**) twins, *bu mtse-ma ynyis dus rçig-na krunis-so* *Pth.* two twin-sons were born simultaneously; *mtsé-ma ysum-po* three-twin-child, trigemini *Wdn.*

མཚོ་ *mtsed*, *Sch.*: *dur-mtséd*, place for burning the dead.

མཚོ་ *mtseu* a small lake, *mtso dan mtseu* lakes and lakelets *Pth.*

མཚོ་བ་ *mtser-ba* = *tser-ba*.

མཚོ་ *mtso* 1. lake, frq. — 2. for *rgya-mtso* sea, rarely. — 3. symb. num.: 4. — **Comp.** *mtso-dkyil*, *mtso-dbús* the middle of a lake. — *mtso-klor* an assemblage of many lakes *Cs.* — *mtso-kyóms* v. *kyoms*. — *mtso-grám*, *mtso-mtá* border of a lake. — *mtso-snón* *Glr.*, **sóg-po tso-nón** *C.* the blue lake, Kokonor, in Mongolia. — *mtso-čü* water,

mtso-rláns vapours, *mtso-rlábs* waves of a lake. — **tso-lág** C. inlet, creek, cove. — **to-lag-dél** C. strait, channel.

མཚོག་པ་ *mtsóg-pa* v. *tsóg-pa*.

མཚོག་མ་ *mtsóg-ma* Lt., also *mtsog-ysén* (Cs., 'spot or tender part of the head', vacancy in the infant cranium, = *tsáns-pai bú-ga*.

མཚོག་ས་ *mtsogs* adv., **tsógs-se** adj., W. for *mtsun* or *dra*, similar, like, equal; **añ-ré-zi tsogs rgyál-la mi dug** they are not so good as the English; **ko dan ná-la dug-nál tsóg-se yod** with him and with me there is the like disaster, misfortune visits us equally.

མཚོན་ *mtson*, 1. also *mtsón-ča*, any pointed or cutting instrument, *mtsón-čas* *ytub-pa* to cut to pieces with such an instrument Dzl.; **weapon, arms**; *mtson togs-pa* to seize a sword, to take up arms Dzl.; *mtsón-gyis jig-pa* to destroy, to conquer, with the sword Ma.; *mtsón-ča rnám-pa bzi* Stg.: sword, spear, dart, arrow; *go-mtsón* armory and arms; *ru-mtsón* v. *ru*; *mtson-krág* blood drawn by cuts or stabs (used for sorceries) Lt. — *mtson-gyi dru-bu* an attribute of the gods, resembling a coil or ball of thread Wdn.; *mtson-skúd sgril-ma* Thgr. id. (?). — 2. also *tsón* **fore-finger**, *mtsón-rtsa* the pulse to be felt with the fore-finger; *mtson gañ* a finger's breadth; *mtson gañ mar* a finger's breadth lower Med.; *mtsón-pa* a four-fingers' pinch(?); *šin mtsón-pa žig* a handful of sticks Mil.

མཚོན་པ་ *mtson-pa* 1. v. *mtson*. — 2. vb. to **set forth, bring forward, adduce, state, quote, exhibit**, examples of grammatical forms etc. Gram.; *dis mtsón-nas* illustrating it by this, setting this up as an example Gram.; *des kyan sgyü-mai dpe žig mtson* also in this may be seen an instance of deception Mil.; *dpe mtsón-pa* to illustrate by parables Mil.; *mtsán-mas* by a sign Gram.; so prob. also: *čm-ban ynyis dei mtsón-pai dmág-mi* the soldiers brought forward by the two Chinese officials; it is also alledged to stand for **to make, to prepare** C. — *rnám-mka mtsón-pai rnál-byor-pa* prob.: the

saint that represents the heavens, that resembles the heavenly space Mil.

འཚའ་ལུ་ *tsa-lu* v. *mtsa-lu*.

འཚག་པ་ *tsag-pa* 1. vb., pf. *tsags*, *btsags*, fut. *btsag*, imp. *tsog* (trans. to *dzag-pa*), **to cause to trickle, to strain, filter, sift, squeeze, press out**, *bru-már tság-pa* (partic.) oil-miller Dzl.; **to draw off**, *dmü-ču* to tap (a dropsical person) S.g. Cf. *tság-ma*, *tsags*. — 2. adj. **thick, fat, obese** Lex.

འཚར་, མཚར་ *tsan*, *mtsán* **fault, error, offence, sin**, *de tsán-du če* that is very wicked, a great offence; *mii* or *mi-la tsán brú-ba* or *drú-ba* 1. **to spy out another's faults**, to upbraid him with them, to accuse him Do., C., W.; **tsán og dhü-wa** C. id. — 2. **to irritate, provoke, make angry** C.

འཚར་བ་ *tsán-ba*, vb. I. pf. *tsáns*, fut. *btsán*(?) 1. **to press into, to stuff** Sch., *tsán-ka byéd-pa* id. Sch.; *nán-du tsáns-pa* Lex. prob. pressed into, stuffed inside, so Sch.: *kri nan tsáns-can* a stuffed seat; *dbugs kar tsáns-pa* out of breath, panting (in the heat of pursuit) Mil.; *dbugs stod-du tsáns-nas skad mi ton* Mil. I am pressed for breath, my breath stops, I cannot utter a word (for ardent longing); *stod-tsáns*, *rlun-tsáns*, *tsáns-la pan*, all these expressions imply a want of breath, not sufficiently to be reconciled to the original meaning of the word. — 2. **sù-la tsáns-se yón-čé** Ld. to attack a person with open violence, opp. to a stealthy attack. — II. pf. *sañs*, which verb, however, occurs only in *tsán-rgyá-bar gyúr-ba* to become Buddha Dzl. frq., *tsán rgyá-bar dód-pa* to aim at Buddhahood, and *sañs-rgyás* (having become) Buddha. Besides this form, there exists also a verb *sán-ba*, pf. (*b*)*sañs*, to clean, as may easily be proved by examples. The whole will perh. become clear, if we presume, that the form *tsán-ba* for the present tense is now obsolete, occurring only in reference to Buddha, as quoted above, and that the root *san* is now used as present tense in the following significations: 1. **to remove** (impurities) — like *dag-pa* — **to make clean**,

dañ sán - te med *W.* (the soot) having yesterday been removed, there is none just now; **sañ dug, sañ òs** *W.* it is cleansed, swept clean, **bag sañ, nyé - pa sañ** the contamination, the sin, has been removed, done away with *C.*; *snyun sañs* the disease is removed *Pth.*; *skyo-sañs byéd - pa* to remove melancholy, to recreate or amuse one's self; to comfort others; *skyo-sañs-la gró - ba, skyo-sañs byéd - pa* to take a walk, to take a ride *Pth., C.*; *mya-nāñ sán - ba* to comfort *Pth., to console one's self*; esp. 2. to recover, to come again to one's senses, *ra-ro - ba - las* from intoxication *Dzl.*; *yzim - pa - lus* from a deep sleep *Dzl.*; also construed as before: *bzi Glr., *ra** *W.* from a drunken fit, and this agrees with a sufficiently authenticated signification of the *Ssk.* root *budh*, so that *sañs-rgyās* would after all be the literal translation of བུ་བླ་ (contrary to *Burn. I, 71 med.*), taking the signification of the name, accord. to Tibetan notions, to be: 'the man that has entirely recovered from error and come to the knowledge of absolute truth'. That *sañs-rgyās* be the same as perfect, holy, seems to be a mere etymological conjecture of *Cs.* — 3. to take away, to take off, **keb sán - wa** *C.* to uncover. — 4. to be spoiled, to become unfit, useless, **wó - masañ soñ** *C.* the milk is spoiled, *zom sañ dug = šañ dug* the casks are leaky, are running out.

འཛེར་ར་ ཁྲམ་འཕྲུལ་ *Sch.*: the neck of the thigh-bone; *tsāñ-rai tsil* the fat attached to it *C.*

འཛེར་བ་ ཁྲམ་འཕྲུལ་ *pf. tsabs, bsabs, fut. bsab, imp. tsob, to pay back, repay, refund, skyin - pa* a loan *Lex.*; cf. *tsab.*

འཛེར་བའུ་བ་ ཁྲམ་འཕྲུལ་ *tsab - tsob* hurry, confusion, perplexity, fear *Sch.*; also: *tsab - tsab - mor yñas - pa* to tarry in fear, to hesitate in apprehensions *Tar.*

འཛེར་བའུ་བ་ ཁྲམ་འཕྲུལ་ *tsabs - pa, pf. tsabs, imp. tsobš* *Sch.*: resp. to be afraid; *Lex. blo - tsabs* id. (?).

འཛེར་བའུ་བ་ ཁྲམ་འཕྲུལ་ *tsām(s) - pa* 1. = *čam - pa* (?) fit, suitable, in accordance to in conformity with, *de dañ tsām - par S.g.*;

so-sói byór - pa dañ tsām - par Tar. according to their ability, in proportion to their property. — 2. frq. and mostly erron. for *mtsāms - pa.*

འཛེར་བ་ ཁྲམ་འཕྲུལ་ *tsār - ba, pf. tsar* 1. to be finished, completed, terminated, *snōn - la tsār - ro Glr.* it was the first that was finished; to be at an end, consumed, spent, **nor tsār - te soñ** *W.* the money is all spent; esp. as an auxiliary, to denote an action that is perfectly past or completed (where in the earlier literature *zin* stands), in later books with the termin. inf., *yōñs - su rdzogs - par tsār - te* when ... was completely finished *Glr.*; vulgo the mere root is used, esp. in *W.*, **tsog tsar - ra ma tsar** are they assembled, has the meeting begun already? **lam - la žug tsar, soñ tsar, kal tsar** he is on the way, he is gone, it is dispatched; *tsār - ba byéd - pa, tsār - du žug - pa Cs., *tsar žug - čé** *W.* to bring to a close, to finish, to terminate. — *tsār - γōd - pa* 1. to destroy, annihilate, e. g. diabolic influences, infernal powers *Pth.*; to defeat, overcome, in disputation *Mil.*; to excel, surpass, *sgyu - rtsāl - gyis Glr.*; to punish *Tar.* 2. for *γsār - γōd - pa Pth.* — 2. to grow, grow up, thrive, of little children *W.*; *tsar - skyéd* growth *Mil.*

འཛེར་བ་ ཁྲམ་འཕྲུལ་ *tsal, sgro - bai - tsal - gyi ka - brgyan* *Mil.*?

འཛེར་བ་ ཁྲམ་འཕྲུལ་ *tsāl - ba, imp. tsol* eleg. 1. to want, wish, desire, ask; when followed by a verb, the latter stands in the termin. inf., or the mere root of it, and more esp. that of the perf. form, *yab dañ mjal tsāl - lo* I have a mind to go to see my father *Dzl.*; *bltās - par tsāl - te* wishing to see *Dzl.*; *tügs - la bžag tsal* I wish it may be borne in mind *Glr.*; *γsun tsal* I beg you to speak *Mil.*, *bzuñ tsal* please take *Pth.*; pleon. *krid - par žu tsal Glr.*; esp. as an intimation of willingness, *dé - ltar tsāl - lo* yes, we will do that *Mil.*, or like our: very well! Further: *pá - la nor ma tsāl - tam* has he not asked the money from his father? *Dzl.*; *gum yañ čì tsāl* why does (the king) want to kill me? *Dzl.*; *deñ don mi tsal* the profit of it I do not desire *Glr.* — 2. to eat, *btsan - dñg*

poison *Dzl.*; *byi-bas* རྩལ་ཏེ་ eaten by mice *Dzl.*; *γdon mi* རྩལ་པར་ eleg. for *γdon mi* *zá-bar* without doubt *Dzl.* — 3. to know *Cs.*; so *no-རྩལ་བ་* appears to be used for *no-ses-pa*, and in a passage of *S.O.* it seems to imply to understand. — 4. in certain phrases: *bad* རྩལ་བ་ to use diligence *Thgy.*; *bro* རྩལ་བ་ 1. to swear *Pth.*(?), 2. to have a cold *Mil.*; *pyag* རྩལ་བ་ to greet, salute, v. *pyag*.

འཛམ་བ་ རྩལ་མ་ *Cs.* = *tsál-ma*.

འཛིག་བ་ རྩིག་པ་, pf. *tsig*, to burn, to destroy by fire, *gron-kyer mi dan* བེ་ས་པ་ (he burned) the town with its inhabitants *Pth.*; *mes*, *mer*, vulgo **mé-la** with fire; *nmam-par* entirely, completely *Dzl.*; more loosely: *tsig son* he burnt himself, scalded himself etc.; also of food, burnt, injured by the heat; *tsig-gam* am I burning? (thinks one suffering of fever) *Med.*; of inflammation, v. *mig-ཚིག་*; of any violent pain *Dom.*; to be glowing, of the evening-sky *W.*; **tsig* རྩིག་ཏུ་ *C.* to be in the rut, the copulating of larger animals.

འཛིང་ and འཛིངས་བ་ རྩིང་ and རྩིངས་པ་ *Mng.?*

འཛིར་བ་ རྩིར་པ་, pf. *tsir*, *btsir*, fut. *ytsir*, *btsir*, imp. *tsir* *W.* **btsir-ཅེ་** to press, *mig* with the finger on the eye *Med.*; *nán-gyis* to press hard *Stg.*; to press out, an ulcer; to wring, a wet cloth; to crush out, *til-már* sesame-oil *Lex.*; ལ་མ་ རྩིར་པ་ to milk; **tsir tag jhê-pa*, or *tán-wa** *C.* to press hard, to examine closely, to hold a rigorous inquest; *btsün-mo-la yan* རྩིར་པ་ རྩིར་ཅུ་བ་ *gyir-to* *Pth.* also the queen's mind was much depressed.

འཛིགས་བ་ རྩིགས་པ་, pf. *tsugs* (intrs. of *dzug-pa*), 1. to go into (more frq. *tsúd-pa*), to enter upon, begin, commence, *stód-pa* བུ་ལ་པ་ *tsugs* he began to praise, to flatter. — 2. to penetrate by boring, v. *jur-pa*; to take root, to establish one's self, to settle, *rtsá-ba ma* རྩིགས་པ་ it has not struck root; *brog* རྩིགས་པ་ ཡེ་མ་ འདུ་བ་ *Mil.*, prob.: they had no longer any mind to establish themselves in this alpine solitude; *brtán-*

gyi skyid-mgo dé-nas རྩིགས་པ་ རྩིགས་པ་ རྩིགས་པ་ this was the beginning of my lasting happiness *Mil.*; most frq. *tsugs-pa* as partic. or adj.: firm, steady, *rkan-lág ma* རྩིགས་པའི་ ལྷོ་ལ་ རྩིགས་པ་ not remaining firm (in consequence of a paralytic stroke), he fell to the ground *Dzl.*; **kán-pa* རྩིགས་པ་ ཏུ་ རྩིགས་པ་ sit quiet with your feet! *Ld.*; *dug mi* རྩིགས་པ་ *Med.*, *sa* རྩིགས་པ་ ཏུ་ རྩིགས་པ་ *Pth.*, **dǝ-ཚུག་མེ་པ་** *C.*, **dád-du mi* རྩིགས་པ་ *W.* not being able to sit still; not stationary, unsettled, roving, restless, volatile, flighty, inattentive, *spyód-pas* *skád-çig kyan mi* རྩིགས་པ་ *Glr.* id.; **tsügl-la dod** *W.*, be attentive! to be able *C.*

འཛིན་བ་ རྩིན་པ་, pf. *tsud* (intrs. to *dzud-pa*) to be put into (a hole), to prison *Glr.*; to go into, to enter, to get into (a good and wholesome way), to go to (hell); *Kon-du* v. *Kon* རྩིན་པ་.

འཛིབ་བ་ རྩིབ་པ་, pf. *tsubs*, 1. to whirl, of whirlwinds, snow-storms, smoke etc. *Mil.* and elsewh. — 2. to be choked, esp. to be drowned, *nya* ཅམ་ལ་ རྩིབ་པ་ *tsub mi* *srid* the fish swimming in the water cannot be drowned *Mil.*; *çus* རྩིབ་པ་ *Mil.*; **tsub-te ši** *W.* he has been drowned. — 3. *spyód-pa* རྩིབ་པ་ pugnacity, of fowl *Glr.* རྩིབ་པ་ རྩིབ་པ་ 1. vb. pf. *btses*, fut. *btse*, *ytse* (*Dzl.*) to hurt, damage, injure, persecute, torment, *mi-la* རྩིབ་པ་ རྩིབ་པ་ *byéd-pa*, or *γnód-çin* རྩིབ་པ་ *byéd-pa* id.; also sbst., enemy, persecutor *Mil.*; *γcan-zán-la* རྩིབ་པ་ རྩིབ་པ་ *dan* བེ་ས་པ་ (a place) haunted by beasts of prey or any other noxious creatures *Thgy.*; the term is also applied to horses that bite each other. — 2. sbst. (spelling uncertain) psalterium, the third stomach of ruminating animals *W.*

འཛིག་བ་ རྩིག་པ་, pf. *tsegs*, imp. *tseg(s)*, to repay *Cs.*

འཛིང་བ་ རྩིང་པ་, pf. prob. *tsens*, 1. to increase, improve, thrive, opp. to *γün ba* *W.* — 2. to be content, happy *Mil.*

འཛིན་བ་ རྩིན་པ་ 1. v. རྩིན་པ་. — 2. v. རྩིན་པ་.

འཛིས་བ་ རྩིས་པ་ pf. *tsems*, *btsems*, fut. *btsem*, imp. *tsems*, *W.* **tsém-ཅེ་** to sew, **gos* རྩིས་པ་ *ras** materials for a gar-

འཆེར་བ་ *tsér-ba*

ment; *ʃsem-sküd* **thread** for sewing: *ʃsem-káb* **needle**. — *ʃsem-drúb* **needle-work** Cs. — *ʃsem-srúb* **W. seam**. — *ʃsem-méd* without a seam; *Sch.* also: without interruption.

ᠳᠡᠰᠡᠨ *tsér-ba*, I. vb. to neigh *Pth.* and
vulgo. — II. also *mtsér-ba* 1. vb.
to grieve, to sorrow, and sbst. grief, sorrow,
resp. *fugs-tsér*, cf. *tsér-ka*; *tsér-can* sorrow-
ful, anxious, *tsér-méd* free from sorrow, easy.
— 2. to be afraid, to fear *C.*, *Mil.* — 3. to
shine, to glitter, and sbst. lustre, brightness,
splendour, brilliancy, of light *Lex.*, of jewels
Dzl.; *dkár-zin* (or *dkár-la*) *tsér-ba* to be
of a shining white *Mil.*

འཆོར་ས་, མཆོར་ས་ *tser-sa*, *mtser-sa* 1. *Sch.*:
cause of uneasiness, source
of care. — 2. an old deserted settlement
or dwelling; *tser-rnyin* id. *Sch.*

ᠠᠭᠤᠰᠤ ṭsṓ-ba, I. vb. a. intrs., pf. and imp.
 sos, 1. **to live**, *rin-du* a long time, *lo brgya* a hundred years *Med.*; *nam* (or *ji-srid*) ṭsṓi bār-du **for life, life-long**, ṭsṓ-kyis, *rig-pas*, *riñon-pas* to gain a livelihood by religion, science, hunting *Cs.*, or: to lead the life of a cleric, scholar, hunter; *srid* ṭsṓ-ba to pass life, **to continue** in a state, **to exist**, frq.; *du-dziü nān-du* ṭso mi pód-do in the throng of the world I cannot exist *Dzl.* (*W.* *són-ḁe and ṭse píd-ḁe*). — 2. **to remain alive**, to be maintained in life, *di ma byās-na mi* ṭsoo else we shall not remain alive, we shall not be able to live *Dzl.*; **to revive, to recover**, from sickness etc. *Dzl.*; *sós-par gyür-ba* id, frq.; *ši-ba-las* to be rescued from peril of death *Dzl.* — 3. **to last, to be durable**, of clothes etc., *W.*: *mán-po ṭsṓ-ḁe* to last long, to be very durable; ṭsṓ-zin *sdód-pa* to remain valid, binding, to retain its virtue, efficacy, of laws, doctrine etc. — 4. **to feed, to graze**. — b. trs., pf. (*b*)sos, fut. ṛso, 1. **to nourish**, *lus* the body; to sustain, *srog* life; **to pasture, to feed**, *pyugs* ṭsṓ-ba-la *kyér-ba* to lead the cattle to pasture *Pth.*, *pyugs* ṭsor *pyin-pa* id. — 2. **to heal, to cure**, *nad Lt.*; in this sense the fut. form is used as a vb. for itself, q.v.; ṭso-byéd, ṭso-mdzád 'life-giver', i.e. physician, medicine.

འཆོད་པ་ *tsód-pa*

II. subst., also *tsɔ*, 1. **life**, *mí žig-gi tsó-ba bšól-ba* to prolong life *Dzl.*; *śó-čag tsōi nye* the lord of our lives, viz. the king *Glř.*; *tsɔ skyón-ba* to spare, preserve, protect another's life; **to rear, bring up, educate**. — 2. **livelihood, sustenance, nourishment, entertainment**, *zlá-ba ysúm-gyi bár-du tsó-ba sbyór-ba* to board a person for three months *Dzl.*; *tsó-ba-la ma blítá-ste* not caring for the entertainment *Dzl.*; *tsó-bab zán-po* good eating and drinking *Mil.*

འཛོལ་ཆས་ *tsog-čas* goods, effects, chattels,
tools, necessities, = *yo-byad Lex.*;
also provisions, provender.

འཕྲོག་པ་ *ʼtsog-pa*, pf. *btsags*, fut. *btsog*, imp. *ʼtsog*, W. **ʼtsog-che** 1. to hew, chop, cut, pierce; to inoculate, vaccinate, *brum-pa* the small-pox. — 2. to cudgel, *ʼtsog-cin rdun-ba* Pth., *brdóg-ʼtsog-pa* id. Dzl. — 3. also *mʼtsog-pa* to find fault with, to blame, censure, carp at, tease *Sch.*

རཐོག་མ་, རཐོགས་མ་ *tsòg-ma*, *tsògs-ma* =
mtsòg-ma.

འཇོགས་པ་ *tsogs-pa*, pf. and imp. *tsogs*, to assemble, to gather, to meet, frq.; *kyed dir tsogs*, ye, that are here assembled *Mil.*; *mi mán-po tsogs-pai mdün-du* before many assembled people *Dzl.*; *byün-ba lia tsogs-pa* the five elements meeting *S.g.*; *tsogs rtén-gyi zas-čän* food and drink to entertain the people assembled *Gbr.*; to unite, to join in doing something, to associate, to make common cause; examples v. *lugs*.

ᠠᠵᠢᠨᠪᠠ ṭsón-ba, pf. btsonis, fut. btson, imp.
tsón, W. *tsón-čē*, to sell, dri ṭsón-
bai ynas place where perfumes are sold
Sty.; *dañ gón-čē tsón-kan-ni mi* W. the
man that yesterday had a coat to sell.

ᠠᠵᠢᠨ, ᠠᠵᠢᠨ ᠫᠤᠯᠤᠰ, ᠫᠤᠯᠤᠰ, (Cs.
ᠫᠤᠯᠤᠰ) pf. *btso*, fut.
btso, imp. *tsos*, *tsod*, W. **tsó-čé**, 1. **to cook,**
to dress, in boiling water, meat, vegetables;
ču-tsó W. 'water-boiled', dumplings, =
ču-ta-gir. — 2. **to bake** province. — 3. **to**
dye, *gos* a garment. — 4. *tsós-pa*, **tsós-mfan**
W. **ripe*, **tsos son** is ripe; **ldád-pa ma tsos**
Ld., he is a green-horn.

འཕྲོག་པ་ འཕྲོག་པ་ *tsób(s)-pa* to be a deputy, representative, substitute *Cs.*; *rigs tsób-pa* to be the first-born male in a family, the support of a family *Dzl.*; *tsób-par byéd-pa* to substitute, to put in the place of another *Dzl.*; *γduñ - tsób-po* resp. for first-born *Dzl.*

འཕྲོག་པ་ *tsól-ba*, pf. and fut. *btsol*, imp. *tsol*, *W. *tsál-čé**, 1. to seek, to search, to make research; *tabs* to think upon means. — 2. to try to obtain, *zas*; to procure, acquire *Mil.*; to fetch *Thg.*

ཎ

ཎ *dza* 1. the letter sounding *dz*; cf. the observations to ཅ *tsa*. — 2. numerical figure: 19.

ཎ *dza* 1. v. *dza-ti*. — 2. *dzá-brduñ-ba* to break through *Sch.*

ཎ ཎ *dzá-ti*, prop. ཎ ཎ, *Ssk.* *आती*, nutmeg *Lt.* and vulgo; sometimes *dza* for it, po. *Lt.*

ཎ ཎ ཎ *dza-bo-ñiñ* *Lex.* a hollow tree *Sch.*

ཎ ཎ *dzá-ya* 1. *Sch.*: 'muddy deposit, green slime in the water'. — 2. *C.* the markings of wood, speckled and variegated, in consequence of a disease of the tree, cf. *lbá-ba*. — 3. n. of an ancient king of China *Glr.*

ཎ ཎ *dza-lantra*, more accur. ཎ ཎ ཎ

dza-lán-dha-ra, n. of a province in the Punjab, now 'Jellundur'.

ཎ ཎ ཎ *dzá-lu-ka*, *čui dza-lu-ka* *Sch.* 'water-spider'; in *Ssk.* however: leech.

ཎ ཎ *dzáb-ra*, prob. to be spelt *rdza-bra* q.v.

ཎ ཎ *dzám-bu*, gen. *dzám-bu*, ཎ ཎ, the rose apple-tree, *Eugenia*, which figures also in mythology; *dzám-bui gliñ*, *dzam-bu-gliñ*, *dzam-gliñ*, ཎ ཎ ཎ, acc. to the ancient geography of India and Tibet, that part of the world which comprizes these countries, the triangular peninsula of Hindostan, occasionally including the immediate border-lands; but as in Brahman and

Buddhist literature all that does not belong to these two religions is considered as not existing, or at least as hardly human, *dzam-bu-gliñ* is simply used for earth, world, and *dzam-bu-gliñ-pa*, for inhabitant of the world, man.

ཎ ཎ ཎ *dzám-bha-la*, also *dzám-bha*, *Glr.* the Tibetan *Plutos*, god of riches, = *rnam-fos-srás*, also *rmugs-dzin* *Lex.*, *γnod-dzin*, and acc. to *Schf.*'s conjecture (*Tar.* 6, 1) also *γnód-pa-ñan*; *dzam-sér* this god painted yellow, *dzam-nág* painted black *Cs.*

ཎ *dzi*, num. figure: 49.

ཎ ཎ ཎ *dzi-na-mi-tra* *Ssk.* n. of a Buddhist scholar.

ཎ *dzu*, num. figure: 79.

ཎ ཎ *dzu-ta* *Hindi*: shoe *C.*, *W.*

ཎ ཎ ཎ *dzub-dzúb* *C.* **dhsúb-dhsúb jhé-pa** to wag, to whisk the tail, of horses and cattle.

ཎ *dze*, num. figure: 109.

ཎ ཎ *dze-tse* *C.* **dhse-tse**, vent-hole for the smoke, chimney.

ཎ *dzo* num. figure: 139.

ཎ ཎ, ཎ ཎ *dzó-ki*, *dzwo-ki* *Mil.*, *Wdn.*, vulg. for *yó-gi*, v. *rnál-byor-pa*.

ཎ ཎ ཎ *mdzá-ba* (*Lex.* = *mtün-pa*) to love, as friends or kinsmen do, *Kyo-ñüg*

mdzá - ba - rnam a loving married couple *Dzl.*; *mdza-ñin sdug-par gyur-ba* loving each other, e.g. like brothers or sisters, *Dzl.*; *mi-mdzá-ba tams-čad* any hostile, malignant (creatures or powers) *Dom.*; *mi-mdzá-ba-rnam* *sdüm-pa* to reconcile those that are at variance *Thgy.*; *brám-ze mdzá-ñin šes-pa ñig yód-de* he had a Brahmin for his intimate friend *Dzl.*; *mdza-bšés* friend, frq. in conjunction with *nyé-du* or *kyim-mtses* *Glr.*; *mdzá - bo* id. *Dzl.* etc. and vulgo, rarely *mdzao* *Thgy.*; still more vulg. *Ts.*: **dzán-te*, *dzá-mo** fem.; **dzá-wo jhē-pa**, *C.*, = *mdzá-ba*; *mdza - grógs* intimate friend *Sch.*; *C.*: husband, wife.

མཛེས་པ་ *mdzans-pa* (*Ssk.* पण्डित) 1. wise, learned, frq.; *mkás-ñin mdzáns-pa*, *γtsug-lag-čē-ñin mdzáns-pa*; *mdzans-blun* the wise man and the fool, a relig. composition, publ. by Schmidt, together with a German translation, containing an endless variety of examples relative to the Buddhist doctrine of future rewards and punishments; *mdzáns-ma* a wise woman *Glr.* — 2. gentle, noble, distinguished as to rank, *ya-rábs mdzáns-kyi bu* *Glr.* po. — (The spelling *dzáns-pa* is not of unfrequent occurrence, but seems to be objectionable.)

མཛེན་པ་ *mdzad-pa*, imp. *mdzod* (*W.* also **dzad**), to do, to act, resp. for *byéd-pa* in all its significations, whenever the person acting is the object of respect, hence almost without exception with regard to Buddha; but also in common life: **či dzad dug** *W.* what is your honour doing? also together with *byed-pa*, *grogs byéd-par mdzód ñig* pray, help me! further as a sbst.: the act of doing, the thing done, the deed, *mdzád-pa bču - gnyis* the twelve deeds (or prop. incidents) of an incarnated Buddha, viz. the descending from the gods, conception, birth, exhibition of skill (i.e. going through certain chivalrous exercises), conjugal diversion, relinquishing family-ties, engaging in penitential exercises, conquering the devil, becoming Buddha, preaching, dying, being deposited in the shape of relics; sometimes

even hundred (or rather 125) such deeds are enumerated *Cs.* —

Comp. and deriv. *mdzód(-pa)-po* a maker, composer etc.; also to be used for creator. — *mdzad - spyód* resp. deed, action *Mil.*; deportment, conduct, like *spyód-lam* *Mil.*; course of life, way of acting, e.g. of a heretical king *Pth.*

མཛེན་པ་མཛེན་པ་མོ་ *mdzár-ra - mdzer - ré* *Ld.* pitted with the small-pox, pock-marked; warty, blotchy, v. *mdzér-pa*.

མཛེན་མོ་, vulgo མཛེན་གུ་ *mdzhen-mo, mdzūg-gu*, 1. finger, esp. fore-finger; *tams-čad* *Kar* *mdzūb-mo čūg-la sdod* *Glr.* now sit down and put your finger into your mouth (for our: put your finger upon your mouth), i.e. be silent, as becomes the vanquished; **dzūg-gu tū-pa** *C.* a kind of covenanting, the two parties wetting their fingers with saliva and then striking them against one another, which ceremony is considered more stringent than that of **do čög-pa**, v. *řdo*. The different fingers are: (*m*)*tē-bo*, (*m*)*tēb-mo* thumb; *mdzūb-mo* *B.*, **dzūg-gu** vulgo, *ston-byéd* *Cs.*, *mtsod* *Med.* fore-finger; *srin-lád*, *bar-mdzūb* *Cs.*, **gün-dzug** *C.*, *kán-ma* *Med.* middle-finger; *srin-mdzūb* *Cs.*, **srin-dzug** vulgo, *min-méd* (*Cs.*, acc. to *Ssk.*) *čad* *Med.* the fourth finger; (*m*)*tē(-ba)* or *tēu-čün*, **dzug-čün** *C.* the little finger. — 2. toe. — 3. claw.

Comp. *mdzūb-kér*, *-kyér* or *-kyán* *Cs.* a stiff finger. — *mdzūb-brkyáns* *Cs.* an extended finger. — *mdzūb-skyis* finger-ring (= *ser-ydub*) *Lew.* — *mdzūb-krid* a pointing with the finger, hint, intimation, direction, *blo-tē-tsom sél-bai* *mdzūb-krid byas* he made an intimation that removed every scruple of the mind *Glr.* — **dzug-gán** *W.* a span, measured with thumb and fore-finger. — *mdzūb-gūg* a crooked finger *Cs.* — **mdzūb-rtén** vulgo, thimble — *mdzūb-mtō* 'a span measured with the thumb and middle-finger' *Sch.* prob. = *mdzug-gaṇ*. — *mdzūb-rdūb* a mutilated finger *Cs.* — *mdzūb-brdā* a hint or sign given with a finger *Cs.* — *mdzūb-rtšé* tip of a finger *Cs.* — *mdzūb-tšigs* joint of

a finger Cs. — *mdzub-žá* thimble Cs. —
 dzug-ri W. = *mdzub-brdá*, **dzug-ri-tán-čē**
 to beckon. — *mdzub-žúbs* a fingered glove
Sch.

མེ་ mdze, Ssk. कृष्ण, leprosy (not cancer, yet infectious, the skin growing white and chapped) Glr., Med.; mdzé-can leprous.

མཛེར་པ།, རྩེར་པ། *mdzer-pa*, *dzér-pa* **knot, excrescence** of the skin, **wart** etc. *Med.*; *rus* - *mdzér* *S.g.* bony excrescence, exostosis (?); **knag, knot**, in wood *Dzl.*; *mdzer-mál* knot-hole, in boards.

མཛེས་པ་ *mdzës-pa* fair, handsome, beautiful, *mdzës-pai* or *-mai bú-mo* *Glr.*; *bú-mo mdzës-pa* as a tender address to a daughter *Glr.*; *ri-bo nags-tsál dü-mas mdzës-pa* a mountain beautified by numerous woods; *mdzës-par byá-bai pyir* for show, serving as finery, ornament *Stg.*; *fig.*: *spyód-lam mdzës-pa* a deportment outwardly unblamable *Dzl.*; *lus-mdzës* a well-made body, *ydon-mdzës* a handsome face, *mig-mdzës* a beautiful eye *Cs.*; *mdzes-mdzës pomp*, extravagance, profusion, debauchery *Sch.* — *ynod-mdzës* name of the *rig-sñágs-kyi rgyál-po* (?) *Dom., Lex.*

མྱོ་མཚོ་ *mdzo* mongrel-breed of the yak-bull and common cow *Lt.*, whilst *bri-mdzo* (W. **brim-dzo**) is the hybrid of a common bull and a yak-cow, *mdzô-pô* a male, *mdzô-mo* a female animal of the kind, both valued as domestic cattle; *mdzô-mo-kyu* a herd of such animals; *mdzo-rgôd* wild cattle; *mdzo-prûg* calf of such cattle; *mdzo-kô* leather, *mdzô-mâr* butter from a bastard cow, *mdzo-sgâl* load for the same *Cs.*; *mdzo-tsâ* *Wdn.* n. of a medicine (cf. *ba-tsâ?*).

མཛོ་མོ་ *mdzô-mo*, 1. v. *mdzo*. — 2. oats *Sch.*

མཛོད་ *mdzod*, *Ssk.* **कोष**, 1. sbst. **store-house, magazine, depository, strong-box**, *mdzod-du yug-pa, sbéd-pa* to secure, to hide a thing in a depository, *mdzod-nas don-pa* to fetch forth from it; *dkor-mdzod, yter-mdzod* *Gl.* **treasury**; *bañ-mdzod* **corn-magazine, granary**; *dbyig-mdzod* a safe for valuables, *yser-mdzod* for gold; *pyag-mdzod* (*Cs.* also *mdzod-pa*) **treasurer**, with kings,

in large monasteries; *min-gi mdzod* a treasury of words, **dictionary**. — *mdzod-kañ* store-room, larder. — *mdzod-srūn* treasurer *Dzl.* — 2. vb. v. *mdzād-pa*.

མཛོད་ཕུ་ *mdzód-spu*, Ssk. **कर्णा**, *smín-mtsam-*
kyi mdzód-spu *Glr.*, acc. to Cs. a
single hair, acc. to the majority, **a circle of**
hair, between the eye-brows, in the middle
of the forehead, one of the particular marks
of a Buddha, from which, e.g., he is able
to send forth magic or divine rays of light.

མཛོེ་བུ་ *mdzól-bu* *Lex.*; *Sch.*: 'grief, dejection; a snare, a trap'(?).

ᠠᠭᠢᠰᠢᠰᠢ *ᠠᠭᠢᠰᠢᠰᠢ* 1. exchange, *agio C.* — 2. interest or **premium** paid for the use of money borrowed *Lh.*

འཕྲིན་པ་ ོdza-ba, prob. only in the word
 ཅུང་ཕྲིན་པ་ to be expended in vain
 Cs. (?).

ᠳᠠᠵᠠᠭ *dzag - pa*, pf. (*y*) *zags*, fut. *ɣzag*,
(intrs. to *ʃsag-pa*), **to drop, drip,**
trickle, *sna-krág*, *sna-ču dzag* blood, water,
dripping from the nose *Med.*; **nal-ʃag zág-*
*de** the menstrual flow of females (plain
expression for it) *W.*; *mčī-ma Dzl.*; *ᠶ᠋ᠣᠮᠠ*
dzág-pa dé-las byuñ milk is trickling from
it *Wñ.*; *dzag - dzág - pa* to trickle con-
stantly *Sch.*; in a more gen. sense: **to flow**
out spouting; *krag ɣzags-pa* the blood that
has been shed *Dzl.*; *mtso žabs-nas zags-te*
méd-par soñ flowing off at the bottom, the
lake dwindled away *Mil.*; **ká-ču zag dug**
W. he foams (with rage); *bžin zags-te* the
face dripping (with perspiration); **šü-gu*
*zags soñ** *W.* the paper runs, blots; some-
times used transitively: *kün-la snyin-btse*
mčī-ma ɣzag he is shedding tears of uni-
versal pity *Dzl.* ᠓, 16; *sor bar-nas dzág-*
nas letting (the ashes) fall through between
his fingers *Mil.*

འཇོག་འཇོག་ *dzag-dzóg* mixed, mingled, promiscuously, pell-mell *Lexx.* = *krugs-pa.*

འཇེ་འཇེ་ dzan-dzon = ytsan-ytsón.

འཇིགས་པ་ *dzans-pa*, *Lex.* = *zad-pa* spent,
consumed, exhausted, construed
with *nor*, of rare occurrence.

འཛིན་པ་ *dzad-pa*, pf. **zad 1. to be on the decline**, pf. **to be consumed, spent**, frq., *bságs-pai nor dzad* the gathered wealth goes to an end *Pth.*; *snúm-zad-kyi már-me* a lamp the oil of which is exhausted *Glr.*; *kyód-kyi bsód-nams zad-pai tsón-ñrug-rnams ye* (poor) partners in trade, whose stored-up merits are now at an end (whilst the speaker by the strength of his virtue is saved from the danger in which the others perish) *Glr.*; *rgyágs-la zad* that has been spent for provisions *Mil.*; *brlai ša zad kyai yañ-no* the flesh of the upper part of the thigh, even after it had been used (after all had been laid on the scales), was nevertheless lighter than . . . *Dzl.*; *ñabs-zád* helpless *Glr.*; *tse-yóns-su zad-pa-las* whilst life is consuming itself *Do.*; *tse-zád-kar Do.*, prob. the same as *ñi-kar*, at the hour of death; frq. referred to sin: *dod-čágs-kyi sems, dri-ma kun, nyés-pai skyon tams-čád, dód-pa kun yóns-su zad-de* sensuality and all sin, desire and defilement being done away with, having ceased *Dzl.*; *dug lñai lás-la zad-pa med* the effects of the five poisons (q.v.) never cease; *dré-la zad-pa med* of devils there is an infinite number *Mil.*; *zad (-pa) méd(-pa), zad-mi-šes-pa* incessant, endless, everlasting — 2. *dis zad with this it is done*, i.e. a. **this is the only thing**, besides which no second is existing; *dis don-nyer-ziñ tsó-bar zad-na* as this is our only means of making a living *Dzl.*; *bu ni kyod yčig-pur zad-de* as thou art our only son *Dzl.*; *mtón-ba kó-mo kó-nar zad-de* as I am the only person that has seen . . . *Tar.*; *mtsón-bar zad-de* this is limited to seeing, this refers only to sight *Dzl.* 2V, 12; *ynyis ni min yčig-pa tsám-du zad-pas* as the two have only one name *Tar.*; hence the frequent *ma zad-de* with the termin. case, **not only**, *srog dór-ba di bá-žig-tu ma zad-de* having lost his life not only this time (but often so before) *Dzl.* 23, 13; *der ma zad (-kyi)* not enough with that, still more, further, yea even *Thgy.* — b. **it is decided, settled, unquestionable**, *nor rgyál-pos bzés-par zad-na* as the fortune unquestionably falls to the king.

འཛིན་ *dzab* magic sentence, *bzla-ba* to pronounce one *Lex.*

འཛིན་(སྒྲུབ་)པ་ *dzab(s)-pa* to strive, endeavour; to be studious, to give diligence *Sch.*

འཛིན་བྱ་ *dzám-bu* v. *dzám-bu*.

འཛིན་བྱར་ *dzam-búr*, gun, cannon, **gyáb-pa** C. to discharge.

འཛིན་ *dzar* bob, tassel, tuft *Lex.*

འཛིན་བ་ *dzár-ba* Cs.: 'to hang down'; yet it is evidently the prop. present-form to the pf. *bzar* and the fut. *γzar*, which frq. are used without regard to tense: **to hang up**, clothes on a line *Dzl.*; **to hang or throw over**, the toga over one's shoulder *Dzl.* and elsewh.

འཛིན་བ་ *dzi-ba* to abstain from, to be abstinent, temperate *Sch.*

འཛིན་བ་ *dzin-ba* to quarrel; contend, fight, *mčē-, sder-, rwa-dzin byéd-pa* to fight with tusks, claws, horns Cs.; *dzin-mo* quarrel, contention, dispute.

འཛིན་སྒྲུབ་, **གཞིང་བ་** *dzins-pa, γzin-ba*, gen. with *skra*, rarely with *mgo* *Glr.*, bristly, rugged, shaggy, of beggars *Dzl.*, infernal monsters *Dzl.* — *sprin-sna dzins-mñin-nág* *Mil.*?

འཛིན་ *dzin* 1. the act of seizing, seizure, grasp, gripe, v. *dzin-pa*, e.g. *nyi-dzin* eclipse of the sun, *zla -dzin* lunar eclipse, (the heavenly bodies being seized by the dragon Ráhula, v. *sgra-yèan*), *ril-dzin* total, *ča-dzin* partial eclipse *Wdk.* — 2. he that seizes, holds fast, a holder, keeper; receptacle; *rdor-je-dzin* v. *rdó-rje*; *ču-dzin* po. cloud, *ro-dzin* po. tongue *Lex.*; adherent, e.g. in *srol-dzin*. — 3. bond, obligation, certificate, e.g. *prod-dzin* receipt, acquittance. — 4. contract, agreement, treaty, **žág-pa** C., **tán-čē** W., to conclude, make, a bargain, a treaty; *yig-dzin* a written agreement.

འཛིན་ཅན་ *dzin-čan* W. sticky, glutinous(?).

འཛིན་བ་ *dzin-pa* I. vb. pf. (b) *zun*, fut. *γzun*, imp. *zun(s)*, also *γzün-ba, bzün-ba* and *zin-pa* in all tenses, W. **züm-čē**, *Bal.* **zün-čas**, 1. to take hold of, to seize, grasp,

lág-pa-nas to grasp a person's hand *Mil.*; *mgó-nas* taking hold of a skull *Dzl.* 22, 6; *gós-kyi mǎ-ma* to seize the coat-tail *Dzl.*; *mi* a man, = to catch, frq.; *šin-mar dzin-pa* to take wives *Glr.*; to hold, *lág-na rál-gri* to hold a sword in one's hand *Glr.*; **Kyi zum ton** *W.*, **Kyi dzin* (or *zin*) *rog jhē** *C.*, hold the dog fast! to catch, a ball, rain-water etc.; *bzuñ-bas mi zin* *capiendo non capitur*, it (the soul) cannot be taken hold of *Mil.*; *bdág-gi ydun-brgyid dzin-pai rgyál-bu* a prince upholding my race *Glr.*; to hold, support, a certain doctrine; to embrace, another religion *Glr.*, v. below; to take upon one's self, some religious duty. — 2. to get, receive, obtain. — 3. to occupy, to take possession of, hold in possession, a country *Ma.*, *rgyál-sa* the throne; to be seized, *nád-kyis zin-pa* seized with a malady *Mil.*, — 4. intellectually: to take in, comprehend, grasp, conceive, by the faculty of perception or imagination: *dbán-po-rnams-kyi nūs-pa zad-pas yul mi dzin-pa-am yǎn-du dzin-pa* to perceive things not as they are, or not at all, in consequence of weakened senses *Thgy.*; with reference to mind or memory: *séms-la, yid-la, bló-la B.* and *col.*; to be taken in, affected, seized, captivated, *sdig-pas zin-pa* to be affected, taken, by sin *Mil.*; *tugs-rjes zin-pa* to be kindly, graciously, affected towards a person; *tugs-ma zin-pa* to be not graciously inclined *Mil. nt.*; *bü-mos zin-pa* taken in love with a girl *Pth.*; *dzin-pa tams-dád* all that captivates me; to choose, to follow, *ri-kród* to choose the solitude of mountains *Mil.*, *dmán-sa* to follow humility, to choose lowliness *Mil.* and elsewhere; to embrace, another religion, v. above; to take for, to consider, esteem, *ña-la dgrar* taking me for an enemy *Dzl.*; *mi* or *mi-la yǎs-par* or *sdüg-par* to value, esteem, love, a person, v. *yǎs-pa*; *ñar, mar* to esteem, respect one, as a father, as a mother *Stg.*; *méd-pa-la yód-par* to consider the not existing as existing *Thgr.*; *nyis-su* to consider as different, to find a difference between two things, which according to Buddhist philosophy are one and the same, cf.

nyis-dzin; also absolutely, without an object being mentioned: *dnós-por dzin-pa* to believe in the reality (of a thing) *Mil.* — 5. *rjes-su dzin-pa* v. *rjes*.

II. sbst. 1. he that seizes, holds, occupies, *rigs-sñags dzin-pa* the holder of a magic sentence; adherent, keeper etc. — 2. that which affects, captivates, in an intellectual sense, v. above *dzin-pa tams-dád*; the being seized or affected with, or as we should say, taking an interest in, v. sub *spón-ba*; also cf. *yzuñ-dzin*. — *dzin-skyón, pō-brán dñi dzin-skyón gyis* occupy this palace and take care of it *Glr.* — *dzin-pa* the earth, as a receptacle of beings *Sch.*

འཇིན་པ་ dzin-pa *Lt.*? acc. to one *Lex.* = *dzin-pa*.

འཇིན་བ་ dzin-ba, = འཇུག་པ་ dzag-pa to drop, to drip *Lex.*

འཇུག་པ་ dzu-ba, pf. dzus, to enter *Sch.*

འཇུག་པ་ and རུག་པ་ dzugs-pa and zug-pa, pf. *btsugs, zugs*, fut. *yzugs*, imp. *zug(s)*, (trs. to *tugs-pa*) 1. to prick or stick into, to set, to prick a stick, to set a plant, into the ground, to plant, frq.; to run, thrust, pierce, to run one's self a splinter into the flesh etc. *W.*; to erect, a pillar, to raise, a standard. — 2. to put down, to place, a kettle *Dzl.*; to place before, *mi-la pór-pa* to place a drinking-bowl before a person (more genteel than *bzag-pa*) *Glr.*; to put or place on, to touch with, *mdzib-mo* the finger; esp. *pūs-mo(-i lha-ñá) sá-la* to place the knee on the ground, to kneel down, v. *pūs-mo*; *žábs-dzugs-kyi dga-ston* feast given, when a little child begins to walk *Glr.* — 3. to lay out, a garden, to found, a town, a convent; to institute, a sacrificial festival *Glr.*; to introduce, *srol* a custom *Lex.*, hence in a general sense, to begin, commence, any business, with or without *mgo*; **ku-rim tsüg-sa ma tsugs** *W.* has the ceremony already begun? is it a going? *rgól-ba dzugs-pa* to offer resistance *Pth.* — 4. to prick, sting, pierce, *mdas* with arrows *Dzl.*, fig. *mi-ka züg-pa* hurting by malicious words *Do.*;

tsig kün-tu zug-pa a sarcastic, offensive speech *Stg.* — 5. **intrs., to bore or force itself into, to penetrate, to take hold, to stick to**, mostly fig., e.g. *smān ma zug* the medicine has not taken hold yet, does not work *Thgy.*; *zlā-la kyéd-kyis mi zug* you do not cling or stick to a companion *Mil.*; **dé-la sem zug-pa** *C.* to be attached to, to be pleased with a thing; **zug-pa** *C.*, attached. — 6. **to sting, like nettles, to prick, tser ltar** like a thorn *Mil.*; *lō-ma zug-par byed* the leaves sting *Wdn.*; *zug-rgyu-méd-pa* not smarting *Wdn.*

འཇུང་པ་ *dzud-pa*, pf. *btsud*, *Sch.* also *zud*, imp. *tsud* (trs. to *fsud-pa*, synon. to *jug-pa*), **to put, to lay, into a box, into the grave; to lead, to guide, into the right way, to virtue, to religion—to convert; to reduce, to despair, sdig-pa-la** to seduce to sin *Pth.*; **to prompt** one to do a thing *Gyatch.*; *dzud-dzud-pa* to put into *Sch.*

འཇུབ་མོ་ *dzub-mo*, sometimes erron. for *mdzub-mo*.

འཇེས་པ་ *dzum smile*, *byāms-pai dzum-pyis* with a friendly smile; *dzum byéd-pa* **to smile**; *dzum dan ldan smiling* *Pth.*; *dzum skyōn-ba* to preserve a friendly countenance, to be always mild and gentle; *dzum-skyōn* in a special sense, the exhortation given to every daughter on her marriage, to treat visitors with a friendly smile; also fig., **an engaging appearance**, *ri-mo dzum-gyis ma bslūs-par* not to be deceived by an enticing appearance of colour *Mil.*; *no-dzum, smile*, in a relative sense, *ā-nei no-dzum dkar nag bltas* I watched whether the smile, the mien, of my aunt was friendly or unfriendly *Mil.*; *no-dzum nāg-ste* looking sad *Dzl.*

འཇེས་པ་ *dzum-pa*, pf. *btsum*, *zum*, fut. *yzum*, imp. *tsum* 1. **to close, to shut**, yet only in certain applications, more esp. **to close one's eyes, to shut one's mouth**, *mi-dzum-par ltā-zin* to have one's eyes immovably fixed upon *Dzl.*; also *pād-mai ka zum bzin* *S.g.* just as the lotus-flower closes; *mā-kā mi zūm-zin* *Wdn.* if the wound will not close; *kā zum* the orifice (of the urethra) is closed *Mng.* — 2. **to wink, prob.**

only **dzum-dzum jhé-pa* and *čō-čē**. — 3. **to smile**, *rāb-tu* to look very friendly *Glr.*; sbst. the smile, *bcom-ldan-dās-kyi žal dzum-pa dan bčās-pai sgō-nas* from the portals of Buddha's countenance graced with a smile *Glr.*; *žal-dzum mdzād-pa* resp. to smile *Glr.*; *bžin-gyi dzum* the smile of the countenance; adj. **smiling; sweet, beautiful** *Mil.*

Comp. *dzum-ka* a smiling mouth; *tha-mo dzum-ka-mo* a smiling goddess *Mil.* — *dzum-bag-čan* (of a child) sweetly smiling *Mil.* — *dzum-ltag-dgye* *Cs.*: 'a smile between the teeth, a sardonic smile, a grin'; *dzum-mdāns* a smiling air *Cs.* — *dzum-mül* or *-dmül* a smile; *dzum-mül-gyis šor* a smile escaped him *Glr.*; *dzum-(d)mül-ba* to smile. — *dzum-méd* frowning, austere *Cs.* — *dzum-dzum* 1. the winking. 2. the smiling; *dzum-waŋ-wān* *Cs.*: smiling look. འཇེས་པ་ *dzur*, 1. sup. of *dzu-ba*. 2. v. the following.

འཇེས་པ་ *dzur-ba*, pf. *bzur*, fut. *yzur*, imp. *zur*, *Cs.* **zür-wa** **to give or make way, lam(-nas)** to step aside; **to keep aloof** *Mil.*; *lās-la dzür-ba* to shun work, to evade labour *Lex.*

འཇེས་པ་ *dzül-ba* 1. vb. **to slip in**, *rtsa-yséb-tu* between the grass *Thgy.*, *sgor* through the door *Lex.*; *čū-la, čur* into the water, i.e. to dive. — 2. sbst. *Sch.*: 'a tippler'.

འཇེས་པ་ *dzus* v. *dzü-ba*.

འཇེག་པ་ *dzég-pa*, pf. *dzegs*, imp. *dzog*, **to ascend**, *ri-la frq.*; *šin-sdon-po-la* *Glr.*

འཇེང་པ་ *džen*, *džen-rdo* whsettone, hone *Lex.*

འཇེང་པ་ *džen-ba* **to stick or jut out, to project, to be prominent** *Sch.*

འཇེད་པ་ *dzéd-pa*, pf. *bzed*, fut. *yzed*, vulgo *bžéd-pa*, **zē-pa** *C.*, **zéd-čē** *W.*, **to hold out or forth, kud** the coat-tail, *snod* a vessel *Dzl.* (The significations given by *Cs.*: **to receive**, and by *Sch.*: **to meet with**, seem not to be sufficiently warranted.)

འཇེས་པ་ *dzém-pa* **to shrink, la, from, to shun, avoid**, *mi-dgé-ba-la* *Glr.*, *sdig-*

pa-la frq.; *nó-tsà-la mi dzém-pa Cs.* insensible to shame, shameless; *nád-rigs-la-mi dzém-na* unless one is on his guard against the several diseases; also to feel ashamed, **ñé'-nam-la mi dzem-mam** C. do you not feel abashed in our presence? *dzém-pa-can dzém-bag-can* bashful, modest, temperate Cs.; *dzém(-pa)-med(-pa)* the contrary; *krel-dzém* modesty Cs.

འཛོམ་པ་ dzér-pa v. mdzér-pa.

འཛོམ་པ་ dzér-ba 1. to say, to speak, *Stg.* བྱ་ 57, 6, obs., v. *zér-ba*. — 2. to be hoarse, *dzér-po* hoarse, *skad Dzl., Med.; skad dzér-du nú-ba* to weep with a very hoarse voice *Pth.* — 3. to solder *Sch.*

འཛོམ་པ་ dzo-sgrél Mil.?

འཛོམ་པ་ dzóg-pa, pf. *btsogs*, fut. *btsog* to heap together, to jumble, to throw disorderly together Cs.

འཛོམ་པ་ dzom-dzón Ts. *dzog-dzóg* 1. jagged, pointed, conical. — 2. oblong, cylindrical C.

འཛོམ་པ་ dzóm(s)-pa to come together, to meet, **dzom tsar-ra ma tsar** are they already assembled? *dág-pa miñon-dgai zñi-kams der ó-skol dzóm-par ydon mi za* that we shall meet again in the realms of pure bliss, that is certain *Mil.*; *tses bèò-lhá dan dzóms-pas* as it just fell upon the 15th. *Glr.*; **dzom mi dzom** W. they do not agree with each other; *dé-rnams rnyéd-par dká-ste mi dzom* as it is difficult to obtain these things, we shall not be able to get all of them together *Glr.*; **dzóm-pa mé-pa* *ñig kyan mé** C. there is nothing that does not find its way there, that is not to be had there; to be plentiful *Mil.*; as partic. with termin. case: rich in, abounding *Mil.* — *dál-byor dzóm-pai lus Mil.* v. *dál-ba*. — *kun-dzóm* 'where all meet', name of mountain-passes, e.g. between *Lh.* and *Sp.*, and of females; in a similar manner *gañ-dzóm* and *byor-dzóm* ('conflux of goods'). — *dzóm-po* rich in C., *rtsa-ñu dzóm-po* abounding in grass and water, fertile C.; *mtun-rkyén dzóm-po* fortunate, successful, through a

favourable concurrence of circumstances; *tsos-sna-dzóm-po* variegated, many-coloured.

འཛོམ་པ་ dzól-pa fault, error, mistake, *dé-la dzól-pa ysum byun* he fell into three mistakes, committed three errors *Glr.*

འཛོམ་པ་ dzól-ba to shake about, to stir or shake up, e.g. a feather-bed; to confound, to confuse, *prin gon-og dzól-ba* to deliver a message confusedly, making a mess of it *Glr.*; W.: **zol-zól òo-òe**. — **dzól-tso** C., **zol-zól** W. difference.

འཛོམ་པ་ rdza, W. **za**, 1. clay, gen. *rdzá-sá*. — 2. in comp. for *rdzá-ma*, e.g. *ñán-rdza beer-jug*, *ñu-rdza water-pitcher* Cs. —

Comp. and deriv. *rdza-kór* earthen bowl, little dish. — *rdza-kán* pottery *Schr.*: — *rdza-kün* clay-pit. — *rdza-mkán* potter, *rdza-mkán-gyi kór-lo skór-ba* to turn the potter's wheel *Dom.* — *rdza-rñá* kettle-drum of burnt clay. — *rdza-ñag* potsherd. — *rdza-ñu*, or more refined *rdza-ñab*, water issuing from clay-slate rocks *Mil.* and elsewh. — *rdza-ñen* a large, *rdza-ñün* a little pot, v. *rdzá-ma*. — *rdza-snód*, *rdza-spyád* earthen vessel. — *rdza-pág* tile, (Dutch) tile for stoves. — *rdza-pór* C. = *rdza-kór*. — *rdza-büm* 1. pitcher, jar, bottle, formed of clay. 2. jar, in gen., *lèags-kyi rdza-büm* iron jar *Stg.* — *rdzá-bo* an earthen vessel Cs. — *rdzá-ma* pot (unglazed, urn-shaped, bellied vessels of various size, not for cooking, but only for holding water, butter and the like). — *rdza-yzón* earthen basin. — *rdza-ri* mountain consisting of clay-slate. — *rdza-sá* argillaceous earth, clay. — *dza-brá*, C. **dzab-ra**, W. **zab-ra** a mole-like animal.

འཛོམ་པ་ rdzá-ki *Mil.*, for *dzó-gi*, *yó-gi*.

འཛོམ་པ་ rdzan chest, box, for various store = *bán-ba* *Thgy.*

འཛོམ་པ་ rdzán-ba v. rdzón-ba.

འཛོམ་པ་ rdzab, dam-rdzab, mud, mire (Cs. clay); *rdzab-dón* sink, slough.

འཛོམ་པ་ rdzab-rdzub sham, emptiness, falsehood, *rmi-lam rdzab-rdzub-can* an empty dream Cs.

རྩེ་ rdzas 1. **thing, matter, object** (= *dnös-po Lex.*), *rdzas dkar sér-por mñon* white objects appear yellow *Lt.*; *rdzas ka-sán yód-pa dé-rin med* the thing of yesterday is to-day no more *Mil.*; *mi-ytsán-bai rdzas* something impure *Pth.*; natural bodies, **substances**, from which e.g. medicines are prepared *S.g.*; **materials, requisites**, *dei rdzas* requisites for this purpose; especially for sacrifices, sorceries etc., hence also used as identical with **magic agency** *Wñi.*; **remedy**, *smyo-byéd-kyi* narcotic, soporific *Glr.*; **ointment**, v. *rkán-pa* and *bábs*; *rdzas-las byin-bai bsód-nams Tar.* 20, 9, not: merits arising 'from works or any material causes', but: the good, the blessing accruing from a right application of *rdzas*, wonder-working medicines, and consisting in long life etc., with which also *Trigl.* fol. 20, b is in unison, if the Sanskrit word is read *dzaivatrikam*; *srog-rdzás provisions, victuals Pth.*; in the context *rdzas* is also found standing alone in the same sense, where it perh. would be more correct to read *zas*; *mé-mdai rdzas*, *me-rdzás*, also *rdzas* alone, **gun-powder**, **dze-küg** *C.* cartridge-box, **dze-mé** (a gun) not loaded *C.*; **goods, property**, *rdzas gañ yód-pa-rnams* all his property *Mil.*; *nor (dan) rdzas* money and money's worth *Mil.* and elsewh.; **treasures, jewels, valuable productions**, *rgya-gár-gyi Glr.* — 2. in philosophy: **matter** *Was.*; **real substance, realities** *Was.*

ཁྱེ་ rdzi, *W. *zi**, 1. **wind**, *rdzi-rlün* id., also *bsér-bui*, *rlün-gi rdzi Do.*; *pu-rdzi*, or *stod-rdzi* a wind blowing down the valley, *lun-* or *mdo-rdzi* blowing up the valley; *dri-rdzi ldan* a fragrant breeze, a wind fraught with the odours of flowers is blowing *Stg.*; **sár-zi yón-na rag** *W.* I perceive an east-wind is setting in; *rdzi-čár* heavy rain with wind, *rdzi-čár drag-po* rain-storm *Tar.* and elsewh.; **zi nüm-čé* or *tsór-čé** *W.* to smell, sniff, snuffle, of dogs. — 2. in comp. for *rdzi-bo*, *rdzi-ma*. — 3. v. *zi*.

ཁྱེ་ཁྱེ་ rdzi-ba, pf. (*b*)*rdzis*, fut. *brdzi*, imp. (*b*)*rdzi(s)*, *W.*, **zi-čé**, *Pur.* **dzi-čas** to press, to knead, dough; to tread, to beat

(clay, *gyaṅ q.v.*); *gál-te tsér-ma brdzis-na* if I should tread into a thorn *Dzl.*; to crush, a worm; to oppress, to distress; *rdzi-méd Lex.*, *Sch.*: 'powerless', but *stóbs-rnams-la rdzi-ba-med-pa Stg.* evidently signifies: of invincible strength.

ཁྱེ་ཁྱེ་ rdzi-bo herdsman, shepherd, keeper, frq.; also *rdziu Dzl.*; *rdzi-po* a male, *rdzi-mo* a female keeper; *pyugs-rdzi* herdsman, *ynág-rdzi* neat-herd, *glán-rdzi* cow-keeper; *rá-rdzi* (**rár-zi** *W.*) goat-herd; *kyi-rdzi* dog-feeder, *byá-rdzi* person attending to the poultry; *mi-rdzi* 'guarder of man, a god' *Cs.* yet a king might also be thus designated; *rdzi-skór* shepherd's hut = *pu-lu*. *Sch.* has besides: *dpe-rdzi* index, register.

ཁྱེ་ཁྱེ་ rdzi-ma (vulgo **zi-ma**) eye-lashes (the eye-lashes of Buddha are sometimes compared to those of a cow).

ཁྱེ་ཁྱེ་ཁྱེ་ rdzig-rdzig, with **tan-wa** *C.*, to address harshly, to fly at.

ཁྱེ་ཁྱེ་ rdziñ pond, gen. *rdziñ-bu* e.g. for bathing *Dzl.*; v. also *skyil-ba*; *rdziñ-po* or *-čén* a large pond *Cs.*

ཁྱེ་ཁྱེ་ rdziñs, *gru-rdziñs Lt.*, gen. *yzinš* ship, ferry.

ཁྱེ་ཁྱེ་ rdziu 1. for *rdzi-bo*. — 2. fin of a fish *Sch.*

ཁྱེ་ཁྱེ་ rdzú-ba, pf. (*b*)*rdzus*, fut. *brdzu*, imp. (*b*)*rdzu(s)* to give a deceptive representation, to make a thing appear different from what it is (cf. *sprül-ba*), with termin. case to change into, also to change (one's self), to be changed, *srin-por* to change into a Rakshasa *Zam.*; to disguise one's self, *rnál-byor-par* as a mendicant friar; *rdziñs-te skyé-ba* v. *skyé-ba*; *yig-rdzu* a letter filled with falsehoods, a lying epistle *Mil. nt.*; *sá-ru rdzú-bai rgyu-ma* entrails feigning to be flesh, looking like flesh *Mil.*; *rdzu-prül* (*Ssk.* རྩེ་ཁྱེ་) delusion, miraculous appearances, transformations, *stón-pa* to produce such, *jig-pa* to destroy the illusion, e.g. by seeing through it *Mil.*; *rdzu-prül-gyi mtu*, or *stobs witchcraft, magic*; *rdzu-prül-čang* gifted with magic power *Thgy.* *rdzu-prül* is the highest manifestation of the acquired moral

perfection, that is known to Buddhism; there is, however, an essential difference between it and the miracles of holy writ, the former bearing the stamp of non-reality and mere appearance, as is not only implied by the name, but also universally acknowledged; and it differs again from *cho-prul*, in as much as the latter requires the help of natural magic (jugglery), or of demoniacal influences, and never can be produced, like *rdzu-prul*, at the pleasure of the saint by his own immanent power. Yet there is no doubt that the term *cho-prul* is also often used in connection with *rdzu-prul*, and as identical with it; v. *Dzl.* ཅུ and རུ.

འདྲུ་ rdzun, C. *dzun*, W. *zun*, Pur. *rdzun*, also *brdzun* untruthful speech, falsehood, lie, fiction, fable; *rdzun-tsig*, id.; *mi-bden rdzin* that is falsehood and not truth *Glr.*; *rdzun-smrá-ba*, resp. *γsun-ba* B., *byéd-pa* B., C., *zér-čé* W. to lie, *rgyál-ba-rnams-kyis rdzun γsun-ba mi srid* it is impossible that Buddhas should lie; to tell tales, to make believe, to impose upon; *zun yin* W. you are not in earnest, you only want to quiz me; *zun gyáb-čé* W. to lie, to act the hypocrite; *mi se zun gyab* W. to feign, to pretend ignorance, to disown a person or thing, *mi tsor zun gyab* W. he pretends not to hear it. — *rdzun-kráb* Sch.: 'an adroit liar and deceiver'. — *rdzün-ma* 1. = *rdzun* *Dzl.* 2. liar *Mil.* — *zün-yag-čan* W. clown, buffoon, merry Andrew.

འདྲུ་ rdzub deceit, imposture *Lex.*, *byéd-pa* to make a false assertion *Tar.*; cf. *rdzab-rdzub*.

འདྲུ་མ་ rdzús-ma something counterfeit, feigned, dissembled, *rdzús-mai sprán-po* a disguised beggar *Glr.*

འདྲུ་པ་ rdzé-ba pf. (b)rdzes, fut. *brdze*, imp. (b)rdze(s) W. *zé-čé*, 1. to tuck up, truss up, clothes; to cock, a hat; to turn up, the upper-lip *Wdn.*; *skra gyén-du brdzés-pa* the hair bristling *Do.*; *so or čé-wa zé-čé* W. to show one's teeth, to grin. — 2. to threaten *Cs.*

འདྲུ་པ་ rdzén dimin. of *rdzá-ma*, a small pot, pipkin.

འདྲུ་གཟུ་ rdzog(s)? fist, also *dzog-ril* C.

འདྲུ་གཟུ་པ་ rdzogs-pa 1. vb. to be finished, to be at an end, to terminate (*Lex.* = *zin-pa*), *lam rdzogs-pai mtsáms-su* just where the road terminates *Mil.*; *dá-wa zóg-ne* W. as the month has expired; *iru pi-ti yül-tso zog son** W. here the villages of Spiti have an end; *mdzád-pa yóns-su rdzogs-nas* having accomplished all his deeds *Glr.*; *ji-ltar smón-pa bžin-du yóns rdzogs-pas* all prayers and wishes being fully realized *Dzl.*; *yóns-su rdzogs-par tsár-te* when the whole (of the building) was completed *Glr.* — 2. adj. perfect, complete, blameless, *góllo zog dug* W. the body (of this horse) is without fault; *stón-pa ddg-par rdzogs-pai sans-rgyás* the most perfect teacher, Buddha *Glr.*; so in a similar manner *rdzogs(-pa)-čén(-po)*; also *yé-šes yóns-su rdzogs-pa* is an appellation of Buddha. — *rdzogs-par* adv. perfectly, completely, fully (cf. *lhug-par*), *bsnyéd-pa* to report circumstantially *Dzl.*, *γdams-nág γnán-ba* to counsel well *Mil.*; *rdzogs-par šes-pa žig* one thoroughly conversant *Mil.*; *rdzogs-par bsláb-pa* to learn thoroughly *Mil.* — *bsnyén-par rdzogs-pa* or *bsnyén-rdzóys mdzád-pa* to ordain, v. *bsnyén-pa*. —

Comp. *rdzogs-ldán* v. *du* 6. — *rdzogs-tsig* v. *slár-sdu-ba*. — *dzog-yél* C. obeisance to Chinese officers, in a kneeling posture. — *rdzogsrim* v. sub *skyéd-pa*.

འདྲུ་གཟུ་ rdzoi(s), 1. (C. vulgo *dzum*) castle, fortress; *rdzón-dpon* lord or governor of a castle, commander of a fortress; *dzoi-kyél* C., *zoi-lén* W. letter-post from one nobleman's seat to another. — 2. the act of accompanying, escorting, *debs-pa* to accompany, to escort *Dzl.*, fee for safe-conduct, travelling-present; dowry, *byéd-pa* to bestow.

འདྲུ་གཟུ་ rdzón-ba pf. (b)rdzan(s), fut. (b)rdzan to send, to dispatch, presents, ambassadors; to expedite, send off, dismiss; to give to take along with. — *dbugs rdzón-ba* shortness of breath, asthma *Thgy.* and elsewh.

འདྲུ་གཟུ་ rdzób-po, -mo, 1. vain, empty, spurious, void; *kun-rdzób* v. *kun*. — 2. vain, fond of dress W.

ཨ

ཨ wa 1. the letter **w**, which occurs but rarely, and only as an initial, yet it is a true Tibetan letter, the *Ssk*. ཨ being gen. represented by ཨ, and as second constituent of a double consonant denoted by ཨ (called *wa-zür* angular or small *wa*); the pronunciation in general is the same as that of the English *w*. — 2. num. fig.: 20.

ཨ wa 1. **water-channel, gutter**, gen. of wood (Cs. also: trough); *wa-ka* *Lex.* id., Cs.; *wa-mèu* **spout, lip, or beak** of vessels. — 2. **fox** (the name corresponding to the sound of barking) *Dzl.*, vulgo *wa-tsé*; *wa brgyal* the fox yelps *Sch.* The fox is the riding-beast of the goblins; whenever his barking is heard, it is in consequence of his receiving lashes from his rider. — *wa-skyés* fox-born Cs. — *wa-gró* a bluish fox, *gro-gró* a gray fox *Sch.* — *wa-rgán* an old fox, a knave Cs. — *wa-ldeb* fox-trap *W.* — *wa-nág* a blackish fox *Sch.* — *wa-lpágs* fox's skin. — *wa-spyan* *Mil.*, *wá-ma-spyan* Cs. **jackall**. — *wa-prág* young fox, cub. — *wá-mo* she-fox. — *wa-tsan* fox-hole. — *wa-róg* black fox *Sch.* — *wa-tswá* a kind of salt *S.g.* — 3. n. of a **lunar mansion**, v. *rgyu-*

skár. — 4. *wa-lóg-pa* to perform somersets *Sch.* — 5. *W. ho!* calling for one.

ཨྱ་ར་ཤ་སྱི་, or ཨྱི་, ཨྱ་ར་ཤ་སྱི་ *wa-ra-na-si* or *sé, ba-ra-na-si* **Banaras**, a city in the valley of the Ganges, frq. mentioned in legends, as a residence of Buddha, at the present time a principal seat of Brahmanism.

ཨྱ་ལེ་, ཨྱ་ལེ་, ཨྱ་ལེ་བ་ *wa-lé, wal-lé, wal-lé-ba* **clear, distinct, plain**, *wa-lér drán-pa* to recollect distinctly Cs.; *yid-la* floating distinctly before one's mind *Lex.*; *don wa-lé gyis* try to gain a clear understanding of the sense of it *Mil.*; also *skad-wál* = ཨྱ་ཤ་འདྲ་ (?).

ཨྱ་སྱི་ *wa-si* a kind of apples *Sch.*

ཨྱི་ *wi* num. fig.: 50.

ཨྱི་ *wu* num. fig.: 80.

ཨྱི་ལྷོ་ *wu-rdo* **pumice stone** *Sch.*

ཨྱི་ *we* num. fig.: 110.

ཨྱི་ *wo* num. fig.: 140.

ཨྱ

ཨྱ *ža*, 1. a letter of the alphabet, represented by *ž*, originally, and in the frontier-provinces to the present day, the soft sibilant, which is pronounced like *j* in French, or like the English *s* in *leisure*, (*zh*); (still more accurately like the Polish *z* in *zima*); in *C.* it differs now from ཨྱ

only by the following vowel being deep-toned. — 2. numerical figure: 21.

ཨྱ་, ཨྱ་ཨྱི་ *žwá, žwa-mo*, resp. *dbu-žwa*, a covering of the head, **hat, cap**; fig. *na yig sá-yi žwá-can* the letter ཨྱ having ཨྱ for a cap: ཨྱ་ *Zam.*; *žwa gón-pa, gyón-pa* to put the cap on, *búd-pa* to take it off

(in *Ts.* by way of salutation); *rgya-*, *bod-*, *sog-ḡwa* Chinese, Tibetan, Mongolian cap; *dgun-ḡwa* winter-cap, *dbyar-ḡwa* summer-hat (light felt-hats adapted to the warmer season); *pyin-ḡwa* hat or cap made of felt; *wa-ḡwa* cap made of the fur of a fox. — *ḡwa-dkār*, *-nág*, *-dmār*, *-sér* white, black, red, yellow cap, denoting occasionally also the wearers of such caps, esp. **red-caps** and **yellow-caps**, as belonging to different Lama-sects — *ḡwa-kébs* the covering of a hat *Cs.* — *ḡwa-tog* top ornament of a hat *Cs.*, prob. a button, v. *fog*. — *ḡwa-ḡzól* brim, *ḡwa-ri* crown of a hat *Cs.*, in *Ld.* however *ri* denotes the brim or flap. — *Schl.* p. 171 calls a low conical cap of the Chief Lama *ná-ton-ḡa*.

འཇི་ or འཇི་ཤཱ་ལྷེ་ *ḡa-nye* or *ḡa-ne*, also *rá-nye Cs.*, **lead**, *ḡa-nyei ytin-rdo* **sounding-lead**, *plummet Pth.*; *ḡa-nye-rdó* **lead-ore** *Cs.*; *ḡa-nyei čus shyár-ba* to fill up (a groove or juncture) with molten lead *Glr.*; *ḡa-nye dkār-po C.*, **tin**, also *ḡa-dkār*, *yša-* or *bša-dkār*; *ḡa-nye nág-po* **lead**, (*Cs.*'s 'white lead and black lead' seem to be a mere conjecture); *ḡa-sóg (tin-foil Sch. (?)*), thin plates of lead.

འཇི་ཤཱ་ལྷེ་ *ḡa-ba* **lame**; **lameness**; gen. *ḡa-bo* **lame**, **halting**; a lame person, **cripple**, *B.* and *col.*; *ḡa-mo* *fem.*; **ḡa-wo čo dug** *W.* he is lame, he limps; *rkán-* or *lág-ḡa-čan* having a lame foot or hand.

འཇི་ཤཱ་ལྷེ་ *ḡa-brin* v. *ḡabs* extr.

འཇི་ཤཱ་ལྷེ་ *ḡa-la* *Glr.* and *vulgo*, v. *ḡál-ba*.

འཇི་ཤཱ་ལྷེ་ *ḡa-lu* **cup, bowl**, = *ḡor-pa*, *ko-re Cs.*

འཇི་ཤཱ་ལྷེ་ *ḡa-lu-pa*, *ḡa-lu lóts-tsa-ba* or *lo-čen* n. of the author of a little glossary, called **Zamatog**.

འཇི་ཤཱ་ལྷེ་ *ḡag* 1. *ḡag-pa* (only *Schr.*, *Cs.*), **ḡag-po** *W.*, **ḡag-ma** *Lt.*, *W.*, resp. *dguñ-ḡag* **a day**, the time from one sun-rise to another (cf. on the other hand *nyi-ma* 2); *ḡag čig* **a day**, and *adv* : **once day, once**; **ḡag čig-gi ḡag-la** *W.* is also used of a future day: **ḡag čig de dus leb yin** *W.* once the time will come; *ḡag ḡa-nas* after a few

days *Mil.*; *ḡag dú-ma lón-par* after many days *Dzl.*; *ḡa di-rin ná-nin leb-ḡag** *W.* this is the day of our arrival a year ago; **ḡé-ḡag** *W.* **lately**, the other day, a short time ago; **dán-ḡag** *W.* **yesterday**; **recently**, **dán-ḡag za-nyi-ma** *W.* last sunday; **nán-ḡag** *W.* some time ago, **nán-ḡag stón-ka** *W.* last autumn; **kār-saḡ-ḡag** *W.* the day before yesterday; *ḡag-nas ḡag-tu* from day to day; **ḡag-dan(-ḡag)** *W.* every day, always; *ḡag bdun* seven days, *ḡag-bdun-prág* a week, *ḡag-bdun-prág ḡe-brgyád* forty-eight weeks *Thgy.* — *ḡag-gráns* the date, **ḡag-dán gyáb-čé** *W.* to date. — *ḡag-mál* a station, **day's journey, quarters** *Cs.*, *ḡag-sa* *id. Cs.* — **ḡag-zán** *W.* **holiday**. — 2. **fat, grease**, in a liquid state, = *tsil-ku S.g.*; also melted and congealed again *W.*; *fig.* the fat of the country, **fertility**, *yül-la ḡag med* the country is barren *Ma.*; *ḡag-čan* greasy, oily, *ḡag-med* lean; *ḡag-ḡór* a cup, vessel, for grease *Cs.* — 3. **fog, smoke, dry vapour**, filling the atmosphere in autumn.

འཇི་ཤཱ་ལྷེ་ *ḡags-pa* **leash, rope** with a noose, e.g. for catching wild horses, *ḡags-tág Cs.*, *ḡags-dbyug Sch. id.*, *rgyáb-pa Cs.*, *ḡen pa Sch.* to throw the noose; *ḡags-pas*, *ḡags-tag-gis ḡzin-pa* *frq. fig.*, as *Schl.* 213; *sbrul-ḡags* noose consisting of a serpent, for catching any hurtful creature *Glr.*; *frq.* as an attribute of the gods.

འཇི་ཤཱ་ལྷེ་ *ḡán(-po)*, *vulgo ḡ-ḡán*, **uncle** by the mother's side, **mother's brother**; *ḡán-brgyúd* his offspring *Cs.*; *ḡán-nyén* in a gen. sense, relations by the mother's side *Dom.*; *ḡán-tsa* sister's son. — *tsa-ḡán*, resp. *dbon-ḡán* 1. nephew and uncle, by the mother's side, also applied to spiritual brotherhood *Mil.* — 2. **son-in-law** and **brother-in-law** *Glr.*

འཇི་ཤཱ་ལྷེ་ *ḡán-blón* *Glr.* seems to be a kind of title given to a minister (or magistrate).

འཇི་ཤཱ་ལྷེ་ *ḡán-zún* ancient n. of the province of **Guge** *Glr.*

འཇི་ཤཱ་ལྷེ་ *ḡán-pa* **weak, feeble**, *frq.*, the opp. to *drág-po*; *ḡa yi-ltar ḡan yan* as weak, as miserable as I am. (*says a cripple*) *Pth.*;

Kams žán-pa Mil. of a weak body, of delicate health; also applied to **sounds, accent** and the like; cf. *ná-ro*; **ugly** opp. to *lēgs-pa*, v. *skye-sgo*.

ཇམ་ *žabs* 1. **bottom** of a lake, of a vessel *Dzl.*, *Mil.*; lower end of a staff *Mil.*; for **under** in compounds, as *mia-žabs* q.v. — 2. resp. for *rkán-pa* **foot**, *mī žig-gi žabs-la* *did-pa Cs.*, *mgó-bos btüg-pa S.b.*, *o byéd-pa Cs.* to bow down at another person's feet, to touch them with one's head, to kiss them; *žabs drün-du* c. genit. **to the feet of . . .**, for **to . . .**, in directions of letters; *žabs rjén-par* **barefooted**, e.g. *ršégs-pa Mil.*; *žabs degs-pa Sch.* to help, prob. = *žabs-tóg byéd-pa* v. below; *žabs-čág-pa* = *čág-pa* II. —

Comp. For the most part they are the same as those of *rkán-pa*; there are to be mentioned more especially: *žabs-kyu* 1. **spur** *Cs.* (?). 2. n. of the vowel-sign འ for u *Gram.* — *žabs-mgo* *Tar.* point of the foot *Schf.* — *žabs-sgróg* garter *Cs.* — *žabs-bčágs* *Sch.*, 1. partic. of *žabs-čág-pa*. 2. = *žabs-čágs*. 3. **grounds, territory.** — *žabs-čág(s)*, *-pyágs*, resp. shoe, boot. — *žabs-tóg* 1. **service** rendered to superiors, esp. to priests, convents etc., by the erection of buildings, or keeping them in repair, or by any aid or work done in their behalf; *tsó-bai žabs-tóg* or *žabs-tóg* alone: distribution of victuals, *žabs-tóg bzán-po púl* he placed dainty food before him *Mil.*; *žabs-tóg o mi brgyál-ba bul* we shall provide you with every thing, so that you shall not suffer want *Mil.*; *žabs-tóg byéd-pa* a. **to render such services** b. **to feed, treat, provide, offer**, *Glr.* and elsewh. 2. = *žabs-tóg-pa* 1. **servant**, regularly employed in monasteries, by Lamas etc., **an official**, *rgyál-poi sku-ysuñ-tügs-kyi žabs-tóg* royal page, *Glr.* 2. **dispenser, benefactor** *žabs-tóg-ma* fem. — *žabs-rtñ* **heel.** — *žabs-rtñ* 1. **footstool** *Cs.* 2. **boot** *Sch.* — *žabs-drén* **shame, disgrace**, from *mü žabs drén-pa* to bring shame upon another, to be a disgrace to him, e.g. a child proving a disgrace to his parents, by a dissolute life, disrespectful deportment etc. *Thgy. žabs-rdul* dust on one's feet *Cs.* — *žabs-pád* lit.: 'a padma below

the foot', seems to be an attribute of divine persons, but sometimes nothing more than a high-sounding complimentary expression for 'foot'; *byin-pa 'e-na-ya dra žabs-pád bur* his leg displays a calf like that of Enaya *Pth.*; *žabs-pád-la, Zam.* init., seems to stand like *žabs drün-du*, so also *žabs-pád kri drün-du*, in letters; *mü žabs-pád stén-pa Tar.*, fig. for *žabs-tóg byéd-pa to serve; to be a scholar, pupil Schf.* — *žabs-pyi* **servant** (male or female), in the widest sense of the word, servant to an individual, as well as a minister of the state or the church, only that the latter service is always referred by an Asiatic to the 'person' of the king or priest; collectively: **retinue**; occasionally also to be understood as **an attending, a waiting on**, thus: *rjé-yi žabs-pyi gran*, we will vie with one another in our attending the lord *Glr.*; *žabs-pyir brán-ba*, *žabs-brán-ba* or *brün-ba* to follow as a servant, *žam-brin(-pa) Do.*, *žam-rin Cs.*, *ža-brin Sch.* servant. — *žabs-bró*, *žabs-bró mdzád-pa to dance Sch.* — *žabs-ma* drawers, under-petticoat. — *žabs-sén* nail of the toe *Sch.* — *žabs-bsil* water for washing an honoured person's feet. — *žabs-lhám* = *žabs-čág*.

ཇམ་ཅུ་ *žám-ču Sch.*: 'the scum left by the evaporation of water' (?); **žám-če** *W.* to take off, *lbü-ba* the froth, scum; yet cf. *γžám-pa*.

ཇམ་མེ་བ་ *žám-me-ba* **being plentiful, abounding in** *Mil.*

ཇམ་པ་ *žár-ba*, fem. *ma*, 1. = *yan lag ma tsan* being not in full possession of one's members, *mig-žár* **one-eyed, half or totally blind**; *lag-žár* having only one hand, being lame in one or both hands; so in a similar manner *rkán-žár*. — 2. (= *mig-žár*) *C.*, *W.* **blind**, rarely in *B.* — **žar-tě** (*žartas*) the winking with one eye *C.*

ཇམ་ལ་ *žar-la*, *Schr.* 'following, succeeding', prob. = *žór-la*, q.v.

ཇམ་ *žal* resp. for *ka* 1. **mouth** 2. **face, countenance** *žal-du ysól-ba, W.* **žal-la rág-če**, to eat, to drink; **tsá-big žal-la rág** or **žal-rág dzod** please to take some . . .!

rgyal-poi *žál-nas* *ysuns* the king spoke *Glr.* frq.; *žál-gyi sgo* the door of the face, the mouth (cf. also *dzum-pa*); *žál-la mi nyán-pa* *Glr.* to be disobedient; *žál-gyis bžés-pa* *Glr.* or *žé-ba* *Sch.* to promise, and other significations of *kas lén-pa*, e.g. to accept *Tar.* 126, 10; *žal bgrád-pa* and *ydán-ba* to gape *Sch.*, *byéd-pa* to open the mouth, *žal dzum-pa* to smile; with *ltá-ba* 1. *žál-la ltá-ba*, e.g. *žos smrá-bai* to watch the mouth of the preacher, to hang on his lips *Pth.*; in a similar manner: *gús-pai séms-kyis ná-yi žál-la lta* *Pth.* 2. *žal ltá-ba*, *žál-lta byéd-pa* to serve (v. *žál-ta*), *žal yañ Kyéd-la lta mčód-pa yañ Kyéd-la* but they serve you and honour you *Glr.*; *žál-lta-ru byuñ* he came to serve him *Mil.*; *žal ydams-pa* to bid, order, exhort *Glr.*; *žal dón-pa* to pronounce, to deliver, state, report; *žal mjal-ba* *Mil.* to visit, to come to see; *žal mton-ba* to see a person's face *Tar.*; 'in order to attain the highest *dños-grub*, one must *séms-kyi ran-žál mton-ba*, and in order to be able to do this, one must penetrate into the Buddhist doctrine' — thus *Mil.* teaches a Bonpa; *pyis žal mton-bao* afterwards his face was seen, he made his appearance *Tar.*; *žal-yzigs-pa* v. subst. *žal-yzig*.

Comp. For the most part expressions of civility: *žal-kár*, resp. for *kar-yól* plates and drinking-vessels. — *žal-dkyil* face *Cs.* — *žal-bkód* order, ordinance *Sch.*(?). — *žal-skóm*, *žal-skyéms* drink. — *žal-skyin* *Glr.* countenance. — *žal-skyógs* cup, goblet *Mil.* — *žal-kébs* cover of an image of Buddha *Sch.* — *žal-krid* oral or personal instruction *Mil.* — *žal-kañ* biting words of a superior (*Sch.* prob. not quite correct). — **žal-gyá* (*rgya?* *brgya*) **jhé*-*pa* or *žé*-*pa** to promise *C.* — *žal-rgyán* mustaches *C.* — *žal-nó* 1. = *no*, *žal-nó nág-par bžugs* he was sitting there with a mournful face *Glr.* 2. *tsogs-žen-žal-nó* title of the chief-justices of the great monasteries of Sera, Gadán and Depung. 3. *Sch.*: *žal-no* or *nior*(?), noble sons, princes' (?) — *žal-dnós* **bodily**, in one's own body or person, *sañs-rgyás žal-dnós-kyi jkrüñs-yul* *Pth.*, the place where Bud-

dha was born **bodily**; *žal-dnós-su mjal-bar yod* *Glr.* he is **bodily** to be seen. — *žal-sña* *Cs.* = *spyán-sña*. — *žal-döl* resp. for 'ar-döl handkerchief, napkin *C.* — *žal-čád* v. *ka-čád*. — *žal-ču*, *žal-čáb* *Schr.*, *Cs.* spittle, saliva. — *žal-mčü* lip, v. *ka-mčü*. — *žal-čé* **judgment, decision**; des *ju-bu-čag-yi žal-čé yčád-do* he shall pass sentence on us *Dzl.* 233, 15, and elsewh. (the text of *Sch.* is not quite correct); *žal-čé bču-drug-pa* and *bču-ysum-pa* 'the code with the 16 and that with the 13 judgments'; these are two distinct bodies of law, both of them in *C.* of standard authority; *žal-čé-pa* judge *Dzl.* — *žal-čéms* v. *čéms* 2. — *žal-nyód* favourite dish *Sch.* — *žál-ta* 1. also *žál-lta* a. **service, turn.** b. **inspection, visitation, revision**; *žál-ta byéd-pa* a. to serve, b. to inspect, review, superintend; to visit, the poor, the sick and to take care of them; to guard, *žin-la* the field. 2. resp. for *ká-ta*, *ka-ydams* **direction, instruction, counsel, advice**, *žál-ta žib-rgyás žú-ba* to ask for accurate and detailed instructions *Mil.*; *žál-ta-pa* = *sku-mdün-pa*, *žabs-pyi* waiting-man, valet-de-chambre *C.*, *Tar.* 56, 2: servant in a convent; more frq. fem., *žál-ta-ma* waiting-woman, lady's maid, chamber-maid. — *žal-ydams* **instruction, advice**, *jig-rtén-la dgós-pai žal-ydams ysüns-so* he imparted to her useful maxims *Glr.*; **order, command** *Glr.* (v. above); also, *žal-ydams bris-mkan* **author**, in as much as all printed books are considered to be sacred, and the authors generally are Lamas, whose words are looked upon as divine. — *žal-ydón* **countenance**. — *žal-bdág* in large religious meetings a Lama, who walks about with a wand in order to preserve good order, a verger. — *žal-débs* a **free-will offering** or **present** *Cs.* — *žal-lpágs* lip. — *žal-pyis* resp. napkin. — *žal-bád* (or *pad*?) *C.* chief overseer, superintendent. — *žal-byán* title, superscription, inscription. — *žal-tsóm* (for *čg-tsóm*) *Pth.* beard. — *žal-tsós* *Sch.* (*Cs.* *žal-tsus*) = *žal-zás* *Dzl.* food. — *žal-zág* tobacco-pipe, v. *gan-zag*. — *žal-yzigs* 1. looking with the face, *thor*, southward *Glr.* 2. apparition, *žal-yzigs tób-pa* to see an ap-

parition, *bžugs-par žal-yzigs-šin* appearing in a sitting posture *Mil. nt.* (cf. *spyān-rās*). — *žal-bsró Tar.* 76, 12, *Schf.*: the act of consecrating, e.g. a temple.

ཇམ་བ་ *žal-ba* I. sbst., also *žal*, *žá-la*, *žál-rtsa* or *-rdza Sch.* clay, lime-floor, *Lex.*: *žál-ba* = *skyán-nül*; *mñil-gyi žá-la Glr.* clay, cement of a floor, cf. *ār-ga*; plastering, rough-cast, *sgó-la žal bgyis-te* plastering the door with clay *Glr.*, also applied to the anointing of sacrificial objects with butter *Mil.* — II. vb. to serve up food, to spread a repast *Sch.*

ཇི *ži* num. fig.: 51.

ཇི་གླིང་ *ži-gil* chaff and other impurities removed from the grain by washing.

ཇི་བ་ *ži-ba*, *Ssk.* श्म, to become quiet, calm, to abate, to subside; to settle, of a swelling *W.*; to be allayed, of passion, malice etc. *Glr.*; to be appeased, relieved, to cease, of pain, quarrels, intoxication, maladies etc. *Glr.* and elsewh.; to be atoned, blotted out, of sins *Tar.*; *ži-bar gyūr-ba B.*, **ži čá-čē** *W.*, id.; **ra, šro ži soñ** *W.* the drunken fit, the paroxysm of passion has passed over; *ži-la soñ* (the hobgoblins) became quiet, held their peace *Mil.*; *ži-bar byéd-pa* to still, sooth, appease, mitigate, **ži čug-čē** *W.*; *ži-byed* a composing draught, संशमन *Wise* 130; more particularly with reference to the affections: to be dispassionate, not subject to any mental emotion, *ži-ba čén-por gyūr* he is getting very free from passion *Do.*, v. below *ži-ynás*; also sbst. tranquillity, calmness, and adj. tranquil, calm, *ži-ba dan bde-légs-su gyūr-bar mdzād-du ysol* permit us to attain to peace and happiness *Dom.*; *ži-bai tábs-kyis* amicably, in a fair way *Glr.*; so also *ži-bai ytam smrá-ba Glr.*; *ži-bas ni ful drág-pos dul dgos dug Pth.* if he will not submit by fair means, he must be converted or subdued by force; *ži-bai žal Pth.* the expression of calmness about his mouth, his peaceful countenance; *ži-bar yšégs-pa* to go to rest, to die *Cs.*; *ži-bai* or *lóns-skui lha-tsoqs žé-jnyis Thgr.* the good, the peaceable deities, opp. to those called

kró-bo; differently again the word is used in: *ži-ba dan kró-ba dan ži-ma-kro Pth.*, which has been explained by *Sch.* as: the medium between calmness and passion, 'calm indignation'. *Cs.* moreover mentions *ži-ba* or *rtag-ži-ba*, as 'a name or epithet of Iswara and certain Buddhas', so that *ži-ba* would be equal in sound as well as in meaning to शिव, *ži-ba-pa* and *-ma* being his male and female disciples. A good deal of obscurity attaches, further, to the frequent mention of the *ži-rgyas-dbañ-drag*, as the characteristic properties of the four parts of the world (v. *glin*), and likewise as qualities and functions of the Buddhas, gods and saints, viz. allaying diseases, conferring happiness and wealth, ruling over all creatures and subduing all that is unruly and hostile; to which are to be added four kinds of burnt-offerings, in the same four-fold sense, v. *Schl.* 250. Finally, in mysticism the term *ži-ba* acts a prominent part: *ži(-bar) ynás(-pa)* and *lhag(-par) mñoi(-ba)*, शमय and विपश्यन, shortened *ži-lhag*, implies an absolute inexcitability of mind, and a deadening of it against any impressions from without, combined with an absorption in the idea of Buddha, or which in the end amounts to the same thing, in the idea of emptiness and nothingness. This is the aim to which the contemplating Buddhist aspires, when, placing an image of Buddha, as *rten*, (v. *rten* 1) before him, he looks at it immovably, until every other thought is lost, and no sensual impressions from the outer world any longer reach or affect his mind. By continued practice he acquires the ability of putting himself, also without *rten*, merely by his own effort, into this state of perfect apathy, and of attaining afterwards even to *dños-grub*, the supernatural powers of a saint. The stories that are related of such achievements, and with which the work of Taranātha abounds, are, notwithstanding their absurdity, readily believed by every faithful Buddhist. That there are also cases of failures, cf. *smýón-pa*.
ཇི་མ་ *ži-ma* sieve, of cane or wood *Ts.*

ཞི་མི་ *zhī-mi* Schr. and Wts. (where *zhī-mi* stands), gen. *zhim-bu* Glr., or *zhim-bu* cat, C.

ཞི་ *zhig* 1. = *zig*. — 2. v. *zhig-pa* I., 2, *zhig-rál-ba* demolished, ruined Mil.

ཞི་མེར་ *zhig-mér* (subst. or adj.?) dense throng, or crowded together in a mass W.

ཞི་ *zhin*, I. subst. ཞི་བ་ (Cs.: *zhin-ma*, *zhin-po*, *zhin-bu*, perh. provincialisms), 1. field, ground, soil; arable land; *tán-zhin* fields in a plain, level land, *ri-zhin* fields on a mountain, hill-land; *túl-zhin* W. (ni f.) cultivated land; *zhin-ka* = *zhin*, *zhin-kai bú-mo* the girls in the field Mil.; *zhin rmó-ba* frq., to plough a field; to carry on agriculture; *ḍébs-pa* to till, to sow a field, *mi yzig-gis btáb-pai* a field that has been sowed by one man Glr.; *zhin ḍú-ba* to irrigate a field (?) Cs.; *rná-ba* to mow, to reap, a field, *zhin-mkan* reaper; **zhin bád-ḍe** W. to pursue husbandry; *zhin bgód-pa* to divide or distribute land Cs. — 2. fig., cf. *zhin-kams*, *bsód-nams-kyi* *zhin dan* *ḥprád-pa* to enter the field of merit, to turn into the path of virtue Dzl.; *ydúl-byai* *zhin-du yzigs-te* Pth. seeing him in the land of conversion (yet v. also 3, a.); region, *zhin bḍu* (Sch.: 'the ten regions') is said to signify something like: the reign of Evil. — 3. equivalent to *sans-rgyás-kyi* *zhin* the kingdom of Buddha, a. in an earthly sense: a holy land, a land of salvation, where Buddha resides, or at least where Buddhism prevails; so also *ḍul-bai* *zhin* land of conversion Glr.; acc. to Wts. it is a name of the earthly seat of Buddha, the residence of the Dalai Lama at Lhasa; b. supernaturally: heaven, paradise, Elysium i.e. one of the heavens inhabited by the Buddhist gods, or also the state of non-existence, Nirwāna; *zhin-la ḥpéb-pa* = *bád-bar yḍégs-pa* to die. — 4. body, v. *zhin-ḥén*, *zhin-lpágs*. —

Comp. and deriv. *zhin-bkód* map C., W., *zhin-gi bkód-pa* v. *Asiat. Res.* XX., 425. — *zhin-kun* 1. summer-house, pleasure-house, pavilion W. 2. field and house, the whole estate or property W. (= *yul-yḍis*) — *zhin-kams* = *zhin* 2 and 3, frq. — *zhin-krüns*, *zhin-gi krüns-pa* or *-ma* the produce of the field

Cs. — *zhin-kród* many fields together Cs. — *zhin-rgód* rough, uncultivated ground Sch. — *zhin-ḥén* and *-ḥun* a large and a small field; also: a large and a small body or corpse Thgr. — *zhin-mḥóg* paradise, a most delightful country, an Eden, an Eldorado Pth. — *zhin-bdág* proprietor of a field, land-owner. — *zhin-pa* husbandman, farmer Dzl. — *zhin-lpags* a skin (pulled off), hide. — *zhin-mu* boundary of a field, landmark. — *zhin-bzán* good land, productive soil Cs. — *zhin-yšin* dead, arid, burnt soil Cs. — *zhin-sa* 1. ground, soil, arable land Cs. 2. province Sch.

II. gerundial termin. = *zhin*, q.v.,

ཞི་ *zhib*, resp. fine flour, also flour in general, *zhib-kúg* bag, *zhib-pór* box, for flour Cs.

ཞི་པ་ *zhib-pa*, B., *zhib-po* Cs., *zhib-mo* C., W.

1. fine, of powder and similar things, *zhib-rtsin* fine and coarse Zam.; *zhib-par byéd-pa*, B.* *zhib-mo ḍó-ḍe** W., to make fine, to pound, to reduce to powder. — 2. accurate, exact, strict, precise, *ltá-ba yáns-shin spyódlam* *zhib-par mdzod* be wide in your views, but strict in your actions Glr.; so Sch. understands also *zhib-zhib yod*, *zhib-po med*, *zhib-rgyu med*, which ought however to be translated: 'I have accurate information, I have no precise information, I have no particulars to communicate'; *zhib-mo ḥés-pa* to know accurately; more frq. adv. *zhib-par*, *zhib-tu* B., **zhib-ḥa** vulg., exactly, precisely, thoroughly *zhib-tu yḥól-ba*, *ḡtam* *zhib-tu byéd-pa* to report accurately Dzl. (the former resp.); *zhib-par bḥád-pa* Glr. id.; *zhib-par* (*ḥes-*) *ḍód-na* if you wish to know it accurately Glr.; *bka* *zhib-tu bgros-pa* resp., to consult carefully Pth.; *bka-mḥid ysun-glén* *zhib-tu bgyid* gentlemen, discourse as freely as you please! Mil.; *las-rgyu-bras* *zhib-tu mi rtsi-na* if one does not strictly regard the doctrine of retaliation Mil.; **zhib-ḥa ltos* (or *tḥ**) W. look at it well, carefully; **zhib-ḥa zer** W. pronounce it accurately; **zhib-ḥa ḍḥ-pa** C. to examine closely; **zhib-sál** W. accurately and distinctly.

ཞི་ཐོག་ལེ་ *zhim-tog-le* n. of a medicinal herb Med.

ཞི་པ་ *zhim-pa*, gen. *zhim-po*, well-tasted, sweet-scented, **zhim-po rag** W. I find the

taste or smell of it agreeable; *ša di lhág-par zim-na* this meat being of a better taste *Dzl.*; *zim-rgyui zas* food prepared of savoury things *Zam.*; *dri-zim, dri-ysün zim-po* pleasant odour *Dzl.*; *dri mi zim-pa* disagreeable smell *Glr.*; **zim-ze** also **zim-zim** *C.*, **zim-zag** *W.* sweet-meats, confectionery; **zim-zag-tson-kan** *W.* confectioner; **zim-lto-can** *W.* dainty-mouthed, a sweet-tooth.

ཞིམ་བུ་ *zim-bu* v. *zi-mi*.

ཞུ་, 1. num. figure: 81. — 2. v. *zu-ba*.

ཞུ་དག་ *zu-dag*, ཞུས་དག་ *zus-dag* amendment, improvement, correction; the word is also added at the end of written books, e.g. of Taranātha, as an attestation of a careful revision; *zu-dag byéd-pa* to mend, improve, correct; *ran-rgyüd zu-dag byéd-pa* to examine and reform one's self *Cs.* *zu-dag-mkan reviser, corrector, censor Cs.*, *zu - cén - gyi lóts-tsa-ba* a great corrector or commentator (of *Ssk.* writings), seems to have become a current title.

ཞུ་བ་ *zu-ba* I. vb., pf. *zus* (esp. in later writings and vulgo, in ancient literature gen. *ysól-bar* for it) signifies 1. every kind of speaking to a person of higher rank, therefore to request, to prefer a suit or petition, to make a report, to put a question etc., *zu-zin ysól-ba-la gró-bai tse* when I have to bring in a petition *Dzl.*; **mnál-lam de yžán-la mi ysün-bar zu* *zus-so* 'pray, do not relate the dream to others', he begged *Glr.*; *ynán-bar zu byás-pas* saying, 'I beg you will permit', *Glr.*; *snar ntón-bai diós-po dé-dag zuo* I will ask him about the things lately seen, I shall request an explanation of him *Dzl.*; *ná-la gán-dag zu-ba de légs-so* it is very right of you, thus to ask me about every thing *Do.*; *rygál-poi drün-du rmi-lam zus-pa* he related the dream before the king *Pth.*; *ston-pa zu (pa col. for par)* I request (you) to explain *Mil.*; *der byón-pa zu* 'thither to come I request' *Mil.*; *dé-la mkán-po zus* they besought him to be their abbot *Glr.*; *ynán-ba zu-ba* to ask permission *Cs.*

— 2. In *W.* this *zu* has become a word of civility to the widest extent, as it is not only added to almost every sentence of a speech or a letter, something like our 'with your permission' or 'if you please', e.g. **žan čì méd-na ná do yin zu** if you have nothing further (to say), I shall go, with your permission; **ko leb son zu** he is arrived, if you please; but it also supplies every kind of salutation in coming or going, hence **zu zér-čé**, resp. **zu zu-čé**, to make or give one's compliments, **ǎ-pa-ne zu mán-po zu dug** my father's best respects (cf. *pyag*). Inst. of *zu, ju* is also frq. heard (vulgo), e.g. **ju sab ju!** good day, Sir, good day! which prob. is only an intensation of sound, and not to be referred to the Indian जी. — **či-la zu** *W.* why, well then, mind! **či-la zu, nyi-rán ne tsar ma kyód-pa yun-rñ kyod** well, I have not seen you this age! — The word is also used as a sbst., for request, wish, question, **zu-wa bul-ba** *C.*, **púl-čé** *W.*, *ytón-ba Glr.* to make a request, to put a question; *ydan-drén-pai zu-ba nán-can púl-bas Mil.* assailing him with pressing invitations.

II. (prop. fut. of *ju-ba*) pf. (*b*)*zu(s)*, fut. (*b*)*zu*, (imp.?) 1. to melt, trs. and intrs., *bzu-btül* v. sub *lugs*; *bzu-byai yser* gold to be melted *Cs.*; *zu - bai Kams* whatever is melting or fusible, metals *Sch.*; *zuo* it melted (from the heat) *Dzl.*; *ód-du zu-nas* dissolving in light *Glr.* frq. — 2. to digest, *zu-byed-kyi sman* digestive medicine *Cs.* (cf. *ju-byéd*); *ma-zu(-ba)* undigested, *zas ma zu-ba* undigested food, also indigestion, sufferings arising from it; *ma-zui nad id.*; *ma-zu ju-ba* to decompose what is undigested *Med.*; opp. to *zu-rjés* it seems to denote more particularly the chyme before it is mixed with bile, and perh. also the duodenum where this takes place; so the region of *zu dan ma-zui bár-na* is stated to be the place, where the bile is principally operating *S.g.* Cf. *ju-ba*.

Comp. *zu-skyogs W.* crucible, melting-spoon. — *zu-mkan* 1. petitioner. 2. digester; n. of an officinal plant, = *span-zün Wdn.*

— *zu-glén, zu-glén byéd-pa* to address, accost, resp. *C.* — *zu-rgyá* (v. *rgya-ma*) 1. petitionary letter, petition, suit. 2. any writing addressed to superiors. — *zu-rgyü* the subject of a petition or suit. — **zu-nó-pa**, *C.*, intercessor, advocate, mediator, **zu-nó jhé-pa** to intercede, to advocate. — *zu-rjés* 1. the chyme mixed with bile (cf. *ma-zu* above). 2. the place of it, *zu-rjés na* I feel a pain there *Med.* 3. eructation, rising, *ká-la zu-rjés skyur S.g.* caused by beer; *ro dan zu-rjés mñár-mo Med.* a sweetish taste and rising (from the stomach). — *zu-rtén* the present which, according to oriental notions, has necessarily to attend or introduce a petition. — *zu-dón* prop. drift, subject of a petition; in a general sense = *zu-ba* request, suit, address, communication etc. — *zu-sná* (pronounced **zu-ná**) *W.* = *zu-nó*. — *zu-po*, *zu-ba-po* = *zu-mkán* 1. — *zu-byéd* v. above — *zu-bül*, pronounced **zum-bül**, petitioning, making a suit in an humble posture with folded hands *Cs.* — *zu-yig*, *zu-sog*, *zu-bai prin-yig* a petition, *zu-yig-gi rten* = *zu-rten*. — *zu-lán* answer to a petition. — *zu-lóg* a feigned, false, designing suit, **gyáb-pa** to address such a one *C.*

ལྷན་ཁུངས་ *zugs*, resp. fire, e.g. the fire lighted for cremation *Tar.* 7, 4.

ལྷན་ཁུངས་འ་ *zugs-pa* v. *jüg-pa*.

ལྷན་ལྷན་ *zun-zun* with *byéd-pa* to nod or bow repeatedly, of a pigeon *Mil.*

ལྷན་པ་ *zud-pa* 1. to twine, to twist *W.* **zud-če*, *zu-če**. — 2. to spin *Cs.*, *zu-kór* spindle, distaff. — 3. to rub *Cs.* — 4. to hang up, to suspend *Ts.* — *zud-tág* = *dpyan-tág*.

ལྷན་པ་ *zun-pa* melted *Cs.*; **zun tán-če** *W.* to melt, *trs*; *zun-tár byéd-pa* to melt and beat to pieces *Mil.*; *zun-tigs* spark flying from red-hot iron *W.*; *zun-ma* that which is melted, *γσεr sogs zun-mai prin-po* heaps of melted gold and other metals *Gltr.* — *zun-mar* v. *mar*. — *zun-mo* melted, whatever melts easily *Cs.* (who spells it *bzun-mo*).

ལྷན་པ་ *zum-pa* 1. sbst. fear, dismay, despondency, faint-heartedness, *sems zum-na*

if I continue undismayed *Dzl.*; *dkon-mčög ysum-la zum-pa-med-par bkür-bsti byéd-pa* to honour the three most Precious undauntedly, with a cheerful heart; *sems ráb-tu zum-par gyür-to* they became greatly dejected in mind, their spirits were much cast down *Pth.* — 2. vb. **lbú-wa zum-če** *W.* to scum, to skim (off).

ལྷན་བྱ་ *zum-bu* = *zi-mi*.

ལྷན་ *zur*, 1. snout, muzzle, trunk. — 2. sup. of *zu-ba*.

ལྷན་ལྷན་ *zul-zul*, *Ts.*: **zú-zú jhé-pa** to stroke, to caress.

ལྷན་དག་ *zus-dág* v. *zu-dág*, ལྷན་པ་ *zus-pa* v. *zu-ba*.

ཅེ་ *ze* (cf. *žen*) 1. inclination, affection, heart, mind; volition; there is a proverb in *C.*: **mi ká-po-čé-la ze me'*, *ču nyóg-po-čé-la tin me'* a braggart has no mind, as muddy water has no bottom, i.e. as in muddy water you cannot see the bottom, so you cannot rely on the solid principles of a braggart; *ká-zé* v. *ká*, comp.; *ze bkön-pa* or *kön-pa* a hating mind, *rkám-pa* *Sch.* a covetous, *tág-pa* *Mil.* a sincere, *nág-po* *C.* a wicked, *ytsán-ba* *Sch.* a pure heart or mind, or also hating, covetous etc. as to mind (several other combinations of this kind, given by *Sch.*, are too doubtful to be copied); *ze-rčód-pa* *Sch.*: 'to lose courage, to have no longer any inclination for', perh. better, to resign, and *ze-bčád* resignation, as a Buddhist virtue *Mil.*; on the other hand, *ze rčód-pai tsig* *Sch.*: 'slandorous words' which, e.g. *Dzl.* 30, 11, well agrees with the context, but is not clear in point of etymology. — *ze-düg* damage, destruction *Sch.*, *byéd-pa* to cause, to inflict. — *ze-lóg* v. *žen-lóg* sub *žen-pa*. — *ze-sun* angry, cross, ill-humoured, vexed. — 2. numerical word for *bži-bču* in the abridged numbers *ze-yčé* etc., 41 to 49. — 3. numerical figure: 111.

ཅེ་ན་ *zé-na*, rarely *zés-na*, v. *čé-na*.

ཅེ་ས་ *zé-sa* reverence, respect, civility, politeness, *zé-sa dan bčás-pa* reverential, respectful *Pth.*; *dei dús-su mis pyag dan*

žé-sa mi šés-pas because at that time people knew little of compliments and politeness *Pth.*; *žé-sa byéd-pa* to show honour, respect, *rnám-gyur mdzės-pai žé-sa bul-ba* to arrange mimic performances in honour of some persons, (which also at the present time is frequently done in these countries); complimentary word (for *žé-sai tsig*), *rná-bai žé-sa snyan* the complimentary word for *rna-ba* is *snyan Zam*.

ཇེ་, ཇེན་ *žen, yžen Cs. (W. *žan*)* 1. **breadth, width, žén-čan broad** (road, valley), **wide, spacious, *žén ka-čém-po* *C. id.*; *žen-méd, žen-prá-mo, *žen-čün-se** *W. narrow; žen-du* in breadth *Sambh.*; *žen-šin* writing-tablet = *snun-glegs*. — 2. **plain, surface, side, žen-čé-ba** *nyis* the two broad sides (of a pillar) *Glr.***

ཇེད་པ་ *žéd-pa* to fear, to be afraid, *synon.* to *yigs-pa Thgr. frq.*; *žéd-nas* full of apprehensions *Pth.*

ཇེན་པ་ *žen-pa* (cf. *že*), *vb. c. la*, 1. **to desire, to long for, to be attached to, to be partial to, to be taken with, Kyéd-la žen-čin čags** I love you ardently (*ḙpū*) *Glr.*; *bod-bāns ná-la žen-čé-žin dgá-ba-rnams* the people of Tibet, that are affectionately attached to me *Glr.*; *sbst.: desire, longing*, e.g. to hear more of a thing *Mil.*; also **greediness, covetousness; rán-dod-žen-pa self-love, selfishness, egotism Glr.; *pyógs-žen Tar. 184, 22, party-spirit, party-agitation; čags-med žen-med* free from passion or interest *Mil.*; *žen-pa zlog* suppress your passion *Mil.*; *tse di-la žen ldóg-pa* to be disgusted with this life *Thgy.*; **žém-pa ma lóg-na dhé-pa mi yon** *C.* before one has renounced every desire, one cannot believe. —**

Comp. *žen-ka, žé-ka = žen-pa sbst., Sch.* — *žen-kris Mil.*, *žen-čags frq.*, also *vulgo, žen-džin Glr.* inclination, desire, passion, attachment, **žen-džin čó-čé** *W.* to love, to be attached. — *žen-dón, resp. bžed-dón*, object of desire *Cs.* — *žen-lóg(-pa, cf. above)*, disinclination, antipathy, disgust; in an ascetic sense: resignation *Mil.*; *yig-rtén žen-lóg-gi gai-zág* a man tired of this world *Mil.*; *žen-lóg-pa, or m-kan* fastidious, squeam-

ish, easily disgusted; **že-mi-lóg-ken** *C.* one that is not easily disgusted, not squeamish. — 2. = *ljén-pa* to penetrate, to be fixed, of colours etc., *ras dkar-po tson žen-pa ltar* as a colour is fixed in white cloth, is **lasting Dzl.**

ཇེམ་ཇེམ་ *žem-žém Ld.* an inferior kind of silk, of which the handkerchiefs consist, that are presented to foreign visitors etc. as a welcome or mark of respect, cf. *ka-btágs*.

ཇེར་ *žer, žer* *debs-par byéd-pa Cs.*: to chide, rebuke, which, however, in the only passage, where I met with the word, does not suit the sense very well.

ཇེར་པོ་ *žer-po* 'mean, pitiful, coarse' *Cs.*

ཇེས་ *žes v. čes.*

ཇོ་ *žo*, 1. **dram**, a small weight = $\frac{1}{10}$ ounce, of *skar-lia*, *v. škár-mü; yser-žo-gan Pth.* a dram of gold; *yser žo ysum-brgyá* between 1 and 2 pounds of gold; as a coin it is stated to be = $\frac{2}{3}$ rupee. — 2. *resp. ysol-žo thick milk, curds, žo bsnyál-ba* to place milk to curdle; *milk* in gen., esp. *mai nú-žo Dzl.*, *má-žo col.*, mother's milk; *žo-tün dūs-na* during the time of suckling, *žo-spāns zas zai dūs-na* after the child has been weaned *Med.*; *žo dkróg-pa, skróg-pa, bsrib-pa* to churn, to butter *Lex.* — 3. **a small white spot, sen-žo** on a finger nail, *so-žo* on a tooth *Glr.* — 4. **num. figure: 141.**

Comp. *žó-ka* prob. = *žo, Thgy.* — *žo-skyá Med.?* — *žo-čags Med.?* — *žo-prum Sch.*: 'a vessel for thick milk' (?), perh. *prü.* — *žorás Med., Sch.*: spoiled milk. — **žó-rí** *W.*, (like *rú-ma C.*) **sour milk**, used to acidify new milk; in a gen. sense: **ferment, leaven, *žó-dzi* *Ts.* — *žó-ši Sch.* = *žó-rás.* — *žó-sri, žoi spris-ma Wdn.* **cream.****

ཇོ་ཤ་ *žó-ša* 1. **force, efficiency Cs.** — 2. *n.* of a medicinal fruit, *žó-ša ysum*, viz. *m-kál-žó-ša* kidney-shaped, healing diseases of the kidneys (in *W.* the chesnut bears this name), *snyin-žó-ša* heart-shaped, healing diseases of the heart; *gla-gor-žó-ša* is said to be given to horses; besides *m-čin-pa-*

and *mčér-pa-žo-ša* are mentioned. — 3. toll (?), pay (?), *žo-šás tsó-ba Tar., Stg. a publican Cs., a soldier Schr., prob. any officer that receives salary or pay.*

ཞོག་ ཅོག, imp. of *jöög-pa*.

ཞོགས་ ཅོགས v. *mar-žogs*.

ཞོགས་པ་ ཅོགས་པ་ *Med., žög-ka Sch., = siä-dro morning, fore-noon; žogs-ja tea at breakfast Cs.*

ཞོ་ *žon lower, nether, žón-kan-pa the lower part of the house, žon-rtsé the lower and the upper part; žon-žón deepened, excavated, hollow, uneven C.*

ཞོ་ *žod 1. the original meaning of the word is yet uncertain; at present used in C.: *žo' dé-wa, žo-jág*, peace, quietness, tranquillity, *ko žo'-dé-la mi žag* he gives him no rest, causes him much trouble; *sén-kyi žo' dé-mo* peace of mind, evenness of temper; *žo' or žo' dé-mo or jam-pa gentleness, meekness. — 2. Sch.: high-water, floods, inundations Wts., C.; sña tan pyi žod first drought, then inundation Wdk. — 3. udder W., C.*

ཞོན་པ་ *žón-pa, resp. žib-pa to mount, c. la; rtá-la žón-pa to ride, on horseback, šin-rtá-la to ride, in a carriage, frq.; rtá-la žón-nas lhó-pyogs-su gró-ba to ride southward, to travel on horseback towards the south S.g.; also c. accus.: bžón-pa žón-pa to mount a horse or a carriage Lex.; žón-du jüg-pa (= skyón-pa) to let mount.*

ཞོས་པ་ *žóm-pa, = joms-pa? rgas žóm-ste weighed down by old age Sch.; cf. jžóm-pa.*

ཞོར་ ཅོར, ཞོར་ལ་ ཅོར་ལ་ etc. v. *sbyór-la*.

ཞོ་ *žol 1. žol-pyág, yak-bull, Bos grunniens Sch.; rá-ma žol-mo a long-haired goat Mil. nt. — 2. village belonging to a convent Mil., so Shikatse is the sde-žól of Tashilhunpo. — 3. postp., under, Sch. (cf. jžól-ba II).*

གཞུང་པ་ *yža-ba Sch.: 1. to sport, joke, play, sing, (cf. ga-yža). — 2. to believe, trust, confide.*

གཞུང་པ་ གཞུང་པ་ *yža-tson earlier form for ja-tson rain-bow.*

གཞུང་པ་མ་མ་ གཞུང་པ་མ་མ་ *yža-yšan = gyui-drun Lex.*

གཞུང་པ་ གཞུང་པ་ v. *jög-pa*.

གཞུང་ *yžai 1. anus Med., yžai-ka id.; yžai-nád, yžai-brim piles, hemorrhoids Med.; yžai-srin a kind of intestinal worms Lt. — 2. privy parts, *žai-žág* W. catamenial blood; *žai-tson-ma* W. = smád-tson-ma; *žai-ston* W., without breeches, with a bare posterior.*

གཞུང་པ་, གཞུང་པ་ གཞུང་པ་ *yžad-gád, yžad-mo v. bžád-pa.*

གཞུང་ *yžan, yžán-pa, yžán-ma (the last esp. in W.), 1. adj. and sbst., other, the other, another, žan mi the other men Dzl.; yžán-pas lhág-par more than others Dzl.; slób-ma yžán-dag the other scholars Dzl.; mtsan yžán-pa the other signs Dzl.; blón-po yžán-ma-rnams the other ministers Glr.; bú-mo yžán-pas čé-rgyu med she is not taller than the other girls (pas = las, not from pa) Glr.; yžan rgol ma nus others were not able to resist them (= nobody could do them any harm) Glr.; yžán-du to some other place, gró-ba to go (to some other place) = to go away, to start; elsewhere; in another way, v. example dzin-pa I, 4; also: yžán-du ma sems šig Dzl., suppose or believe nothing else, do not think that the matter can be otherwise, frq. used like our 'of course'; yžán-na elsewhere; yžán-nas from some other place; yžán-nas grüb-tu med it cannot be accomplished from any other quarter, by any body else Mil. — 2. adv. otherwise, else, on the other hand W.; yžán-yañ further, furthermore, or else, (just) to mention some other circumstance, frq. — yžan-bšgrüb Lex. seems to be some logical term Gram. — yžan-prül n. of a heaven inhabited by certain gods Glr., Mil. — yžan-dbán dependent on others Was, cf. ran-dbán.*

གཞུང་པ་ གཞུང་པ་ *yžáb-pa to lick Sch.*

གཞུང་པ་པ་ གཞུང་པ་པ་ v. *bžams-pa*.

གནས་ཡུང་ ṣār-yañ *Lex.* = *nám-yañ*; *Pth.*:
ṣār-yañ *mi never* (*Sch.* and *Schr.*
prob. incorr.).

གཞུང་ ṣāl-ba, fut. of ṣāl-ba, to weigh,
srán-la ṣāl-bar nūs-kyi if one
could weigh with a pair of scales *Glr.*; ṣāl-
dgos-kyi rdzas *Sch.*; 'goods for which duties
are to be paid', liable to duty, to custom;
ṣāl-du-méd-pa imponderable *Stg.*; immense-
ly much *Pth.*; immeasurable, incomparable,
infinite, vast; ṣāl méd, ṣāl-yás id.; ṣāl-
med-kān, more frq. ṣāl-yas-kān, also ṣāl-
med-kān-bžan palace, rarely used of human
palaces (so *Glr.* in one passage, when speak-
ing of the house of a Brahmin), mostly of
the abode of gods *Pth.* and elsewh.; also
Tibet, in po. language, is called a *lha-ynás*
ṣāl-yas-kān, the heavens with the sun a
ño-mtsár *lhai* ṣāl-yas-kān. — ṣāl-ṣád
measure, scale, standard *Sch.*

གཞས་ ṣas play, sport, jest, joke *Sch.*, *Lex.*:
glu-gžas.

གཞི་(ས་) ṣṣi(-ma) 1. that from which and
on which a thing arises, exists,
depends; ground, foundation, original cause,
exciting cause (མུལ་ *Was.* 234); *dge-légs tams-*
cad byün-bai ṣṣi(-ma) the primitive source
of all happiness (is the doctrine of Bud-
dha) *Glr.*; ṣṣi-skye-méd without origin and
birth *Mil.*; ṣṣir bžag-pa prob.: to use as a
foundation *Mil.*, *Tar.*; *gór-ži* *W.* cause of
delay; má-ṣṣi v. as an article of its own
sub *ma*; *rtsig-ṣṣi* foundation of a wall *Cs.*;
nyün-ṣṣi, lá-ṣṣi turnips, radishes, left for
seed (being the foundations, as it were, of
new plants); in *ṣṣi-sems-nyid*, ṣṣi-čos-nyid
it prob. stands as an apposition, in the sense
of *kun-ṣṣi*: the spirit, the primeval cause;
in a special sense: the innermost essence,
inherent nature; ṣṣi-nas actually, opp. to
'apparently' *Mil.*; fundamental law, statute,
ṣṣi-čén-po title of a book *Was.* 264; in certain
cases it may be translated by action, v. *ruñ-*
ba 2, c. — 2. ground, floor, ṣṣi-ma gru-bži
a square floor *Glr.*; *stén-gi* ṣṣi the upper
base, top-surface *Stg.* — 3. residence, abode,
home, ṣṣi džin-pa to take up one's resi-
dence in a place *Mil.* and elsewh.; ṣṣi bebs-

pa *W.* *pab-čē* id.; ṣṣi-ma rab čig póg-nas
bžag-go he assigned to him a nice dwelling-
place and established him there *Glr.*; seat,
place, čos-ṣṣi seat of religion, monastery *Tar.*
and elsewh.; school of religion *Tar.* 44, 17;
ṣṣi čig-tu skád-čig kyañ *mi sdód-de* in no
place resting for a moment (the arrow flies
towards its goal) *Thgy.*; *ži čig-tu* *C.* the
same as *rtse* čig-tu. — 4. in philosophy:
axiom, proposition *Was.* (58); contents, tenor
(299); basis, support (273). — 5. *Sch.*: en-
mity?? — 6. also žē (cf. ṣṣes) a definition
of time or of relationship: ṣṣi-niñ, žē-niñ
two years ago, ṣṣi-més great-great-grand-
father, ṣṣi-més-mo great-great-grandmother,
ṣṣi-ṣád great-great-grandchild *Sch.* —

Comp. ṣṣi-dyón monastery of the place,
in or near a village, usually very small and
harbouring but a few monks. — ṣṣi-ji-bžin-
pa a recluse, 'who stays where he is' *Burn.*
1, 310. — ṣṣi-bdäg lord of the manor, lord
of the soil, may denote a king or noble-
man, but gen. it is a local deity, presiding
over a certain district, to whom travellers
are bound to offer sacrifice, and whom to
offend they must carefully avoid.

གཞིམ་ ṣṣig-pa 1 to examine, search, try,
rtog- (or *brtag-*) ṣṣig légs-par ṣṣón-
ba to select and arrange carefully, e.g. books
Pth.; lo dan zlá-bar *rtog-ṣṣig* žib-tu ṣṣón-
ba to search minutely as to the day and
year *Pth.*; *bsam-ṣṣig* ṣṣón-ba = *bsam-bló*
ṣṣón-ba to weigh, consider *Pth.* — 2. fut.
of *ṣṣig-pa*.

གཞིབ་ ṣṣib-pa fut. of *ṣṣib-pa*.

གཞིབས་ ṣṣibs-pa to put or lay in order
Lex., *žib-žib čó-čel(s)* *W.*, *ton-
wa* *C.* id.

གཞིབ་ ṣṣil-ba fut. of *ṣṣil-ba*, = *ṣṣoms-pa*.

གཞིས་ ṣṣis-ka native place, native country
Lex.; *yul-ṣṣis* house, estate, prop-
erty *Mil.* = *žin-kān* paternal estate; *pá-*
ṣṣis the father's domicile as inheritance; *ṣṣis*
sgril-ba to change one's abode, to remove
to another place *Sch.*; ṣṣis-pa a native *Sch.*;
ṣṣis-mad family, household, wife, children and

domestics; *ཧྲི་བྱེ་* Sch.: native and foreign, at home and abroad.

ཁྱེ་ *ཧྲེ་*, also *ཧྲེ་མོ་* Mil., resp. *ཧྲམ་རྩ་* B. and col., 1. **bow**, for shooting, *ཧྲེ་* *bḥos* he constructed a bow *Glr.*; *ཧྲེ་* *gḥen-ba*, W. **kān-čē**, to bend the bow and have it ready, frq.; *ཧྲེ་པ་* Pth., and *ཧྲེ་པ་* Cs., id.; *ཧྲེ་པ་* to unbend (the bow) Cs.; *ཧྲེ་པ་* (Dzl. 27, 15, 253, 11. *Gyatch.* 234, 10), acc. to explanations given by Lamas: to make the bow-string sound by a sudden pull or jerk, = *ཧྲེ་རྒྱུད་* *sbrén-ba* Dzl., which both as to matter and language seems preferable to other explanations that have been given. — 2. **arch**, in architecture Cs., *ཧྲེ་ལུག་སུ་* *būb-pa* 'to arch in the form of a bow' Cs.; **capital, chapter**, v. *ka-ba*. — 3. resp. for **ཧྲམ་མར་པ་** **lamp**, **ཧྲམ་ལུ་** id., **gón-žu** lantern C. (spelling uncertain).

Comp. *ཧྲེ་མཁན་* bow-maker. — *ཧྲེ་རྒྱུད་* bow-string Dzl. — *ཧྲེ་ཅན་*, *ཧྲེ་ལྟན་* furnished with a bow. — *ཧྲེ་མཚོག་* Lex., Sch.: 'the two ends of a bow'; *ཧྲེ་མཚོག་* *dzugs-pa* to rest one end of the bow on some object(?) Mil. — *ཧྲེ་ཏོག་* an arched roof Cs. — *ཧྲེ་ཏོག་* holding a bow, archer *Ld.-Glr.* — *ཧྲེ་བྲཱན་* n. of an ancient Indian king *Gl.* — *ཧྲེ་དོམ་* a cord, fathom, as a standard measure, opp. to any arbitrary measure (so explained by a Lama). — *ཧྲེ་པ་* bow-man, archer — *ཧྲེ་ལུ་*, bow-case *Wdn.*

ཁྱེ་པ་ *ཧྲེ་པ་* to strike, to lash, *ལྟ་གིས་* with a whip.

ཁྱེ་ལྟ་ *ཧྲེ་ལྟ་* 1. = *mjug*, q. v., **end, extremity**; *ཧྲེ་ལྟ་ལྟ་*, *ཧྲེ་ལྟ་ལྟ་* Med. **coccyx; rump** or **ventlet** of birds Sch.; *ཧྲེ་ལྟ་ལྟ་* the glands of it Sch.; *ཧྲེ་ལྟ་ལྟ་* the end of a row *Glr.*; *ཧྲེ་ལྟ་ལྟ་* upper and lower end, e.g. of a stick *Glr.*; *ཧྲེ་ལྟ་ལྟ་* at the end of the year Mil.; *ཧྲེ་ལྟ་ལྟ་* household-servants, suite Sch. — 2. v. *ཧྲེ་ལྟ་ལྟ་*.

ཁྱེ་ལྟ་ *ཧྲེ་ལྟ་* 1. **the middle, midst**. — 2. **spinal marrow** S.g., also *ཧྲེ་ལྟ་ལྟ་* Sch., *ཧྲེ་ལྟ་ལྟ་* Mil. — **gyab-žün-la zug rag** W. I feel a pain in the middle of my back; *ཧྲེ་ལྟ་ལྟ་* the middle of the tongue; *ཧྲེ་ལྟ་ལྟ་* in a direct way, opp. to *ཧྲེ་ལྟ་ལྟ་*.

Comp. **žün-go** C. middle door, principal door or gate. **žün-čag** W. partition-wall, **čad-čē** to construct one. — *ཧྲེ་ལྟ་ལྟ་* a man from the middle part of the country, neither *stod-pa* nor *sām-pa* W. — *ཧྲེ་ལྟ་ལྟ་* 1. **the middle of a thing** Cs.; as a proper name: the middle part of Lhasa, containing the royal palace, also *ཧྲེ་ལྟ་ལྟ་-dga-lđán*. 2. the back-part of fur Sch. 3. **kernel, pith, main substance** Sch. 4. **the original, the source, text**; *ཧྲེ་ལྟ་ལྟ་* id. *Tar*.

ཁྱེ་ལྟ་ལྟ་ *ཧྲེ་ལྟ་ལྟ་* pf. *ཧྲེ་ལྟ་ལྟ་* Cs.: 'to attend, to be heedful; attention, *ཧྲེ་ལྟ་ལྟ་* heedful'; Sch. has: 'sincere, orderly', and for the current phrase *ཧྲེ་ལྟ་ལྟ་* he gives: 'a quiet and prudent mind or behaviour'. But the way in which the word is used in books, where it frequently occurs in conjunction with *mḥās-pa*, as well as in the popular expressions *žün-kan* and *žün-méd-kan* = *blo-rnó* and *blo-dmān*, would rather suggest the version: **acuteness of perception, a good and quick comprehension**.

ཁྱེ་ལྟ་ལྟ་ *ཧྲེ་ལྟ་ལྟ་* Sch.: 'to go, to walk, to put into'.

ཁྱེ་ལྟ་ལྟ་ *ཧྲེ་ལྟ་ལྟ་* excellent in its kind, *ཧྲེ་ལྟ་ལྟ་* the purest gold; *stón-tóg* *ཧྲེ་ལྟ་ལྟ་* a capital crop C.

ཁྱེ་ལྟ་ལྟ་ *ཧྲེ་ལྟ་ལྟ་* to shear, shave, cut off, **ta** the hair C., leaves, branches Cs. (cf. *bžár-ba?*).

ཁྱེ་ལྟ་ལྟ་ *ཧྲེ་ལྟ་ལྟ་* parsley C.

ཁྱེ་ལྟ་ལྟ་ *ཧྲེ་ལྟ་ལྟ་* v. *žen*.

ཁྱེ་ལྟ་ལྟ་ *ཧྲེ་ལྟ་ལྟ་* the act of remembering or reminding, **nyin-la žen yón-čē jñ-la lñ** W. in order not to forget it, I have written it down; *ཧྲེ་ལྟ་ལྟ་* *skül-ba* Lex. to remind a person; *ཧྲེ་ལྟ་ལྟ་* *btád-pa* or acc. to another reading *btáb-pa*, i.e. *débs-pa* to admonish, exhort Dzl. 272, 9.

ཁྱེ་ལྟ་ལྟ་ *ཧྲེ་ལྟ་ལྟ་* to light, kindle, inflame Sch.; *ráñ-byuñ-gi mes žugs-la*, prob. to be set in flames by spontaneous fire(?) *Tar*. 7, 4.

ཁྱེ་ལྟ་ལྟ་ *ཧྲེ་ལྟ་ལྟ་* the second day after to-morrow Lex.; **to-re nan-la že-la** W. to-

morning, the day after to-morrow, on the fourth day; *γžes-mnyin* Cs. = *γžē-niñ*.

གཞིས་པ་ *γžes-pa* (= *bžugs-pa* yet less used), resp. for to sit, stay, wait, *čuñ tsam* *γžes śig* wait a little! Dzl. 222, 12 (another reading: *bžugs śig*).

གཞི་བ་ *γžó-ba* for *bžó-ba*, v. *γžó-ba*.

གཞི་ག་པ་ *γžóg-pa* v. *γžóg-pa*.

གཞི་གས་ *γžogs* the side of the body, = *glo*; *γžogs pyas γyon* the right and left side Sch.; *γžogs - su* sideways Sch.; *γžogs slón-ba* Lex., *γžogs-slón byéd-pa* Cs. to speak allusively; *γžogs-smód byéd-pa* to prejudice a person against another insidiously, to create enmity *Thgy.*; it is also used like a verb: *γžogs-te rtsáb-pa* to be insolent with a fair appearance, opp. to *nior* downright *Thgy.* — *γžogs-pýéd ná-ba* Do. prob. an inaccurate expression for pain in one side.

གཞི་ང་པ་ *γžón-pa* wooden basin, trough, tub, washing-tub; *kýi-γžón* (col. **kýib-žón**) trough for feeding dogs and other animals, also manger W.; **ṭud-žón** W. prob. id.; **čag-žón** W. trough for dry horse-meat; **tab-žón** winnowing-tray, inst. of a shovel; in books the word is used in a wider sense, in such expressions as *γser-, dñul-, kkar-, rdo-γžon*.

གཞི་ངས་ *γžons* Lex. = *ljon*s.

གཞི་ན་པ་ *γžón-pa* 1. sbst. v. *bžón-pa*. — 2. adj. young, *γžón-pa de na-ré* the younger one said Mil.; *rgyál-po sku-ná γžón-pa* the young king; *bžag γžón - pas* as I am still young, I as the younger one, the youngest Dzl.; *γžón-pa gá-žig* some young people Mil.; *γžón-dus bu-méd* who in their younger years had no children; *γžón-nu* a youth, frq., *γžón-nu-tso* plur. Mil.; *γžón-nu-ma* or *bú-mo γžón-nu* Dzl. virgin, maiden, girl; *sé-ba γžón-nu* a young rose Wñ.; *γžón-nu dan brál-bar byéd-pa* to deprive a girl of her virginity Cs., *γžon-nu-brál* a girl that has lost her virginity Cs.; *γžón-nu-nas* from a child, from infancy Mil.; *γžon-grógs* youthful companion Mil.; *γžón-ša-can* with

youthful flesh, *γžón-ša-can-du gyúr-ba* Glr. to grow young again.

གཞི་བ་ *γžob* 1. *me-γžób* singeing, or what has been singed, wool, hair, feathers etc.; a mark from burning; *γžób - dri* Sch. also *γžob-ró* smell of singeing; *γžób-tu gyúr-ba* to be singed, seared Pth.; **γžob gyáb-pa** C. to singe off; fig. *nai lus-séms γžób-tu tal* Glr. my body and soul were seared, deeply afflicted. — 2. W. a crash, e.g. of a tree breaking down.

གཞི་ས་པ་ *γžóm-pa* 1. v. *γjoms-pa*. — 2. to break in two, to tear Sch.; in W. used of metal vessels bent or bruised.

གཞི་ར་ *γžor* v. *γjor*.

གཞི་བ་པ་ *γžól-ba* 1. to apply one's self diligently Cs., *čos-la tugs γžól-ba* Pth. id. resp. — 2. to comprehend, to fathom(?) Sch. — 3. resp. for *γáb-pa* to alight, light from, dismount, v. *čibs*; cf. also *žol*.

གཞི་ས་ *γžos* for *bžos*, v. *γžó-ba*.

བཞུམ་ *bžā*, in Lex. mentioned as the same with *brlān-pa*.

བཞུམ་ *bžag* 1. large intestine, = *nyé-ma*; *bžag-sgór-mo* the windings of the intestines Glr., Mil. — 2. certain muscles under the arms Mñg. — 3. Sch.: 'flesh of animals that died of disease'.

བཞུམ་པ་ *bžag-pa* 1. v. *γžóg-pa*. — 2. to tear, wear, intrs., of cloth etc.; to burst, crack, split C., W.

བཞུང་ *bžad*, also *bžád-pa* Pth. swan; *bžad-dkār* Lex.; *bžad-ldān* Schr.: 'a pond with swans on it'.

བཞུང་པ་, བཞུང་པ་ *bžád-pa*, *γžád-pa* to laugh, smile Glr.; *bžád-ka-ma* a girl with a smiling face Mil.; *bžad-gád* laughter, *tég-pa* to raise (a laughter) Mil., *bžad-gád-mkhan* Tar. buffoon, jester; *bžád-mo* smile, laughing, laughter, *bžád-mo bžád-pa* to laugh; *bžád-pa-mo*, *bžad-ldān-ma* n. of a goddess, Ssk. Hāsawati Cs.

བཞུང་པ་ *bžáb-pa* v. *γžáb-pa*.

བཞུམས་པ་ *bžāms-pa* 1. also *γžāms-pa* Schr.? to stroke, *pyág-gis* resp. with the hand, to coax, caress; hence *bžāms-te* Dzl.

22, 5, might perh. be rendered: **to appease, to pacify.** — 2. *bžams-bsgó byéd-pa* *Lex.* **to remind of, to call to mind.**

བཞུར་བ་ *bžár-ba* **to scrape**, with a knife, **to shave or shear**, with a razor *Med.*; *skra bžár-ba* the hair.

བཞི་ *bži* 1. **four**; *bži-pa*, *bži-po* cf. *dgu*; *bži-bču* (col. **žib-ču**) 40, *bži-bču-rtsa-γčig* (*W.*žib-ču-že-čig*), *že-γčig* etc. the numbers 41—49; *bži-brgyá* 400, *bži-ston* 4000 etc.; *bži-ča* one fourth, a quarter; *bži-tsan-gyi-sdé-pa pyed-dañ-brgyád* the 7½ tetrads (of letters) *Gram.* — 2. often incorr. for *ži* or *γži*.

བཞིན་ *bžin* 1. **subst. face, countenance**, *ráb-tu mi-sdug-pa* (of) a very ugly face *Dzl.*, *légs-pa*, *mdžés-pa* *Glr.* (of) a handsome, a pretty face; *bžin-mdžés-ma* a woman or girl with a pretty face; *bžin-zágs-te* the face dripping (from perspiration); *bžin dzum-pa dañ bčas-pa* with a friendly smiling countenance *Mil.*; *bžin-pags sér-po* the skin of the face being yellow (as in bilious complaints) *Mng.*; *bžin-rás* the appearance, *nán-pa* *Med.*; *bžin-bžán*, fem. *bžin-bžan-ma*, a polite address: my dear Sir; *kye bžin-bžan-dag* much respected gentlemen! also in other instances as a word of politeness: *bžin-bžán-ma dédag lais-te* the ladies rose and . . .; it seems to be particularly in favour, when apparitions are addressed *Mil.* — 2. **particle**, the meaning of which corresponds in part to that of the Greek prep. *κατά* c. acc., gen. used as an adv. *bžin-du* or *bžin*, but also as an adj. with *pa*: a. joined to verbal roots, *bžin* serves to form with them a partic. pres., and *bžin-du* a gerund, *tugs-mnyés-bžin-pai nán-la* in a rejoicing frame of mind, in a joyful mood *Mil.*; *Kri-la bžugs-bžin-du* sitting on the chair *Dzl.*; *skrág-bžin-du* from fear *Dzl.* (cf. *καθ' ὅσον*); *mdaṅs gyur bžin-du* whilst his colour changes *Dzl.*; *mi šes bžin-du šes-so šes zer* not knowing it he pretends to know it *Stg.*; *dád-bžin-du* *log son* 'credentes discesserunt', believing they went away *Mil.* b. *bžin(-du)* as postp. c. acc., **agreeably, in conformity, according to**, very freq.; *šos bžin-du* according to the precepts of religion *Dzl.* (cf. *κατά νόμον*), *rgyal-pos bsgó-ba bžin-*

du sgrub-pa to execute a thing according to the king's command, to perform his order freq.; *kýod ji-skad smrás-pa bžin-du γžán-dag-la bsnyád-de* relating to the others according to what has been said by you, = relating what you have said *Dzl.*; *yid-bžin-du* to heart's content freq.; **like, as**, *ri gyél-ba* like the breaking down of a mountain *Dzl.*; also with a pleonastic *ltar*: *mkán-po ji-ltar γsün-ba bžin* *Glr.*, or, which would be the same, *ji-bžin γsün-ba ltar*, as the very learned gentleman has said, foretold; *de bžin-du so = dé-ltar*; *de-de-bžin-no* yes, that is so; *de-bžin-nyid* (तत्त्वता), **truth, reality, substance, essentiality** *Was.* (272), **identity** (297), in mysticism = *šos-nyid* *Thgy.*, v. *šos*, comp.

c. *pyi-bžin(-du)*, *pyir-bžin(-du)* **afterwards, subsequently** (cf. *κατόπισθε*). — d. distrib. *nyin-ré-bžin(-du)*, **daily, per day** (*καθ' ἡμέραν*), *nyin-γčig-bžin-du* id.; *re-re-bžin-gyi mdžad-pa* *Glr.* his daily doings.

བཞུབ་ *bžú-ba*, v. *žú-ba* II. and *žu-ba*, **to melt.**

བཞུགས་པ་ *bžugs-pa*, resp. for *sdód-pa* and *đuḡ-pa*, 1. **to sit**, *bžugs-su* *γsol B*, *bžugs(-žu)* col., please sit down! — *bžugs-kri* chair; throne. — 2. **to dwell, reside**, *bžugs-pai po-brán* castle of residence *Dzl.*; *bžugs-pai rten* a small temple in which a deity resides *Dzl.*; *bžugs-grógs* fellow-lodger: — 3. **to remain, stay, exist, live**, *jig-rtén-du bžugs-pa* to be in the world, to live on earth, of Buddha and saints; also, still to remain in the world; *stón-pa bžugs-pai dūs-su* during the life-time of the Teacher (Buddha) *Tar.*; *Kiyed dir bžugs šos-mdžád ye* devout here present = my devout friends! *Mil.*; **žug yó-dham** *C.* are you at home? **ku žug nañ yó-dham** *C.* are you coming? = welcome! well-met!; transferred to writings, texts etc., **to be contained**, so in titles of books: *mdzaṅs-blün žes-byá-ba bžugs-so* the so-styled 'Sage and Fool' is contained (in the present volume); *bló-la bžugs-pa dañ glegs-bám-du bžugs-pa tams-čád yi-ger spel* all that was found in the memories (of individual persons) and in books, was recorded *Tar.*

བུཊ་པ་ *bžud-pa*, resp. **to go away, to depart**,
B. frq.; *par bžud* pray, go away!
 (opp. to *tsur-byon*).

བུཊ་པ་ *bžun v. žun*.

བུཊ་པ་ *bžur-ba* 1. = *γžur-ba*, *bžar-ba* *Cs.*
 — 2. **to strain, filter**, *Sch.*

བུཊ་པ་ *bžus-pa v. žu-ba*.

བུཊ་པ་ *bžén-ba*, pf. and imp. *bžéns* *Glr.*,
 resp. for *slón-ba*, **to raise, erect, set**
up, an image, temple; **to manufacture, com-**
pose, sacred things, e.g. pictures, books; **to**
draw up, frame, write, print, or cause it to
 be done; **to found, endow, give**, books to
 monasteries etc.

བུཊ་པ་ *bžéns-pa* 1. pf. of *bžén-ba*. — 2.
 resp. for *lán-ba* **to rise, get up**,
intrs. to *bžén-ba*; also with *yár(-la)* *Glr.*;
**nyi-rán žáns(-sa*)* *W.* are you risen?
žan(s) please to get up!

བུཊ་པ་ *bžéd-pa* I. vb., resp. for *dód-pa*,
to wish, desire, *rgyal-po γžigs bžéd-*
dam does your Reverence wish to see the
 king? *Dzl.*; *rgyal-po nán-du byón-par bžéd-*
pa-la as the king wished to enter *Glr.*; *rta*
mi bžéd-na if your Reverence does not wish
 to have the horse *Mil.*; in science: **to accept**,
mkán-pa jnyi-ma-dag mi bžéd-pa legs it is
 well that learned men of later times do not
 accept it, approve of it *Gram.*; **to assert**,
maintain, *so-sói bžéd-tsul mán-na yañ* al-
 though many different propositions are to
 be met with *Wdk.*; *siá-mas bžed* earlier
 writers are of opinion, insist on *Gram.*; of
 letters: *ga-γul bžed* certain letters require

བ། for a prefix *Zam.* — II. **supposition, view,**
opinion *Tar.* 113, 21. — *bžed-don* resp. **wish,**
desire *Cs.*, *bžed-don grub* it happens ac-
 cording to one's wish, as one could wish *Cs.*

བུཊ་པ་ *bžés-pa* I. vb., resp. for *lén-pa* **to**
take, receive, accept; to seize, con-
fiscate, *B., C.* (*W. *nám-čé** *synon.*); *káb-tu*
bžés-pa and *žal-gyis bžés-pa v. kab* and *žal*;
esp. at meals, **to take, to eat**, *ji bžéd-pa bžes*
šig Dzl. please take whatever you like, *bžes-*
na if he would take it, if it should be to his
 liking *Mil.*; instead of *lón-pa* in: *dgún-lo*
bèu-γnyis bžés-pa he got twelve years old.
 — II. **subst. food, meat**, *bžés-pa drén-pa* to
 offer, to serve up meat *Mil., Pth.* — **Comp.**
žé-dho *C.* food, sweet-meats (cf. *gro*) *bžes-*
tán food (?) *Sch.* — **žé-dhün** (?) *Ts.* beer.
 — **žé-bhag** *C.* bread. — **žé-rág** *W.* brandy.
 — **žé-hór** *C.*, hookah, oriental tobacco-pipe,
 the smoke of which passes through water.

བུཊ་པ་, བུཊ་པ་ *bžó-ba, bžós-pa* **to milk**.

བུཊ་པ་ *bžog-pa v. γžog-pa*.

བུཊ་པ་ *bžogs = γžogs*.

བུཊ་པ་ *bžon = γžon*.

བུཊ་པ་ *bžón-pa* (sometimes incorr. *γžón-pa*)
vehiculum, riding-beast, carriage,
vehicle; *bžón-pa šóm-pa* to order the horses
 to be put to *Dzl.*; *bžón-pas brós-pa* to take
 to flight in a vehicle or on horseback *Dzl.*;
mi-srun bžón-pa a not gentle riding-beast *S.g.*
 བུཊ་པ་ *bžón-ma* **milking cow** *Cs.*, *bžon-γyugs*
milking cattle *Glr.*



≡ *za* 1. the letter **z**, originally, and in the
 frontier-provinces to the present-day,
 sounding like the English *z*, in *C.* differing
 from མ, *s*, only by the following vowel be-
 ing deep-toned. — 2. numer. figure: 22.

≡, མ་ *za, zas, Ld.* any thing **small, neat,**
elegant, of a miniature size, **pé-ča*
*za žig** a little book, pocket-edition, **nod-*
*čád za žig** a little pot or can, **čan za žig**
 a drop of beer.

ཟླ་ zwa

ཟླ་

ཟླ་ཟླ་ zan-zin

ཟླ་ zwa, **nettle**, stinging nettle, gen. zwa-tsód, being, when young, eaten as greens (v. tsód-ma); zwa(i)-pyi(mo), 'a-ya-zwa-tsód, Wñ., blind or dead nettle; zwa-lcág scourge made of stinging nettles, zwa-lcág brgyáb-pa to flog with it Cs.; zwa-ber, the smart produced by the stinging of nettles Cs.; zwa-brim Wñ. (?).

ཟླ་ za-ku Med., e.g. bad-kan za-kuur gyur Mig. prob. the same word which Sch. spells za-gu, explaining it by gonorrhoea, morbid discharge of seminal fluid, semen pruriens.

ཟླ་ za-ba, bza-ba I. vb., perf. zos, bzas, fut. bza, imp. zo, zos (C. *zē*) 1. to eat, both of men and animals, zá-bya, zá-rgyu what may or must be eaten, za-çig-pa Dzl. (perh. better bza-yçig-pa) one that takes only one meal a day, or perh.: one that takes a solitary meal; zós-pas having eaten Dzl.; zós-pai óg-tu after he had eaten Dzl.; zos-grogs 'immediately after dinner' (??) Sch.; ma-lüs-par zá-ba Dzl., *dág-mo za-çe* W., to eat up, consume, to clear the plate, the manger; bzá-ru rin-ba or mi-rin-ba what may or may not be eaten; Dzl. ཁྱེ, 16 has also a supine zós-su: bu zos-su on she will even be constrained to eat her own young (s.l.c.); zim-du zo Zam. may you enjoy your dinner! ni.f.; zá-ka at dinner-time Sch.; za-zá-ba 'to eat often, to be a glutton' Cs. — 2. to live upon, to live by, gla zá-ba to gain one's subsistence as a day-labourer Dzl. — 3. to itch, za prug-pa v. prug-pa. — 4. fig. for to steal, *kún-ma, gón-mo zos soñ* Ld., a thief, a witch, has made away with it. — 5. fig. of affections of the mind: to entertain, to give way to, kón-kro, tsig-pa, té-tsom zá-ba to give way to resentment, anger, doubts. — II. sbst. food, meat, victuals, za ču zim good eating and drinking Mil.; *zá-çe zá-çe, čó-çe* W. to eat food, to prepare food. — za-rkón v. rkón. — za-kan dining-room; eating-house, cook's shop C. — za-ku v. the preceding article. — zá-mkan one that is eating, an eater. — *za-çóg* W. what may be eaten, *za-mi-çóg* what may not be eaten. — *za-tür* C. chop-sticks. —

zá-ma food, victuals, zá-ma mi ster rui though you do not give me any food Mil. — za-yón meat-offering to saints etc. Mil. — For more refer to bza.

ཟླ་ zá-ma 1. v. above. — 2. also zá-ma-tog Ssk. कण्ड, basket, in Tibetan only fig., mostly as a title of books, but also used in connection with mysticism.

ཟླ་ za-zí trouble, noise Cs., troublesome chatting Sch.; troubled, bewildered, perplexed Schr.; in the passage rmi-lam za-zí mañ Med. it seems to signify troubled dreams.

ཟླ་ za-zóm a fine cotton fabric Sch.

ཟླ་ zá-ra? *zá-ra pi-mo* W. the later part of the afternoon, v. rdzá-ra.

ཟླ་ zá-ru v. ýár-bu.

ཟླ་ zá-óg heavy silk cloth, za-óg-gi gos a garment made of it Glr.; za-óg dgu brtsegs Kri a seat formed of nine silk quilts. — za-báb id.

ཟླ་ za-hor n. of a town or district, acc. to Cs. in Bengal, acc. to Pth. in the north-west of India, by the statements of Lamas the present Mandi, a small principality under British protection, in the Punjab, between the rivers Byās and Ravi, where there is a sacred lake, celebrated as a place of pilgrimage, from which the Brahmins residing there derive a considerable income.

ཟླ་ zá-gpa 1. sometimes for ýág-pa, from dzágs-pa. — 2. sbst., Ssk.

མཚན་ misery, affliction, sorrow, esp. as a consequence of sin, hence frq. = sin, zá-gpa zad the woe of this world is over, frq.; zá-gpa-med-pai las works spotless or without sin Thgy.; zag-méd-kyi bde-ba untroubled happiness Glr.; zag-bčas burdened with misery and sin, zag-bčas-kyi las ýsum the three sinful works Thgy.; zag-bčas-kyi mñon (-par)-ses(-pa) Glr. and Thgr.?

ཟླ་ zan? Sch.: zan-tál-du penetrating.

ཟླ་ zan-zán 1. v. dmár-po extr. — 2. also zan-zin, zin-zin, ýzin-ba, v. dzins-pa; W. also: muddled, rather tipsy.

ཟླ་ zan-zin 1. sbst. matter, object, goods, = rdzas, zan-zin čün-zad tsám-gyi

yíyir even for the most trifling matter *Stg.*; *yíyí-rol-gyi zan-zín* external goods, earthly possessions, (opp. to internal, spiritual gifts) *Dzl.*; also *zan-zín* by itself: what is earthly, pertaining to this world *Mil.* — 2. adj., **confused in mind, stupefied** *Sch.*, v. the preceding article.

ཇམ་སྤྱི་ *zans* 1. **copper**, *ysér-zans* gilt copper, *zans-kyi btsa* prob. verdigris. — 2. **kettle** *B., C.*, v. *pán-dil*; *zans-su skól-ba* to boil in a kettle *Dzl.*; *zans kól-pa* a boiling kettle *Dzl.*; *kár-zans* bronze or brass kettle, *lāgs-zans* iron kettle. — *zans-rkyán* copper can or jug. — *zans-skyógs* copper ladle. — *zans-čén* a large, *zans-čün* a small kettle. — *zans-tig* a small species of gentian. — *zans-tib* copper tea-pot. — **zán-ton-sa** *W.* copper-mine. — *zans-tál* copper slacks *Glr.* — *zans-mdóg* copper colour. — *zans-sdér* copper plate or dish *Sch.* — *zans-snód* copper vessel. — **zán-bu** *C., W.*, = *zans* 2; **zán-bu če čün nyi** two copper kettles, a large one and a little one. — *zans-ma* = *zans-bu*? *Mñg.* — *zans-yya* *Cs.*: 'copper-green', prob. verdigris. — *zans-sa* copper-ore *Cs.*

ཇམ་སྤྱི་རྒྱལ་ *zans-dkar* south-western province of Ladak, *zans-dkar-pa*, -*ma* man or woman of that province.

ཇམ་པ་ *zad-pa* v. *dzád-pa*.

ཇམ་ *zan*, *C. *zen**, I. resp. *bsán-ma*, also *Kam-zán* *Mil.* 1. **pap, porridge**, of flour and water, thick, boiled or not boiled, warm or cold, also called *bág-zan*, esp. as dough for baking; in *C.* porridge is gen. made of *rtsám-pa*, and if possible of tea; *brás-zan* rice-p., *śo-zan*, milk-p.; porridge being the daily food, as bread is with us, the word is used also 2. for **food** in gen.: *zan zá-ba* to take food, to eat, *bdag dan zan mi zá-na* if you will not eat with me *Dzl.*; *zan-drán* cold, *zan-drón* warm food, *zan-čan* meat and drink, *S.g.*; *zan btsos-pa* boiled food; **zan-kón** dearth *W.*; *zan zos* 1. he was eating porridge. 2. as one word: *Bal.* wife, cf. *bza*; fig. *lkog-zán zá-ba* to take unlawful interest *Sch.* — 3. **fodder, provender**, v. *bzan*. —

II. inst. of *za eater*, as second part of a compound: *ša-zán* meat-eater; carnivorous animal *Glr.*; *nya-zán* fish-eater, ichthyophagist; *pág-zén* pork-eater.

ཇམ་པོ་ *zán-po* v. *yzán-po*.

ཇམ་ *zab* **silk**, fine or heavy silk, v. *dar-záb*; *zab-čén* costly silk cloth *Sch.*; *zab-skúd* *Lt., Mil.* silk-cord; *zab-ból* silk covering for a seat, bolster *Pth.*

ཇམ་པ་ *záb-pa*, vb., adj. and sbst, **to be deep, deep, depth**, *záb-po*, gen. *záb-mo*, adj., deep, frq.; often fig., *blo-záb* *Cs.*: a profound mind or understanding; *zab-záb byas kyañ* *záb-mo rañ mi* *ḍug* although people call it deep, it is not deep *Sch.*; *zab-lám*, *záb-moi sgom-krid* a term of Buddhist mysticism, doctrine of witchcraft, = *dbú-mai lam*, or *yág-rgya čén-po*. — *zab-kyád* depth, = *zabs*, *Dzl., Mil.*

ཇམ་པ་ *zabs* **depth**, *zabs-su dom* *bčui don* a pit ten fathoms in depth.

ཇམ་པ་ *zám-pa* **bridge**, *grú-zam* bridge of boats *Cs.*; *lcágs - zam* iron bridge, wire-bridge; *lèüg - zam* suspension-bridge, by means of cables of twisted birch-tree branches; *drén-zam* draw-bridge *Cs.*; *rdó-zam* 1. stone-bridge. 2. natural rock-bridge; *rtswá-zam* common expression for *lèüg-zam* and *tsár-zam*; the latter: suspension-bridge by cables formed of thin split cane; *šin-zam* wooden bridge; *zám-pa dzúgs-pa* to throw a bridge *Cs.*; *zám-pai ká-ba* or *rkán-pa* the piers or foundations, *span-léb*, *span-sgó* the boards or planks, *mda-yáb* or *lag-rtén* parapet, *yžu-tóg* arch, *zam-ydün* beam of a bridge, *Cs.*; *zum-čén* a large bridge, *zam-čün* a little one *Cs.*, *zám-bu* id.

ཇམ་ *zar* 1. supine of *zá-ba*; *zar jüg-pa* **to give to eat**. — 2. **pitch-fork**, for shaking up the corn, hay-fork, dung-fork; forks at dinner are not yet used in Tibet, spoons and knives, and in Lhasa chop-sticks, answering their end sufficiently.

ཇམ་བུ་ཇམ་པ་ *zar-bábs* *Sch.*: **tassel**; acc. to our authorities: **gold-brocade**.

ཇམ་བུ་ *zár-bu* *Glr., Mil.* seems to be **tassel**.

རམ་མ་ zar-ma Dzl., *Med.* **sesame-seed**; *zar-mai me-tog* flower of sesame, *Sch.*; *zar-ma-ču* is mentioned in *Pth.* as *Aphrodisiacum*; yet *zar-mai ras* is stated to be a fabric, manufactured from *zwa-tsód*, muslin?

མཚ་ zal Ld. a small and uninhabited river-island.

མཚ་མོ་ zál-mo 1. **young cow, heifer**, *bri-zál yak-heifer*. — 2. a fabulous bird *Sch.*

མཚ་ zas **food, nourishment**, for men and animals, also in a wider fig. sense; *zas-béd smyün-ynas* fasting, abstaining from or withholding food *Lex.*; *zas-bzán(-po)* 1. dainty food *Dzl.* 2. nourishing fare, *Wdn.*, *zas-nán(-pa)* the contrary; *zas-ni* as to diet . . . *Med.*; *zas-su* *çi za* what does it feed on? *Dzl.*; *zas-sukrag fun-ba* to drink blood for nourishment *Do.*; *zas-sól-ba* to seek to obtain a livelihood *Ma.*; *só-ba zas*, *Mil.* a pleon. expression = *zas*; *ka-zas* (resp. *zal-zas B.*, *sól-wa* col.) **food, meat**, for human beings; *dkár-zas* v. *dkár-ba*; *dmár-zas* *Sch.*: 'festival dishes', perh. more corr. flesh-meat, animal food? *gró-zas* *Sch.*: 'dry traveller's fare'; *pán-zas*, wholesome nutritive food *Med.* —

Comp. **ze-kén** *C.* dearth, scarcity. — *zas-skom* meat and drink, solid and liquid food *Med.*; *zas-čán*, *id.*, as travelling-provisions *Gl.* — *zas-spyód* food and exercise, diet, in a wider sense *Med.* — *zas-tsód* the due measure of food, *zas-tsód ma zin* the portion or share was not full, it was not the full allowance, *S.g.* — *zas-ytsán-ma* (clean food), *n.p.* ཡུ་ཐོ་དན་, the father of Buddha; *bdúd-rtsi-zas*, *bré-bo-zas*, *zas-dkár* the names of his three brothers, *zas-ytsán-srás* appellation of Buddha himself.

མི་ zi, I. num. figure: 52. — II. *W.* 1. something of a very **small size or quantity**, **zi-yañ mi dug** not an atom is left, **zi-med-kan* *čò** eat it up to the last crumb! **mé-zi** a spark in the ashes ever so small. — 2. the **black mark** in a target. (cf. *ža*).

མི་འྲི་ལ་ zi-níl v. *zi-lín*.

མི་བ་ zi-ba v. *yzi-ba*.

མི་མ་ zi-ma, *Sch.*: **green slime** on standing water, *zi-ma-čan* what is covered with such a slime.

མི་ར་ zi-ra, *Ssk.* and *Hindi* जीर, the Asiatic caraway, *Cuminum Cuminum*, exported from Tibet to India, of a powerful aroma, which to the taste of Europeans is often disagreeable; two kinds are distinguished, *zi-ra dkár-po*, and *nág-po*.

མི་རི་རི་ zi-ri-ri the humming of bees, the singing of a kettle *W.*

མི་རུ་ zi-ru col. for *yzér-bu*.

མི་འི་འི་ zi-lín I. also **zi-níl*, *zi-lón** *W.* noise, bustle, tumult. —

II. from the Chinese 1. also *zi-lím*, *zi-lán* a composition metal, similar to German silver, *zi-lín-pan-tse* or *ban-tse* *C.* a basin of that metal. — 2. *n. p.*, province, adjoining the Kokonor, *zi-lín-ja* tea from thence.

མི་མི་ zin-zin v. *zan-zin*.

མི་རེ་ལ་ zin-rél *W.*, prob. for *dzin-sbrél*, with **čò-čè**, to prepare for battle, or to begin fighting.

མི་པ་ zin-pa 1. v. *dzin-pa*. — 2. = *dzád-pa*, esp. in the *pf.* tense, to draw near to an end, to be at an end, to be finished, exhausted, consumed; *zin-pai fun-po* the perishable, mortal body *Thgy.*; to be finished, terminated, *nam yañ mi zin-to* *Dzl.* it will never be finished; to finish, to get done with, building a wall *Gl.*, **zin čüg-čè** *W.* *id.*; *fun ma zin dōgs-pas* fearing not to be able to drink it all *Gl.*; *rtsé-ba zin-pas* as the playing has ceased, or, as he has done playing *Dzl.*; *zin(-pa) med(-pai)* *las* endless working, unceasing labour *Mil.*; hence = *tsár-ba*, to denote an action that is perfectly past, esp. in *B.*, *prü-gu skyés-su zin kyañ* although the child is already born *Do.*; *ysón-poi tsé-na ču-čag-gis* de *spyad zin* we had enjoyed it during our life-time; *zin-bris* *Cs.*: 1. abridgment, general view, synopsis. 2. lecture, so *Schf. Tar.* 210, 22. 3. receipt, quittance; bond (of obligation), bill of debt.

མི་བུ་ zim-bu fine, thin, slender, *čar zim-bu mi drág-po žig bab* a fine, drizzling

rain was falling *Dzl.*, *Mil.*; *čar zim-zim dāl-gyis báb-pa Mil.*, id.; *zim-zim* or *zin-zin* fine, hair-shaped, capillary, e.g. the leaves of some plants.

མིར་བ་ *zir-ba*, (*yzir-ba?*), gen. **zir tán-čé** *W.*, to aim, *zir-po*, *zir-čan* a good aimer, marksman *W.*; *zir-sa* aim, dispart, **ne-zir** sight (of a gun) *W.*

མིར་མོ་ *zir-mo*, **zir-mo gyün-čé** *W.* to slide down a snow-hill on the coat spread under, a winter-diversion of children.

མིལ་ *zil* 1. (*Cs. zil-ma*), brightness, splendour, brilliancy, glory, *rje-btsün-gyi tugs-rjei zil ma bzöd-par* not being able to bear the brightness of his Reverence's grace, (the adversary fell down the mountain) *Mil.*; *zil-čan* brilliant, resplendent; *zil-gyis nön-pa* to overcome, vanquish, *koi zil-gyis nön-te* overpowered by him *Pth.*; *zil-bar gró-ba* to increase, multiply, spread *Sch.* — 2. in botany: *ston-zil*, *Corydalis meifolia*; *řser-zil*, *diul-zil?* *S.g.*

མིལ་དང་ར་ *zil-dñar* v. *dñar*.

མིལ་པ་ *zil pa* dew, *zil-pa krom-mé* a sparkling dew-drop *Pth.*; *zil-dkár* hoarfrost *Sch.*; *zil-mñar* *Cs.* = *mdud-rtsi* nectar.

མིལ་བྱལ་པ་ *zil-bün-pa* a slight shuddering from fear.

མུ་ *zu*, num. figure: 82.

མུག་ *zug* 1. also *yzug*, pain, torment, physical and mental; distemper, illness, complaint, esp. *W.* **zug rag** I feel a pain, I am ill, **gó-la zug rág-ga** have you the head-ache? **zug čo dug** he is ill, he is suffering from pain; **só-zug** toothache; *zug-rñu*, *zug-yrér*, resp. *snýin* or *snýün-zug*, *B.* and *col.* = *zug*, *mya-nán-gyi zug-rñus sdug-bsñal-žin* weighed down by the grief of misery, *nyon-móns-kyi zug-rñu Mil.*, of the like import. — 2. also *yzug*, the principal or main pieces in cutting up an animal, quarters, *zug-tu prál-ba* to cut into such pieces *Mil.*; 1 *zug* = 3 *lhu* = 6 *dum* = 12 *rgya-ri*. — 3. v. *tsug*.

མུག་རྩ་ *zug-rñu* v. *zug* 1.

མུག་པ་ *zug-pa* I. vb. 1. v. *dzugs-pa*. — 2. to bark *Dzl.*

II. sbst, building, erection, **zug-pa gyáb-pa** *Ts.* to build (cf. *dzugs-pa* 3).

མུར་ *zun* 1. earlier literat. and *W.* a pair, couple, *zün-du ma mäs* not occurring in pairs *Wñ.*; **čá-bu zun čig**, *Ld.* a pair of pendants (for the ears); *nyi-zlá zun yčig btsón-du bzün* sun and moon are both shut up (covered by clouds) *Mil.*; *zun-mčög* the model-pair, the two principal disciples of Buddha, Sariibu and Maudgalgyibu, *Köpp.* I, 101; *zun-ldán* agreeing in sound, rhyming *Cs.*; *zun-brél* connection, junction, union, *zun-brél dód-na* if one wishes both things to be united *Glr.*; *zun-brél-du* one after the other, or one with the other *Pth.*; *zun sdébs-pa* to join, connect, unite *Mil.*; *zun-yá* one half of a pair, a single one, e.g. shoe etc. *Cs.* — 2. a single, separate piece *C.* and sometimes in later literat.; *ká-dród zun čig* a bit or mouthful of food *Thgy.*; *řsar re zun re bltás-pas* when he had seen a single piece but once, (he knew it immediately) *Tar.* — 3. symb. num.: 2; *zun-pýógs* id. — *zun-žug* a technical term of practical mysticism, the forcing the mind (*sems*) into the principal artery, in order to prevent distraction (of mind) (!) *Mil.* (v. *ytüm-mo*).

མུར་མཁར་ *zun-mkár* n. of a royal castle *Glr.*

མུར་བ་ *zün-ba* v. *dzin-pa*.

མུར་ས་ *zuñs* v. *yzuñs*.

མུར་པ་ *zúb-pa* inst. of *bsúbs-pa*, pf. of *sub-pa* *Glr.*

མུར་པ་ *züm-pa* 1. v. *dzüm-pa*. — 2. *W.* for *bzün-ba*, v. *dzin-pa*; hence *zum-káb* pin, brooch.

མུར་ *zur* 1. edge, *gad-zúr* edge of a steep river-bank or precipice consisting of conglomerate *Cs.*; *ču-zúr* edge of the water, border, brink, bank, *ču-zúr-pa* one that lives on the bank of a river; *zúr-na* at the border (of the place where one happens to be) *Mil.* **žin-zúr-ne lam yod** *W.* the road leads along the field; board, of a ship. — 2. edge, corner, *ká-ba zur-brgyád-pa*

octangular pillar *Stg.*, (v. *zúr-ñan* and *zúl-ma* below); *zur bñi* the four corners *Sch.* — 3. **side**, **zúr-du* (or *lóg-su*) *ñag-pa** *C.* to lay aside; *zúr(-du) bkól-ba* *Lex.*, *Sch.*: to lay up, put by, spare, save; *zúr-du krid-pa* to take aside, apart, for a private conversation; so also *zur pyin-pa* *Stg.*; *zúr-du, zúr-gyis* *B.*, **zúr-na** *W.*, **indirectly, by the way, by the by, incidentally**, *zúr-du smrá-ba* to speak indirectly, by hints *Cs.*; *zúr-gyis mtsón-pa* *Tar.* to note, point out only by hints or insinuations *Schf.*; hence perh. *tsig zúr* **invective speech**, **tsig-zúr ma zer** *W.* no invectives! don't be personal! *zur zá-ba* is prob. the same, where *Sch.* has: to address harshly; **zúr-ne lab-ñe** *W.* to learn or study privately (out of school-time, or, not with the appointed master); *zur bzugs-pa* *Cs.* (prob. for *zúr-du*) **to lead a private life** (cf. *zúr-pa*); *zur mig ltá-ba* **to look sideways, askance, to leer, squint** *Sch.* — 4. **outline**, *kyod dan zur dra tsam yañ sa steñ med* none on earth is like you, or can be compared to you, even in a general outline *Pth.*; *di dag zur tsam bsdú-ba yin-gyis* this is merely a brief outline, extract, sketch *Glr.* and elsewh., frq., also *zur tsam yin-gyis* *Glr.* —

Comp. *zur-bkód, zúr-débs*, *Sch.*: 'founded for a special purpose'. — *zúr-ñan* cornered, angular, *yi-ge* *Glr.* p. 31, a sort of type or printing-letter, = *khui yi-ge*, v. also no. 2 above. — *zur-ñág* *Sch.*: prop., having a broken edge, damaged by being knocked about; gen. fig., of words and grammatical forms: faulty, corrupted, misapplied; *Liñ.* and elsewh., *Ssk.* *འཕགས་ཀྱི་ཡི་གེ* the most vitiated Prakrit-dialect *Was.* (267). — *zur-débs* = *zur-bkód-zur-nór* private goods *Cs.* — *zur-pa* one out of office, a private individual *Cs.* — *zúr-ma* = *zur* prov. — *zur-ysós* educated by strangers *Sch.*

མུར་མོ་ zúr-mo **pain**, = *zug*, vulg.

མུར་མུན་ zur-púd *Glr.* **hair-knot, dressed hair** *Sch.*

མུལ་མ་ zúl-ma *W.* **cornered, angular**, = *zúr-ñan*; **pé-zúl** lotus-edged, of bowls,

dishes, plates, that are of a polygonal or radiated shape.

མེ་ ze I. num. figure: 112.

II., also *zé-ba* *B.*, *W.*, *zeu* *Cs.* 1. **hump** of a camel, zebu etc. *Cs.* — 2. **crest**, of birds, dragons etc. *Glr.*, *S.g.*; also *ze-próg* *Lex.* — *zé-ka* *Cs.*: 1. 'hump. 2. decorated pad or cushion'. — *ze-rñóg* *Cs.* = *zé-ba*. — *ze-brú, zeu-brú* *Glr.*, *Mñg.* the anthers of a flower.

མེ་བྲག་ ze-búg *W.* **the maw or fourth stomach** of ruminating animals.

མེ་ས་ zé-ma *W.* **elastic spring**.

མེ་ཏྲ་ zé-tswa **saltpetre** *S.g.*; *zé-tswa-ñan* containing saltpetre, nitrous; *zé-tsai skyir-rtsi* nitric acid *Cs.*

མེགས་མ་ zégs-ma **impurity, smut, dirt** *Sch.*

མེར་ zeñ, *tú-ba pyás-zeñ pyón-zeñ byás-pa* the skirts of the coat on the right and left side folded back, tucked up *Mil.*

མེར་ zed I. sbst. 1. **brush**, *pyag-zéd* brush of hog's bristles; *byab-zéd* clothes-brush, dust-brush *Cs.*; *so-zéd* tooth-brush *Cs.* — 2. **edge** *C.* — II. adj. *Sch.*: 'broken off, damaged, injured'; *zéd-lañs* **chink, crack, rent**; *zéd-dug-pa* to crumble at the top' (?).

མེས་ zem 1. **cask, barrel, tun**, often consisting merely of an excavated piece of a willow-tree, the Tibetans knowing but little of coopers *C.*, *W.* — 2. **box, chest** *W.* — *zem-ñin* the body or wood of a vessel, *zem-mñil* the bottom of a vessel *Cs.*

མེར་ zer 1. v. *γzer*. — 2. **talk**, cf. *brjod*. — 3. n. of a small animal *Med.*

མེར་བ་ zér-ba 1. (seldom *dzér-ba*) **to say**, esp. later literat. and vulg.; *kyod zér-ba bdén-no* you say rightly *Dzl.* (where at other times always *smra-ba* is used inst. of it); *he he zer bgád-pas* they laughed he, he! *Glr.*; *ños dar zer rgyai yig-tsan-na dug* then the doctrine was diffused, say the Chinese records *Glr.*; after words quoted: ... *zér-bar dug-pas* thus having been spoken, read, heard *Glr.*; 'yin' zer *bsnyon byás-so* saying 'it is he', she told a lie *Glr.*, and so frq. *zer*, where in earlier literat. *žes* is used; *zér-na* 1. **if one says**, esp. for the older *že-*

na, frq. 2. if I may say so, so to speak, as it were; **dí-la* òi *zer** what is this called? frq., also without *la*; to make a noise, e.g. **sag sag zér-wa** C. to foam with a hissing noise, to sparkle, of wine, beer; *zér-mkan* 1. he that is saying. 2. W., said, called, mentioned, esp. for the older *žes byá-ba*. — **zér-ké** C. rumour, report. — **zér-pog-čan** W. speaking in an uncivil or offensive manner. — *zer-ri* C. rumour. — 2 to drive in, nails, v. *yzér-ba*.

མེལ་མ་ zél-ma small chip, *šin-zél* wood-shavings W.

མེ zo I. num. figure: 142.

II. imp. of *zá-ba*.

III. sbst. resp. *sku-zó*, = *lus-kyi* Kams physical constitution, *sku-zo mdog légs-la* as the appearance of your majesty's bodily constitution is so excellent *Glr.*; *zo bzán-ba* a good complexion *Cs.* — 2. figure, delineation, representation, perh. better to be spelt *bzo* (?) — 3. mould, *zo-čags* showing mouldy spots *Sch.* (?) ; *zo-már* old, mouldy butter, so prob. *S.g.*; *zo-ša* *Lt.* mouldy meat

མེ་པ་ zo-ba 1. sbst., pail, bucket, *šin-zo* wooden pail, *ču-zo* water-pail. — 2. vb. v. *bzó-ba*.

མེ་ཤ་ zog 1. deceit, fraud, falsehood (*Lex.* = *rdzúb*), *zóg-čan* 1. lying, deceitful; liar W. 2. adulterate, counterfeit W.; *zog-ldán*, *zóg-po* *Cs.* id., *zog-méd* the opp.; *sgyu-zóg* (religious) hypocrisy *Pth.*; *čos-zóg* priestcraft *Mil.*; **zol-zóg** = *zog* W. — 2. vulg. pronunciation in C. and W., inst. of the following.

མེ་མོ་ zon (vulgo zog) 1. ware, merchandise, goods, *zon-min-smár* not goods but ready money *Lex.*; *rgyágs-zon* goods taken by travellers along with them to be bartered for provisions; *smán-zon* drugs; *tsón-zon* merchandise *Cs.*; *zón-rnams rnám-pa sna-tsógs* goods of all kinds; **zóg-gi dag-po** *Ts.* owner of the goods, master of the estate, heir, = *nór-bdag*. — 2. *Sch.* worth, price(?). — 3. *Sch.* doubt(?). — 4. *Sch.* lie(?).

མེ་མོ་ zon attention, heed, care, gen. *zón byéd-pa*, to pay attention, to take heed, to beware, *dgrá-la* of an enemy *Pth.*; also c.

accus. Mil.; *zon sdig-pa spon mi šes* seems to mean: not knowing the attention needful for renouncing sin *Thgy.*; *zon-méd* heedless; *zon-grábs* provision, precaution, preventive measure *Sch.*

མེ་པ་ zón-pa *Ts.*, stuff- or woolen shoes; **bob-zón** id., covered with leather.

མེ་པ་ zob *Ts.*, **zob-zób jhé'-pa** to shake thoroughly, = *dzól-ba*.

མེ་པ་ zom 1. point, top, *rdo-rjei* of the *dor-je* Dom; summit, of the *Rirab* and some other mountains *S.O.* and elsewh.; *zom-kóg* dull, simple, stupid, *Sch.* — 2. cave *Sch.*, *brag-zóm* rock-cavern.

མེ་པ་ zor, 1. sup. of *zó-ba*, *bzó-ba* *Sch.* — 2. sbst. the weapons employed in combating the evil spirits in the *ytór-ma*, such as knife, sword, sling, bow and arrows etc.; *zor-ka* the fore- or front-part, the edge, of the weapons directed against the demons, *zór-ká jén-pa Cs.*: to fling those weapons against the spirits.

མེ་པ་ zór-ba sickle, *zór-bas riá-ba Mil.*, *yód-pa Cs.* to cut with a sickle, *zór-lèc* sickle-blade; *zor-čün* small, *zor-čén* large sickle, scythe, though in Tibet as yet hardly known; *zor-rtül* blunt, dull, *zor-rnón* sharp sickle; *zór-bu* = *zor-čün*.

མེ་པ་ zor-yán *Sch.*: small, short (?).

མེ་པ་ zól-tso v. *dzól-ba*.

མེ་པ་ zol-zóg deceit, fraud, imposture, falsehood, *zol-zóg byéd-pa*, W. **šo-čé**, to deceive, impose on, e.g. in traffic *Thgy.*, *zól-zog-čan* deceitful, fraudulent, *zol(-zog)-méd* without deceit, free from guile, artless *Mil.*

མེ་པ་ zos v. *zá-ba*.

མེ་པ་ zlá 1. for *zlá-ba*. — 2. for *zlá-bo*.

མེ་པ་ zlá-ba I. sbst. 1. prov. *zla*, moon, frq.; *m kai zlá-ba* celestial moon *Lex.*, to distinguish it from 2. *düs-kyi zlá-ba* temporal moon or month, *zlá-ba jèig*, B, W., **da čig** C., one month; **zlá-ba ma kór šog** come before the end of the month *Sch.*; *zlá-ba tsán-du nyé-bas* towards the expi-

ལྷ་བ་ zlá-ba

ལྷ་བ་

ལྷ་བ་པ་ zlám-pa

ration of the months (of pregnancy) *Dzl.*; *zla-düs tém-pa* *dan* at the expiration of those months *Glr.*; cf. also *no* 5. — 3. symb. num : 1. — **Combinations and comp.** *zlá-bai dkyil-Kor*, *zla-dkyil*, **da k̄yir-mo** *W.* disk of the moon; **da gañ son** *W.* the moon is full; **da gañ-po* or *son-te** *W.* *zlá-ba rgyás-pa Pth.*, *nya-rgyás zlá-ba Pth.* full moon; *nya* day of full moon; *zla(-ba) kám(-pa)*, *zla-gám*, *W.* **da-ḡéd** half moon, i.e. the first and last quarter; **semicircle**, *zlá-ba kám-pa ltá-bur bžág-go* they are placed round in a semicircle *Do.*; *dbyibs zla-gám ltá-bur yod* it is semicircular in shape *Glr.*; *zlá-bai no* v. *no*; *zla-téb* = *zla-šól*; *zla-nág* new moon *Sch.* (?) ; *zla-ḡógs* monthly wages; *zla-tsés* 1. = *zlá-ba tsés-pa*, *tses-ysum-zlá-ba Mil.* the moon on the first two or three evenings of her being visible; **crescent**, *zla-tsés ltá-bu* in the shape of a crescent, *S.g.*; it is also used as an image of speedy decay. — 2. **date** *Schr.* (?) — *zla-mtsán* the monthly courses; also the discharges of them, *zla-mtsán dzag* the catamenial discharges flow *Cs.*; *zla-mtsán-can Stg.*, *zla-mtsán dan ldán-pa S.g.* having the monthly courses; *zla(-ba)-šól*, *-šól*, *-téb*, *zla-lhág*, *W.* **da-ḡúl** **intercalary month**; the separate months of the year are usually counted from *zlá-ba dán-po* to *bču-ḡnyis-pa*, yet there are also particular names for them, viz. acc. to *Cs.*:

1. *brüg-zla*, *čui zlá-ba*, *rtá-pa zlá-ba*,
माघ

2. *sbrül-zla*, *Krá-zla*, *dbó-zla*, उत्तरफ-
ल्गुनी

3. *rta(i) zla(-ba)*, *nág-zla*, चैत्र

4. *lúg-zla*, *sá-ga-zla-ba*, वैशाख

5. *spré-zla*, *snrón-zla*, ज्येष्ठा

6. *byá-zla*, *ču-snód-zla-ba*, पूर्वाषाढा

7. *k̄yi-zla*, *gró-bžin-zla-ba*, उत्तरषाढा

8. *ḡág-zla*, *Krím-zla*, भद्रपदा

9. *byi-zla*, *ta-skár-zlá-ba*, अश्विनी

10. *glañ-zla*, *smín-drüg-zla-ba*, कार्तिका

11. *stág-zla*, *mgó-zla*, मृगशिर

12. *yós-zla*, *rgyál-zla*, पौषा

II. vb., also *zló-ba*, *zlós-pa*, pf. *bzlas*, *bzlos*, fut. *bzlo*, imp. *zlos*, 1. **to say, tell, express**, *zloam mi zlo* shall you tell it or not?

Pth.; *ḡžán-la zló-ba Lex.* to tell others; *yid-ma-rañs-pa-nyid ḡyir zlós-par byéd-pa* to express one's dissatisfaction *Stg.* (?) . — 2. **to murmur or mutter over**, to recite softly or quite silently, prayers, spells etc., also *žub-bus zlá-ba Zam.*; *yi-ge-drüg-pa lan-čig bzlas-pai bsód-nams Glr.* the merit of saying once the six-syllable prayer, and as such saying generally is done repeatedly, it is synon. with **to repeat**. — 3. **to answer, reply** *Cs.*; *Mil.* nif. — 4. undoubtedly a less correct spelling for *da-ba* (for which reason the secondary forms with *o* are wanting), **to pass, to get beyond**, *la zlá-ba* to cross a mountain-pass, *nád-kyi la zlá-ba* to be past hope of recovery *Cs.*; also trs., *mya-nán-las zlá-ba* to deliver from pain, to help to eternal happiness.

ལྷ་བ་ zlá-bo 1. = *grogs*, *W.* **yá-do**, **companion, associate**, *zlá-bo byéd-pa* to accompany, attend, assist, *rkün-zla* a thief's accomplice *Dzl.*; *grán-zla* rival, competitor (v. *grán-pa* extr.); *ḡnyén-zla*, v. *ḡnyen*; *bzá-zla* spouse, consort (male or female) *Lex.* — *srid-zla Mil.* partner for life; *zla-ḡžán* a woman whose husband is dead ('who has eaten him'). — 2. **friend, acquaintance** *B.* and col. — 3. **lover, bridegroom; spouse** in *C.* *Tozla* standing for *zlá-bo*, may be referred *zlas-dbyé Zam.*, expl. by ངུག, pair, couple, combination, viz. of a thing and its reverse, hence *zlas-ḡyé-ba* reverse, contrary, e.g. *yód-pai zlas-ḡyé-ba mēd-pa Sch.*

ལྷ་བ་(སྒྲ)་པ་ zlig(s)-pa, pf. *bzluks*, fut. *bzlug*, to give notice, send word, inform *Sch.*, *ḡrin-yig-gis bzluks-pa* he informed him by a letter *Stg.*, not frq.; in *Lex.* explained by *ḡžán-la snyád-pa*, and *gó-bar byed ḡjug-pa*. —

ལྷ་བ་ zlím-pa 1. adj., more frq. *zlím-po*, (= **kor - kór** *C.*, **k̄yir - k̄yir** *W.*) **round, circular**, *dbyibs* in shape *Glr.*; **roundish, rounded, obtuse**, *zlím-por rtsig-pa* to erect a round, cylindrical wall, e.g. for a monument; **clubby, clumsy**, e.g. of a short and thick tobacco-pipe; *rkán-pa zlím-pa* club-footed *Stg.*; **globular, spherical**, e.g. cavities in the human body *S.g.*; *dku-zlím Zam.*

ལྷོ་ལྷོ་ལྷོ་ *zlüm-pü-se*

གཟན་པ་ *γzan-pa*

(acc. to the *Ssk.*) the interior rounding of the abdomen. — 2. vb. 1. **to mix together** *Sch.*; **to put together, collect**, *tsogs* merit *Lexx.* 2. for *btüm-pa* *Pth.*: *dgé-dün dbu-zlüm zabs-rjén* clerics with their heads wrapt up and barefooted. 3. for *düm-pa*. — *zlüm-ril* globular *Cs.* — **zlüm-bu** *W.* host, swarm, troop, crowd.

ལྷོ་ལྷོ་ལྷོ་ *zlüm-pü-se* (or *rtse*?) a mole-like animal *Ld.* (whether the same as *rdza-bra*?).

ལྷོ་ལྷོ་ *zló-ba* v. *zlá-ba*, II.

ལྷོ་ལྷོ་ *zlóg-pa*, pf *zlogs*, fut. *bzlog*, trs. to *ldóg-pa*, **to cause to return**: 1. **to drive back, repulse**, an army *Dzl.*; **to dispel, expel**, evil spirits *Dom.*; **to send back**. — 2. in a gen. sense: **to send, dispatch**, people to fetch something *Dzl.* frq. — 3. **to turn off, divert**, *bsám-pa-las* from an intention *Dzl.*; with *blo* to divert the mind from, to dismiss a thought, to give up, to banish from one's thoughts *Thgy.*, *γnyén-gji ydun-séms zlog dka* it is hard to give up the love of kindred altogether *Mil.*; *dei tugs star zlog-tu ysol* we beg you to dismiss the thought of it *Dzl.*; **to dissuade from** *Tar.* 40, 5; **to avert**, injury, evil consequences, frq.; **to prevent**, *nad-sél* the healing of a disease *S.g.* — *zlog-túbs* antidote *Ma.* — 4 **to subvert, overthrow** (?). 5. *mi* **to resist, to be unyielding, uncomppliant** *Dzl.*

ལྷོ་ལྷོ་, ལྷོ་ལྷོ་ *zlós-gar*, *zlód-gar* *Stg.* a dance, *zlós-gar byéd-pa* **to dance**, *slób-pa* to teach or learn dancing; *zlós-gar-mkan* a dancer.

ལྷོ་ལྷོ་ *zlós-pa* v. *zlá-ba*.

གཟན་ *γza* I. ཡུ 1. planet, *γza bdun* the well-known seven heavenly bodies called in ancient times planets, viz. Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn; sometimes the ascending knot (རཱཱ) is added to the number, sometimes also the descending knot (ཀུ), and then there are *γza bgyad* or *γza dgu*, eight or nine planets. The former seven denote also the days of the week: *γza-nyi-ma* Sunday, *γza-zlá-ba*

Monday, *γza-mig-dmár* Tuesday, *γza-lhág-ma* Wednesday, *γza-ñür-bu* Thursday, *γza-pa* (or *-wa*)-*sáns* Friday, *γza-spén-pa* Saturday, and the signs for them in the calendar are ༡, ༢, ༣, ༤, ༥, ༦, ༧; *γzai ynod-pa* hurtful influence of the planets. — 2. *γza-ñen-po*, and often *γza* alone, = *rá-hu*, hence *nyi-zla-γzas-dzin* or *γzas-bzuñ* eclipse of the sun or moon, v. *sgra-γcán*; acc. to *Pth.* every uncommon or alarming sidereal phenomenon seems to be personified as *γza*. — 3. symb. num.: 9. — 4. vulgo: rainbow. — *γza-skár*, 1. planets and fixed stars, *nyi-zla-γza-skár* the sun, moon, planets, and stars. — 2. constellation, *γza-skar-nán* an adverse configuration *S.g.* — *γza-kyim* *Cs.* 'the place', more corr. 'the house' of a planet, the constellation in which the planet stands. — *γza-nád* *Cs.* and *Schr.*: apoplexy; in *W.* it seems to be used only for epilepsy; *γza-póg-pa* id.; *γzá-póg-mkan*, *γzá-brgyab-pa* epileptic. — *blú-γza*, *sróg-γza*, *γséd-γza*, *má-γza grógs-γza*, *bú-γza*, *dgrá-γza*, *klün-si-dar-γza* *Wlk.* and several more, are astrological terms, not to be clearly defined. — II. sometimes for *bza*, q.v. — III. *W.* rubble-stones, boulders, detritus, *γza-rón* ravine filled with detritus; a better spelling seems to be *rdza*.

གཟན་པ་ *γzág-pa* v. *tság-pa*, *dzág-pa*.

གཟན་པ་ *γzags-pa* 1. v. *γzábs-pa*. — 2. to magnify, multiply *Sch.*

གཟན་ *γzan* 1. v. *bzan* and *γzan-pa*; *γcán-γzan*, q.v. — 2. esp. *W.*, commonly *γzan-gós* plaid, = *bla-gós* v. *bla*. *γzan-stán* *Zam.* id.? *ñiul-γzán* napkin, nif. *Lex.*

གཟན་པ་ *γzán-pa* 1. to eat, devour *Cs.* — 2. to gnaw, mostly fig.: *tsér-ma zabs-la γzan* the thorn hurts, annoys, the foot *Mil.*; of clothes: **to wear out** *C.*; adj. *γzán-pa* and *γzán-po* worn-out, threadbare; *séms-la γzan* it gnaws at the heart *Mil.*, *sróg-la* it preys upon life *Mil.*, **ná-wa-la** *C.* it deafens the ears, = *sún-byin-pa*; *γzán-du skyúr-ba* (lit. to give to devour, e.g. a body to demons), **to scorn, slight, despise** *Mil.*; **to throw away, squander, waste, lavish**, gen. in the forms (*ñud*)-*γzón-pa*, *són-pa*, v. *ñud*.

མཁའ་པ་ *gzab-pa* I. Cs. 'clean', *Sch.* also 'clear, careful'; *bzab-pa* Cs. 'fine, elegant'.

In books I met with neither form; in col. language, however, are used: **zab-mo** 1. dressed up, smart, = *mčór-po*. 2. fond of dress, vain. — **zab-čè** *W.* to dress one's self up. — **zab-gos** *W.* festival raiment, holiday-clothes (opp. to *rgyün-gos*). — **zab-tód** *W.*, **zab-łó** *C.* (lit.: *sprod*) **tan son** he is dressed up, very smart. — *Sch.*: *gzab-yig*, 'elegant writing', the Tibetan printed letters, *dbü-can*. —

II. v. *gzabs-pa*.

མཁའ་པ་ *gzab-ma* bundle, bunch, of grapes *C.*

མཁའ་པ་ *gzabs-pa*, also *gzab-pa*, *gzags-pa* *Lex.*, imp. *gzobs*, to use care, diligence, lo *γέig zas-spyód* *gzabs-pas* by a careful diet continued for a year *Mng.*; to take care, to beware, *dé-las* *gzobs* beware of it, be on your guard against it *Sch.*

མཁའ་ *gzar* *Lex.*, peg, hook, wooden nail, for hanging up things; *gzar-slän* a pan that may be hung up.

མཁའ་བྱ་ *gzár-bu* (col. *zá-ru*) ladle, gen. of wood, *gzár-bu* *pyar* she wields the ladle, she swings it for a blow *Mil.*; *dgán-gzar* and *blugs-gzar* two spoons or ladles, with long handles, used at burnt-offerings *Schl.* 249.

མཁའ་བྱ་ *gzár-ba* 1. adj. *gzár-po*, steep, rugged, precipitous, *brag mtó-la* *gzár-ba-la* near a high, precipitous rock *Mil.*; *ri* *gzár-po*, *brag* *gzár-po* slope, declivity, of a hill or rock; *brag-gyan-gzár* *Mng.* id.; *ri* *gzár-gyi* nos steep declivity, cliff *Thgy.*; *ri-gzar-čú* waterfall, cataract *Glr.*; *gzar-kyóm-pa* to get dizzy on a steep height *Sch.* — 2. vb. v. *dzár-ba*.

མཁའ་པ་ *gzás-pa* to be about, to be on the point, to prepare, *mčóns-par*, *bsád-par* *gzás-pa-las* when he was on the point of leaping, of killing *Dzl.*; *rkó-bar* *gzás-so* he prepared, began, to dig out.

མཁའ་ *γzi* 1. shine, brightness, clearness, splendour; **län-zí** *W.* looming, mirage. — 2. n. of a half-precious stone, variously co-

loured, brown, gray, streaked *Glr.*, *Pth.* — 3. v. sub *γzir-ba*. — 4. v. *bzi*. —

Comp. *γzi-can* shining, bright, e.g. a star *W.* — *γzi-brjid* 1. brightness, beauty, a fair, healthy complexion, = *mdáns*, or joined with it, frq; majesty, e.g. of deities etc. *Dzl.* 2. honour, esteem, celebrity; *γzi-brjid-can* 1. bright, beautiful, majestic. 2. celebrated, famous, distinguished. — *γzi-mdáns* 1. healthy appearance *S.g.* 2. vulgo also evening-red, evening-sky, ni f. — *γzi-byin* = *γzi-brjid* 1; *γzi-byin nyáms-pa* looking poor, emaciated, worn out, from hunger, sufferings *Stg.*; *γzi-byin-can* bright, shining; *γzi-łód* bright gloss or lustre *Lex.*

མཁའ་བྱ་ *γzi-ru* col. for *γzér-bu* a little nail *W.*

མཁའ་བྱ་ *γzig* leopard; *γzig-ris* its colour.

མཁའ་བྱ་ *γzig-mo* porcupine *Ssk.*, *γzig-món* id.?

མཁའ་པ་ *γzigs-pa*, resp. for *mtón-ba* and *ltá-ba* 1. to see, *łóns-par* seeing that he had come *Dzl.*; in indirect questions, to see whether? — what sort of? — etc.; to see through, to get an insight *Tar.* 94, 6, *Schf.*; to look, *šár-la* towards the east *Glr.*; to look (for), *γzigs-pas mi dug* when he looked (for it), there was nothing to be seen; to look at, to regard, mind, esteem, *sku-tsé-la mi* *γzigs-pa* not regarding your Honour's life *Dzl.* — 2. equivalent to: to give, grant, *sá-bon* *zig tugs-rje* *γzigs dgos* have the goodness to give me some seed, prob. only breviloquence for *sá-bon* *zig ynán-bar tugs-brtsé-bar* *γzigs* *šig*. — *γzigs-rtén* resp. present, gift, *γzigs-rtén-du skúr-ba* to charge a person with the delivery of a present *Pth.* — **zig-dod-can** *W.* vain. — **zig-po** *W.* neat, well dressed, resp. for *mčór-po*. — *γzigs-mo* resp. for *ltád-mo*, *mé-tog dé-la* *γzigs-mor byóm-pa-las* as he came in order to look at the flower *Pth.*

མཁའ་བྱ་ *γzin-ba* for *dzins-pa* *Glr.*

མཁའ་བྱ་ *γziñs* vessel, ship, float, ferry, also fig.; *gru-γziñs* id., frq.; *γziñs čén-po* *zig byás-te* equipping a large vessel *Glr.*;

yzins-ñün a small vessel *Cs.*; *yzins-pa* ship-master, captain.

གཟིམ་པ་ *yzim-pa*, also with *mnal*, resp. for *ryid-log-pa*, 1. to fall asleep *Dzl.* — 2. to sleep, *rgyál-po yzim-pa-las* whilst the king was sleeping *Glr.* — 3. to expire, to die *Tar.* 4, 20. —

Comp. **zim-kyon** *W.*, resp. for *rkyón-rtse*, candle, lamp. — *yzim-kan* 1. sleeping-room. 2. dwelling, habitation. — *yzim-kebs* quilt. — *yzim-kom* cloak-bag, portmanteau. — *yzim-kri* bedstead. — *yzim-gur* sleeping-tent. — **zim-gág** *C.* porter, door-keeper. — *yzim-ča* bedding, bed-clothes *Gyatch.* — **zim-tin*, *zim-ter** *W.* lamp. — **zim-tin** (lit. -*btin*) *Sik.* bedstead? — *yzim-tul* sheepskins for night-quarters. — *yzim-dpon* body-servant, valet-de-chambre, = *sku-mdün-pa*; *yzim-prüg* his subordinate servants or pages. — *yzim-mäl* bed-linen. — *yzim-yöl* bed-curtain.

གཟིམ་གཟིམ་ *yzim-ymzim W., C.*, **mig zim-zim ča dug** *W.* the eyes are dazzled, by a glaring light.

གཟིར་བ་ *yzir-ba* (acc. to *Cs.* fut. of *fsir-ba*, certainly related to it, but chiefly used in an intellectual sense), to be pressed, harassed, troubled, to suffer, to be pressed by necessity, to suffer from hunger, disease etc. *B., C.* — *Sch.* also *yi yzir-ba* a stinging pain in the chest.

གཟིལ་ *yzil*, *yzil-bun-pa C.* = *spu-zin byed-pa.*

གཟུབ་ *yzü-ba* a lever, bar; = *ysò-mo Cs.*; *yzu-rnäs* a prop *Cs.*

གཟུང་འོ་ *yzü-bo Cs.*: 1. straight, right. — 2. upright, honest. *Lexx.*: *tugs yzü-bo*, from which it appears to be a word of civility, but little known. *Sch.* has besides: *yzu-dpän*, which he renders by 'witness, mediator'.

གཟུ་ལུས་(ས་) *yzu-lüm(s) Lexx.* = *bab-čol* and བཤམས་, hence signifying rashness, impetuosity, so *Cs.*, and therefore *yzu-lüm-čan* inconsiderate; *yzu-lüm byed-pa* to act rashly; *Sch.* also: disobedience, pride, haughtiness.

གཟུག་ *yzug* 1. v. *zug.* — 2. top, lai of a mountain-pass *Mil.*

གཟུག་གེ་བ་ *yzüg-ge-ba* hurting, giving pain, *žes yzüg-ge-ba žüs-nas* as she spoke words that gave so much pain *Mil.nt.*

གཟུག་པ་ *yzüg-pa* to be able to bear, to sustain, v. sub *tsog.*

གཟུགས་ *yzugs, Ssk.* रूप. 1. figure, form, shape, *pyi-rol-gyi yzügs-rnams* the forms of the sensible world, the impressions that are made on the eye *Wdn.*; *mig-gis yzügs-rnams mton* the forms (of things) are seen with the eyes; *ráb-tu-byün-bai yzugs* the (painted) figure of a priest *Glr.*; sim. *khui yzugs ysér-las byäs-pa Tar.*; *lus-zyügs* shape of body, stature, frq.; *srin-moi yzügs-su byéd-pa* to transform one's self into a Rákshasi *Glr.*; *rnäl-byor-pai yzugs byéd-pa* to assume the outward appearance of a hermit *Mil.*; in metaphysics: form, body, as one of the five Skandhas, v. *pün-po.* — 2. resp. *sku-zyügs, W.* **züg-po** = *lus*, body, **züg-po tü-čè** *W.* to wash the body, to bathe; **züg-po zän-wa mi dug, mi-dé-wa dug** *C.*, **dé-mo mi dug** *W.* euphem. for: she has just her courses. — *yzugs-nán* ill-formed, too short in stature *S.g.*; *yzugs kün-pa* to bend, twist one's body, and *yzügs-kyis tsò-ba, quaestum corpore facere*, are given by *Sch.*; *yzugs rin-mo* long-stalked *Glr.* — 3. in physics: body, matter, substance, *yzügs-čan, yzügs-su snän-ba* composed of matter, material, substantial; *yzügs-čan ma yin-pa, yzügs-su mi snän-ba, yzugs-méd* immaterial, unsubstantial; *yzügs-med-pai* (or -*kyi*) *skad* a ghostlike voice *Mil.*; *yzugs-käms* the range of the material world — *yzugs-brnyän* v. *brnyän.*

གཟུགས་པ་ *yzügs-pa* v. *dzüg-pa.*

གཟུང་བ་ *yzün-ba* v. *dzin-pa; yzun-dzin Mil.* frq., interest, inclination, bias, *yzün-dzin-bräl* being free from interest, unbiased, apathetic, which always is praised as an indispensable quality and the true happiness of an ascetic, and the literal equivalent to which in *Ssk.* may be regarded to be རྟམ་ལུ་; yet *Was.* p. 304 renders it

by 'idea and reason'. — *γzun-γzér* peg on a wall, = *rtsig-púr*; a hold, support, rail, balustrade (?) *Stg.*

གཞུངས་ *γzuñs*, frq. spelt *zuñs*, yet properly only in compounds, lit. **a hold**, i.e. 1. **power, strength** *Schr.*; *γzuñs-zàn* *Sch.*: loose, weak, without a hold, untenable; *γzuñs-zád* weakened, debilitated, esp. of women by loss of blood *Cs.*; *γzuñs-rtén* **prop. support**. — 2. *lus-zuñs* the seven constituents necessary for healthy life, धातु, chyle, blood, fat, muscle, bone, marrow, semen *Med.* — 3. **धारणी**, also *γzuñs-sñāys*, **spells, magic sentences**, first used in the doctrine of Mahāyāna, from which the mysticism of later times originated, v. *Was.* (142, 177); they are for the most part but short, and always end in a string of Sanskrit syllables, that are devoid of any meaning. Whole volumes are filled with them.

གཞུང་པ་ *γzúd-pa*, fut. of *dzúd-pa*.

གཞུས་པ་, གཞུར་བ་, གཞུལ་བ་ *γzüm-pa, γzür-ba, γzül-ba* v. *dzüm-pa* etc.

གཞེ་བ་ *γzé-ba* *Sch.* 1. **pannier, dossier** *Dzl.* ཏལ་, 14. — 2. **home, habitation, nest**. — 3. **swift, in running** *Thgy.*, **quick, in comprehending** *Sch.*

གཞེ་མ་ *γzé-ma* *Med.*; *Cs.*: 'a horned aquatic plant'; *γzé-mai čan* *Med.* beer made of it.

གཞེ་རུ་ *γzé-ru*, for *γzér-bu* a little nail.

གཞེ་རེ་ *γze-ré* looking poorly *Sch.*; *γze-ré byéd-pa* to be poorly, ailing, ill *Sch.*

གཞེག་ས་ *γzeg(s)*, कण. a little grain, atom; *γzeg ča čuñ* a small particle *Lex.*; *γzeg-ma* prob. id. (*Cs.* also: filth?) *γzeg-zán* कणाद, 'atom-eater', n. of the founder of the Vaiseshika-philosophy, also called Kāśyapa; *γzeg-zán-pa* its professors *Wdn.*

གཞེག་མི་བྱི་ *γzeg-mo-byi* hedgehog *Sch.*

གཞེངས་ *γzeñs* height, loftiness, sublimity, gloriousness, esp. in *γzeñs stód-pa*, also *yar zeñs stód-pa* *Pth.*; to praise, extol, glorify *Mil.* (cf. *sen*).

གཞེད་པ་ *γzéd-pa* I. vb. 1. v. *dzéd-pa*. — 2. to hit *Sch.* — II. sbst. *Sch.*: 'a long spike'.

གཞེད་མ་ *γzéd-ma* *Cs.*, gen. *γzéb-ma*, also *γzebs* *Sch.* 1. **pannier**, with lid *Kun.*; a box-shaped basket with lid *C.* — 2. **cage, aviary** *Lex.*; **prison** *Sch.* — 3. **net, snare** *Sch.*

གཞེས་པ་ *γzém-pa*, 1. *Cs.* = *dzém-pa*. — 2. to do a thing gently, **zém-te dül-wa** *C.* to walk softly, **zág-pa** *C.* to put down softly.

གཞེར་ *γzer*, also *zer*, 1. **nail, tack**, *šin-γzer* wooden nail, *lèags-γzer* iron nail; *γnám-γzer* 'plug or bolt for fastening a door (at the top)' *Cs.*; **gyáb-čè** *W.*, **gyág-pa** *C.*, *γzér-ba* *Gl.*, *dzüg-pa* *Lex.*, *débs-pa* and more frq. *γzér-gyis* *débs-pa* *B.* to knock in, drive in, nails; *lag-zér* *gyág-pa* driving red-hot tacks into the finger-ends, a kind of torture in *C.*; *γzér-bu*, vulgo **zé-ru*, *zi-ru** a little nail. — 2. **a help to memory**, for retaining a lesson or doctrine, **mnemonic verse** *Mil.* — 3. **ray, beam**, *nyi-γzér* sun-beam, *od-γzér* ray of light; *tsa-γzér* 'a hot beam', *bsil-γzér* 'a cool beam' (?) *Cs.* — 4. **pain, ache, illness**, (*γ*)*zug-γzér* id., *mgo-γzér* headache, *rgyu-γzér* gripes, colic, *řo-γzér* stomach-ache, *rtsib-γzér* pleurisy, *so-γzér* tooth-ache *Cs.*; **zer-kyán ná-la gyáb-ba rag*, or *tán-na rág** *W.* I feel the pains of labour; **zer-lán** *W.* spasms in the stomach or something similar; *γzer-ōpřig-pa* to writhe with pain; *γzer řó* the pain passes from one part of the body to another *Sg.*

གཞེར་བ་ *γzer-ba* 1. to bore into, drive or knock into, *zer* *C.* nails, **ná-da** *C.* an arrow through the ear, Chinese punishment. — 2. to feel pain, to be suffering (= *γzir-ba*?); *čañ-tuñ* *γzer* beer-tipping produces pain *Med.*

གཞེར་བུ་ *γzér-bu*, v. *γzer* 1, extr.

གཞོན་ *γzô-ba* 1. v. *bzô-ba*. — 2. to remember, keep in mind, own, acknowledge, esp. *drin* a favour, also *byás-pa*, as much as to be grateful; *dé-dag-gi byas-pa* *γzô-bai řyir* from gratefulness for their kindness *Dzl.*; *byas mi řzo* they are ungrateful; *drin* *γzô-*

ba, *drin γzō-bai* seems gratitude, *drin mi γzō-ba* ingratitude; *drin-γzō-čan* grateful.

གཞོན་, གཞོན་གྱི་ *γzon*, *γzón-bu* chisel, graving-tool, puncheon.

གཞོན་ *γsod* 1. now, this moment, (opp. to *dá cì*, before, a little time ago) *Mil.*; at least just now, *Mil.*; *da-γzod* (-*çig*), id.; *da-γzód bu yin-par ča yod* now I know that it is my son; not until now, then for the first time (in narratives with preterite tenses) *Pth.*; then at length *Pth.* — *γzód-tsor-ba*, *tos-pa*, -*rdog-pa* *Dzl.* to hear, to receive information, to be informed, to be told, *γségspa* that he was gone *Dzl.* — 3. *γzód-ma* beginning, commencement v. *γdód-ma*.

གཞོན་པ་ *γzon-pa*, *γsón-pa* with *čud*, v. *čud* and *γzán-pa* extr.; *bsgō-ba rnar γzón-pa* the precept was wasted in the ear, it entered at one ear and left at the other; one *Lex.* gives the explanation: *bsláb-bya-la mi nyán-pai don*.

གཞོན་པ་ *γzób-pa* 1. *Sch.* quick, sharp, clever; caution, circumspection. — 2. v. *γzáb-pa*.

བཟའ་ *bzan* 1. n. of a medicinal plant in Tibet *Wdn.* — 2. whatever is good, v. *bzán-ba*. — 3. agreement, treaty, v. *sgrig-pa*.

བཟའ་བ་ *bzán-ba* adj. and sbst., *bzán-po* adj.

1. good, (མཉམ་) in every respect, answering its purpose, excellent, suited, morally good; *bsam-pa bzán-po* a good resolution *Mil.*; *bdag bzán-na* if I behave well, keep myself free from blame, *Do.* (cf. *légs-pa*). — 2. fair, beautiful, as to the body, frq.; *nags-tsal bzán-po* a beautiful wood *Mil.*; *γzugs-bzán* of a fine, tall stature. — sbst.: *bzan* the good, that which is good in the abstract; *bzán-nas byun* 'it came from good' i.e. from a good heart; *dei γzán-lan-du* as an acknowledgment of his goodness *Glr.* —

Comp. *bzán-kyi* a species of large dogs *Cs.* — *bzan-sgrig* treaty of peace, **jhe'-pa** *C.*, **čó-čé** *W.* to make peace, to come to an agreement, to conclude a treaty, frq.; *bzan-sgrig-pa* id. — *bzan-nán* good and bad, good and ill, *bzan-nán-brin γsum* good, bad, and indifferent; *bzan-nán byéd-pa* to

discern between good and evil, to choose one or the other *Schr.*; *bzan-nán rtógs-pai* seems is an attempt to find an adequate expression for the word 'conscience' *Chr. P.* — *bzan-tál* a good exit out of the *kór-ba* (the cycle of transmigrations), a happy departure *Thgr.* — *bzan-drug* 'the six good things' (nutmeg, cloves, saffron, cardamom, camphor, sandal-wood) *C.*; used by *Mil.* also in a fig. sense; in *W.* simply: cloves. — *bzan-dód* self-complacency. — *bzan-spyód* 1. *Cs.* good action. 2. n. of a prayer of particular efficacy *Glr.*, also called *smón-lam-gyi rgyál-po*. — *bzan-btsón* v. *btsón*. — **zan-lüg** *W.* good behaviour, good treatment, **mi žig-ne tób-čé** to experience such from a person, **mi-la čó-čé** to show it to a person.

བཟའ་ཁྱི་ *bzans*, only in *kan* - *bzans*, which *Wdn.* explains by *kán-pa brtségs-pa* a large house of several stories, applied only to the abodes of gods; in *W.* also the cubical part of the *Chodten* is called so.

བཟའ་པ་ *bzád-pa* rarely for *bzod-pa*; *mi-bzád-pa* 1. intolerable *Dzl.*, *Do.* — 2. irresistible *Do.*

བཟའ་ *bzan*, sometimes for *zan*, esp. food of animals, *bzan tsól-ba* to seek food *Mil.*; pasture, pasturage, *bzán-la skyél-ba* to place in pasture, to let feed *Glr.*; *bzán-pa Ts.* id.

བཟའ་བ་ *bzáb-pa* v. *γzáb-pa*.

བཟའ་ *bza*, I. vb., fut. of *zá-ba*, to eat, *bza* this is to be eaten, in dietetic prescriptions; v. also *zá-ba*. — II. sbst. 1. (rarely *γza*) seems to denote the members of a family, they being conceived as eaters or fellow-boarders; *bzá-tso mán-poi pá-má* parents that have a large family *Mil.*; *bza mañs nán-na* among a numerous household *Mil.*; *bza-drug* a family, a company at table, of six persons, ni f. *C.*; in certain combinations: wife, spouse, *rgyá-mo bza* the Chinese spouse, *bál-mo bza* the Nepalese spouse (of the king), *Glr.* frq. — 2. meat, food, *bzá-ba dan btün-ba* meat and drink, specially the quality and quantity of food, *zá-*

ma b'ud če-la bza če-ba nutritive and substantial food *Mil. nt.*

Comp. *bza-ytád*, *bzá-bai ytád-so* store of provisions, *bzá-ytad-méd-pa* not having such a store *Mil.* — *bza-mí* 1. = *kyo-šug* husband and wife, *byéd-pa* to become husband and wife, to marry each other, *kyod dan' na ynyis bza-mí byao* we will marry each other *Glr.*; *bza-mir byin-gyis rlób-pa* to give the nuptial benediction, to unite in wedlock, to marry *Glr.*; *dbül-po bza-mi ynyis* a poor married couple *Glr.* 2. in a wider sense: **household**, *bza-mi nyi-šur-tsa-ynyis* a household of twenty two persons *Mil.* — *bza-med ill-fed*, *lean Mil.* — *bzá-tso* plur. of *bza*. — **za-dá** (lit. *za-zlá*) *W.*, *C.* partner, wife. — *bza-šin* fruit-tree, *bza-šin-rá-ba* orchard, *bza-šin-ra-ba-srün-pa* watchman or keeper of it *Dzl.* — *bza-šug* (vulg. **šub**) = *bza-mi C.*

བཅར་ *bzar* sometimes for *zar*; *bzár-ba v. dzár-ba.*

བཅར་པ་ *bzás-pa v. zá-ba* and *yzás-pa.*

བཅི་ *bzi* (sometimes *yzi*, *zi*), **drunken fit, intoxication, stupefaction**; *bzi-sáns-te* having become sober again after intoxication *Glr.*; **zi-čan** *W.* intoxicated, muddled, *bzi-ba* 1. vb. **to become intoxicated, to get drunk**, *bzi-bar gyúr-ba* id.; *bzi-bar byéd-pa* to intoxicate, to make drunk *Cs.* 2. sbst. **state of intoxication.** 3. adj. **drunk, intoxicated C.**

བཅུན་པ་ *bzún-ba v. dzin-pa*; it is used as an adv. in the form of *bzúns-te*, e.g. *dei núb-mo-nas bzúns-te* from that evening (prop. beginning with that evening), ever since that evening *Mil.*; *tsesbrgyad-nas bzúns-te nyai bar-du* during the time from the 8th. to the 15th. (day of the month).

བཅུར་ *bzur* v. *dzúr-ba.*

བཅེ་རེ་ *bze-ré*, also *bze Sch.*: **pain**, *bze-re-čan* suffering pain, *bze-ré byéd-pa* to inflict pain, to torment. (*Cs.*: 'indignation; angry; to be angry with.')

བཅེས་ *bzed* 1. in comp.: *pyag-bzed* (hand-) **basin Cs.; *lhuñ-bzed* **beggar's bowl, alms-pot**, frq.; *bzed-snód* **salver Sch.**; *bzed-zál* *Lea.*, also *žal-bzed Cs.*: 'spitting-box; acc. to oral**

expl. a cup into which the higher class of people skim off the superabundant grease swimming on the tea (*v. ja*); *bzed-pa v. dzéd-pa.* — 2. *bzed-snyóms-pa* **wire-drawing Sch.**

བོ་ *bzo* 1. **work, labour**, *bzoi rnam-gyur* the beauty of a work or workmanship *Glr.*; *bzo rgya-nág-gi lugs* as to the workmanship it is in Chinese style *Glr.* (by some the word is taken in these passages in the signification 3). — *bzó-lasréd-pa* liking labour, laborious, = *las Stg.*; **zo te-rél, mi-la ma (s)tan** *W.* the work is not yet finished, do not let people see it yet! *snai bzo hyed-gin dug-pas* being just occupied with working out the noses *Glr.* — 2. **manufacture, art, trade, handicraft**, *rín-po-čei* art of a jeweler, *gos-* trade of a tailor, *diul-* art of a silver-smith, *lèags-* trade of a blacksmith, *tag-* of a rope-maker, *rdo-* of a stone-cutter, *rtsig-* of a mason, *bzan-* of a copper-smith, *šin-* of a joiner or carpenter, *yser-* art of a gold-smith, *lha-* of an image-maker, *lham-bzo* trade of a shoemaker. — 3. also *zo*, **figure, image, picture, resemblance**, = *dbyibs*, **ā-me zo dug** *W.* he is the exact likeness of his mother; **appearance, physical constitution**, v. *zo*. — 4. sometimes for *bzó-pa*, *bzó-bo*, so that all the words enumerated sub 2 may also denote the artist or workman. —

Comp. and deriv. *bzó-kan* **workshop.** — *bzo-kyád*, *bzoi kyad* *Glr.* **work of art**, masterpiece, elegant piece of workmanship. — *bzo-kyüd*, *bzo-kyun Cs.*: 1. potter's wheel. 2. a hydraulic machine(?). — *bzo-grá* academy of arts, mechanics' institution *Cs.* — *bzo-rggyü* working-materials *Glr.* — **zóbsta*(?), *zób-sta*, *zó-sta** *W.* **form, fashion**, e.g. *style* of a house, its architecture; form, of a bottle, a lamp or candle stick, of any production of art; **zor-dó** anvil-stone *W.* (*bzo-rdo*). — *bzó-pa* **artist, mechanic**, *dnül-bzo-pa*, silver-smith, and so forth. — *bzo-dpón* master, over journey-men or the students of an art. — *bzó-ba*, pf. *bzos*, **to make, to manufacture C.** (for the *byéd-pa* of *B.*, and **čö-čö** of *W.*), **par zó-wa** to print; **sém-kyi zó-wa** *C.* to frame in one's mind, contrive, invent; **zö-*

pe tsa* manufactured salt, *zq-pe ser* artificial gold *Wdi.* — bzó-bo = bzó-pa, bzó-bo mkás-pa a skilful artist *Mil.*; bzo-byéd 1. id. 2. **imaginative faculty, imagination**, nif. — bzo-lás work *Sch.*

བཅོད་པ་ bzód-pa (rarely bzád-pa) I. vb., བཅོད་པ་, 1. **to suffer, bear, endure**, c. acc., mig ná-ba ma bzód-nas not being able to bear the pain in his eyes *Dzl.*; lus dis na mi bzod with this body pain, disease, cannot be endured *Thgy.*; sañs-rgyás-kyi tugs-rje čé-bas ma bzód-nas seems to imply: Buddha in his mercy not suffering this, but checking the mischief; — also c. dat.: jam-po-la mi bzod he cannot bear what is soft or smooth *Dzl.*; ma-bdé-ba bag-tsam-la bzód-pa mi byéd-de getting so fretful through a slight indisposition *Mil.*; ltá-basmi bzód-de finding it unbearable for his eyes *Pth.*; dran-pas mi bzód-de as much as: so that he almost lost his senses over it *Pth.*; bzód-tabs (or bzod-glags)-méd-par byün-ba or gyür-ba not to be able to bear . . . any longer, frq.; mi-bzód-pa or -bzád-pa adj., **unbearable, intolerable**, also **irresistible**; ma bzód-nas not being able to resist any longer *Dzl.* — 2. **to forgive, pardon**, śān-čad to-čsām-pa bzód-par ysol to pardon our former tricks is what we beg *Mil.*; rtá-la ma skyón-pa bzód-par bžes tsal that I did not request you to mount, this I beg you to forgive me *Mil.*; bzód-par ysól-lo byas kyañ although she begged pardon *Pth.*; skyón-rnamsyé-šes-spyan-ldan-rnams-la bzód-par ysol with respect to the deficiencies I pray for the indulgence of the very wise (readers); bzod-ysól byéd-pa to ask pardon, forbearance *Pth.* —

II. sbst. 1. **patience** (*Ssk.* चान्ति), bzód-pa sgóm-pa to exercise one's self in patience

Dzl. v, 12; but also, to have patience, to show forbearance; bzód-pa bžes-pa, id. resp. (v. also above I, 2); bzód-pa-čan **patient**; bzod-srān unwearied patience; bzod-pa-čün impatient *Mil.*, bzod-med *Cs.* id. — 2. in asceticism: **perseverance, steadfast adherence to the four truths**, constancy in pursuing the path that has been entered upon, mi skye-bai čos-la bzod-pa acc. to *Was.* id., being at the same time no longer subject to rebirths, p. (140). —

Observ. So far as 'to forgive' implies patience, forbearance, it may be rendered by bzód-pa; but as the Scriptural view of 'forgiveness of sin' involves more than that, other expressions, such as bú-lon sél-ba, must be resorted to with reference to the latter.

བཅོབ་པ་ bzób-pa *Sch.* = ysób-pa.

བཅོབ་ bzom tub, carried on the back, to convey water, v. ču-bzóm sub ču.

བཅོལ་ bzlá-ba v. zlá-ba.

བཅོལ་བཅོད་ bzlas-brjód (cf. zlá-ba II, 2); zlá-ba in a strict sense, is stated to be **the silent, brjód-pa the soft, yet audible pronouncing of spells** etc., bzlas-brjód signifying both together; bzlas-brjód byéd-pa to mutter over *Gtr.*; mi-steps-pai bzlas-brjód Brahmanical spell-murmuring *Thgy.*

བཅོལ་པ་ bzłum-pa v. złum-pa.

བཅོལ་ bzłó-ba v. złó-ba.

བཅོལ་ bzlog **the contrary, the reverse**, prá-ba-las bzlog sbóm-po the contrary of thin is thick *Lex.*

བཅོལ་ bzlos, v. złó-ba.

Q a, 1. a letter peculiar to the Tibetan language, which, contrary to ཨ (q.v.) denotes the pure vowel, without any admix-

ture of a consonant sound. The difficulty which attaches to the articulation of this vowel, requiring an opening of the glottis

before it is sounded, has occasioned a great variety of pronunciation in the different provincial dialects. Vide Phonetic Table with its explications. — 2. numerical figure: 23.

འ་ཅག་ *á-čag*, *Cs.* *we*, v. *á-čag*.

འ་ཅི་ *a-čì* n. of a country *Glr.*

འ་ཏི་བྱ་ *a-ti-wa*, with *lóg-pa*, *Sch.*: to perform somersets, to tumble over, to roll.

འ་ན་ཡང་ *a-na-yañ* although, *Sch.*; *a-na-ma-na* *Sch.*; perfectly alike, having a striking resemblance (?).

འ་མ་ *á-ma* but, e.g. *á-ma ma rjed čig* but do not forget! *Cs.*

འ་ཁྱར་ *a-úr* *Sch.*: 'shaking or rattling sounds' cf. *ur-úr*.

འ་ན་ *añ* 1. like *yañ*, attached to conjunctions, and corresponding to the English *ever*, *soever*, after vowels, col. also after consonants, e.g. *nam-añ*. — 2. *án-sgra*, *bón-bui* *Cs.* the braying of an ass.

འ་དྲ་ཀོ་ *án-ke* (not ident. with *án-gi* number), a mystical character, frq. occurring in certain finical ornaments or flourishes called *sbrul-mgo*, occasionally also in written words.

འབ་པ་ *áb-pa* *Ts.* to bark.

འཇམ་པོ་, འཇམ་ཅན་ *ár-po*, *ár-čan* *Ts.* angry = *ytim-po*.

འཇམ་པ་ *ár-ba* *C.* lot, *rgyáb-pa* to cast, = *rgyan rgyáb-pa*.

འར་ཁྱར་ *ar-úr* v. *ur-úr*.

འར་ཡང་ *ár-yañ* also, too, likewise *Sch.*

འི་ *i* 1. num. figure: 53. — 2. *W.* demonstr. pron. inst. of *di*, *this*, also *'i-po*.

འུ་ *u* 1. num. figure: 83. — 2. sbst. *kiss*, v. *o*. — 3. also *o*, *Cs.*: demonstr. pron., *this*, *ú-ni-ru*, *ú-nir*, *ó-nir*, *hither*; *Ts.* **wú-ohi** *this*.

འུ་སྒྲ་ *ú-sgra* *Glr.* noise of many foot-steps, prob. = *úr-sgra*.

འུ་ཅག་ *ú-čag* 1. also *ó-čag* *Glr.*, *ó-čog* *Thgy.*, *ú-bu-čag* *Dzl.* pers. pron. *we*. — 2. chimney *W.* (?).

འུ་ཐག་ *u-tug* *Sch.*: 'Lüderlichkeit, auch

འུ་ཐག་པ་ *'u-tsugs'*; but in *W.* **un-tug có-čè** means to break out into a violent passion, and **in-tug-kan* or *-čan** angry; in *C.* **mú-tug-pa** and **dug-tug-pa** to be at a loss; so also in *Mil.*

འུ་བུ་ *ú-bu* v. *ú-čag*.

འུ་རུ་རུ་ *u-ru-rú* *Sch.* = *ur*.

འུ་ལག་ *u-lág* compulsory post-service, the gratuitous forwarding of letters, luggage and persons, the supply of the requisite porters and beasts of burden (also more immediately these themselves), — originally a socage-service rendered to lords and proprietors, government officers and priests; in more recent times remunerated and legally regulated in those parts that are visited by European travellers; *mí-la* *u-lág skúl-ba* to impose such services, by exacting porters etc. *Pth.*, *gél-ba* id.; *skyél-ba* prob. to forward by Ulag; (*Cs.* limits the signification too much).

འུ་སུ་ *ú-su* *Lt.* coriander seed.

འུ་ག་པ་ *úg-pa*, owl, *Lt.*; *ug-rgán* *Sch.* the great horn-owl, *ug(-gu)-čün* the little owl; *ug-mig* owl's eyes (*Cs.* 'large languishing eyes', *Sch.*: 'large protruding eyes'); *úg-mig-čan* having such eyes, *úg mig-pa* or *-ma* a goggle-eyed man or woman *Cs.* — 2. *Ld.* also for *yug-po* oats.

འུ་ག་སྒྲིང་མ་ *ug-sins* v. *sins-po*.

འུ་དྲ་ *ud* 1. *Cs.* swaggering, bragging, bombast, fustian; *ud čer smra-ba* to swagger, brag, gen. **wur še-pa**, *C.* — 2. = *yud* *Thgy.*, *ud-kyis*, in a moment, instantly, suddenly. — 3. command, order (?), *Sch.*: *ud-srog-pa* to make known an order.

འུ་བ་པ་ *ub-pa* to sweep or rake together with one's hands, *pañ-pas ub-kyis bsdus-te* *Pth.* with the arms gathering all into one heap.

འུ་མ་བུ་གླེང་མཁར་ *um-bu-glañ-mkár* n. of the palace of the ancient Tibetan king *Thothori*, *Glr.*

འུ་ར་ *ur* 1. noise, din, clashing, cracking, roar of a tempest etc., but also and not less,

a low, humming noise, *rná-bai bú-ga bkág-pai tse* *ur-úr zés-pai sgra* the humming in the ears produced by stopping them *Wdn.*; *ur-úr-po-yi sgra* id. *Wdn.*; *rná-ba úr-la krog* there is a buzzing in my ear *S.g.*; *ur ldan* or *byun* a noise is heard; *Cs.* more particularly: talk, babbling, chit-chat, *ur-yton-ba* to talk, to chat; **ton-ur* C.* (lit. *ston*) bragging, humbug; *ur-sgra = ur* noise caused by many voices, many footsteps, cf. *u-sgra*; of the howling of a tempest, *úr-sgra* *če* although it (the thunder) makes a great noise *Mil.*; *ur-tin* a brass basin, used to make a noise by striking it *Sch.*; *úr-ba* sbst. a humming insect, beetle *Sch.*; vb., to be noisy, chattering, *Cs.*; *dga-grágs úr-te* shouting, rejoicing *Mil.*; **ur có-če** to set a dog on a person *W.*; **ur bšád-pa, ur-brdáb btán-ba** *C.*, *W.* to exaggerate, brag, boast. — 2. *bag-dró ur-úr Pth.* seems to describe the feeling of a genial warmth pervading the body. — 3. **wur gyág-pa* C.*, **ur gyáb-če, tán-če** *W.* to smooth, v. *úbur-ba*. — 4. *úr-rdo* a sling *Sch.*, *úr-rdo ppen-pa* to throw with a sling. *འེ* num. figure: 113.

འོ I. num. figure: 143. —

II. sbst. 1. provinc. *u kiss* (ཁུམ་), *o byéd-pa* to kiss *Lt.*, *ká-la* on the mouth *Pth.*; *pyag, žabs* resp. on the hand, the foot *Cs.*; *o yton-ba Cs.*, **u lán-če** *W.*, = *o byed-pa*. — 2. v. *o-ma*. —

III. pron. 1. pers. pron. **we**, v. *u-čag*. — 2. dem. pron. **this** *Cs.* v. *u* III. — IV. interj. (*o ō*) 1. like **oh, yes!** as a reply: *o lágs-so* oh very well! *Mil.*; **o yón-nog, 'o dig-gog, 'o gyál-log W.*, **o yón-nē** *C.* well! it's all right to me! well, do so! — *o-o, ō-ō*, so! well! very well! in *W.* it is a common reply, indicating nothing more, than that attention has been paid to the words spoken, like the English well! indeed! — 2. as a positive affirmative, **yes!** *W.*, cf. *o-ná*.

འོ་སྐལ་ *o-skol*, also with *rnams* and *čag*, (*Cs.* also *ú-skol*), *Ld.'á-xo, we, Mil., Tar., Thgy.*, e.g. (if all men must die), *o-skol lta ci smos* of course also we *Thgy.*; it

is very often used as a reciprocal pronoun: *o-skol ma ši jrad-pa* the fact, that we have seen each other once more before we die *Mil.*

འོ་བརྒྱལ་ *o-brgyál*, resp. **fatigue, weariness, want**, any kind of hardship, **péb-lam-la ob-gyál ma kyód-da** *W.* has not your walk hither fatigued you? *o-brgyál yón-lugs* the getting into difficulties *Mil.*; more frq. as vb.: *o-brgyál-ba, kyéd-čag-rnams o ma brgyál-lam* are you perhaps fatigued? *Glr.*; *žabs-tóg o mi brgyal-ba bul* a short expression for: everything shall be at your service, so that you shall not want anything *Mil.*; *o-re-brgyál = o-brgyál* 1. trouble, drudgery, annoyance *Mil.* 2. decay, decline, ruin, of religion, usages etc.

འོ་སྩྭ་ *o-snyig* sour cream *Sch.*

འོ་སྩྭ་ས་ *o-snyigs* birch-tree *Sch.*

འོ་དོ་ *o-dod* lamentation, wailing, cry for help, gen. as vb. *o-dód bód-pa* to lament, to call for help *Glr., Pth., Wdn.*; *o-dód-pa* one that seeks help, support, redress, a client, a plaintiff, more in pop. language.

འོ་ན་ *o-ná* (cf. *o, on, ōn-kyan*), comes nearest to the Greek *ἀλλά*, used esp. to introduce a new thought or proposition in speech: **now**, what shall you do in that case? *Dzl.*; **well**, what did he say? *Dzl.*; **well**, I hope you have at least . . . *Dzl.*; **why, ay, Mil.**; **but now Thgy.**; **but**, the Latin *autem*, when a new clause is added *Mil., Thgy.*; **yea**, in a climax, e.g.: I met with a naked man, yea, an insane ascetic *Mil.* — 2. as an answer in the affirmative, **yes** *W.* —

འོ་མ་ *o-ma* milk, *o-ma jo-ba* to milk *Glr.*; *snyól-ba* to let it curdle *Cs.*, *srub-pa* to churn it *Cs.*; *o-ma čags* the milk thickens, coagulates *Cs.* —

Comp. *o-tán* 'milk-meadow', the plain in which Lhasa now stands; of the former lake, *o-tán-gi mtso Glr.*, a sedgy moor is said to be still remaining. — *o-tug* milk-soup *Tar.* — *o-tud* cheese, v. *tud*. — *o-tün* suckling-child, baby, = *zo-tün*. — *o-*

snód milk-vessel. — *འོ་སྤྱི་*, *འོ་སྤྱི་*, cream.
— *འོ་མར་* 1. milk and butter *Sch.* 2. termin.
of *འོ་མ་* into the milk. — *འོ་ཟོ་* milk-pail.

འོ་མ་ཟི་ཟི་ འོ་མ་ཟི་ཟི་ *W.* *pater-noster* pea,
the seed of *Abrus precatorius*,
used as beads for rosaries.

འོ་ཡ་, འོ་ཡ་ལ་ འོ་ཡོ་, འོ་ཡོག འོ་ཡོག *terrier Sch.*

འོ་རེ་བརྒྱལ་ འོ་རེ་བརྒྱལ་ *v.* འོ་བརྒྱལ་.

འོ་ཤ་ འོ་ཤ་ *W.*, only in **འོ་ཤ་* *tán-še* or *gyáb-
če** to laugh at, deride, to feel a plea-
sure at the misfortune of others.

འོ་སེ་ འོ་སེ་ *mulberry*, འོ་སེ་ཤིན་ *mulberry-
tree*; *ba-འོ་སེ་ Med.*, perh. strawberry
spinach, *Blitum*, which in *W.* is called *ba-
o-se*, cow-mulberry.

འོ་ག་ འོ་ག་ *W.* **yog**, *Ts.* **wag**, 1. root sig-
nifying *below*, or with reference to time,
after, opp. to *goñ*; *འོ་ག་ཏུ་*, *W.* **yóg-la** 1. adv.
down, below, underneath; afterwards, later;
in paging books it denotes the second page
of a leaf, *v. goñ*; it is used as an expedient
to correct errors in numbering, or to make
additions, as with us e.g. 'page 24, b'. 2.
postp. *under*, with accus., less frq. with dat.,
down from; after (as to time, rank, succes-
sion). — *འོ་ག་ལ་*, *W.* **yóg-na**, 1. adv. *under-
neath, below*. 2. postp. c. gen. *under, after*.
— *འོ་ག་ལ་ས་*, *W.* **yóg-na-s** 1. adv. *from
under, from below*. 2. postp. c. genit. *forth
from below* *འོ་ག་ཏུ་* *jüg-pa* to put underneath,
to subject, subdue *Glr.*; *ka-འོ་ག་ཏུ་* *Ts.* = *འོ་ག་
ཏུ་*, e.g. **ཤིན་གྱི་ཀ་ལ་འོ་ག་ཏུ་* under the tree; some-
times (less corr.) with accus. inst. of genit.,
also *འོ་ག་* alone, inst. of *འོ་ག་ཏུ་*, *འོ་ག་ལ་*: **Ru-
tog Gu-lab-sin 'og mi dug** *W.* Rutog does
not stand under, is not subordinate to, Gulab
Singh; *ldin-འོ་ག་* the division of soldiers
under the Dingpon, or a century (division
of hundred); *bču-འོ་ག་* a body of ten men
under a *bču-dpon* or corporal. — 2. testicles,
of animals, *འོ་ག་ཅན་* not castrated; **wog
če-pa** (*spyad-pa*) to cover, copulate *C.*

Comp. and deriv. *འོ་ག་སྒོ་* the lower or-
fices of the body for the discharge of the
excretions, *འོ་ག་སྒོ་* *nyis S.g.*; more partic.
the anus *Pth.* — *འོ་ག་རད་* anvil *Sch.* — *འོ་ག་*

pag v. pag. — *འོ་ག་མ་* adj. the lower, later,
following one, *dei འོ་ག་མ་* the one following
after that, the second in turn; **lá-mę sañ
ge-nyen yóg-ma žig dug** *W.* a Genyen is
inferior to a Lama. *འོ་ག་མིན་*, *མཁའ་མིན་*, 'the
not inferiors' i.e. the highest, the inmates
of a certain heaven inhabited by gods, or
also that heaven itself. — *འོ་ག་རལ་ཏུ་* = *འོ་ག་
ཏུ་ Tar.* — *འོ་ག་རྩུན་* *Lt.* vapour, flatulence.
— *འོ་ག་ཤར་* crop, craw of birds.

འོ་བ་ འོ་བ་, pf. *ons*, imp. *šog*, *B.* and *Bal.*
(**šon-čas**), for which in common life
almost always, and in more recent literature
not seldom, *yón-ba*, *W.* **yón-če**, is used,
1. **to come**, *ma འོ་བ་* *mtón-nas Dzl.* when
he saw his mother coming; *nán-du འོ་བ་*,
Dzl. he came in; *nyir འོ་བ་* *Glr.* to come
back; *mi nyis nai drin-du འོ་བ་* *nyin
pa Glr.* two men that were about to come
to me; *šon-bai lám-du Pth.* when being on
their way; *ti-se-la šgom-du yóns-pa yin Mil.*
we come to the Tise in order to meditate;
šons-pa légs-so you are welcome *Cs.*; *nas
o-dód byaskyan འོ་བ་མཁའ་མེད་* *Pth.* although
I was crying for help, nobody came; *kyer
šons-so Glr.* they came to bring, they
brought with them; *krid-šog bring hither!*
krid šons-so Glr. they brought thither; with
reference to time: *ma-šons-pa* not yet come,
i.e. future, *das* etc. very frq.; also poet.:
ma-šons dón-du for the benefit of those
that are to come, i.e. of posterity; *čan yón-
bai rigs, Wdn.*, the kinds (of cerealia) from
which beer comes (is made). — 2. **to happen**,
yód-pa yón-gin dug-pas Mil. as it some-
times happens that there are ...; more frq.
to occur, to be met with, *grén-bu འོ་བ་* *gyir-na*
whenever an e occurs, wherever an e stands
Gram.; *mi yul-na mi འོ་བ་* such a thing does
not occur on earth *Glr.*; **di-ru mi yón(-če)**
W. that is not to be met with here. — 3.
to fall to the lot of, to be given, to come upon,
c. dat., *sras འོ་བ་པའི་ཤེས་པ་* *btáb-bo Pth.*
she prayed that a son might be given to
her; **ko-la nad yóns** *W.* a disease came
upon him; **sód-nyom yón** I receive alms,
sod-nam yón I acquire merit *W.*; to come
in, *yón-sgo* income, revenue *Schr.*, cf. *yón-*

tan sub *tan* 2. — 4. **to be suitable, practicable, to do**, *bstán-pa yèig-la stón-pa nyis mi óns-pas Glr.* as two preceptors for one doctrine will not do; *yül-du lóg-pa mi ón-bas Glr.* as a journey home is not practicable; *o-yón-nog* v. *o*; *lús-la ón-bai bár-du* as long as he was fit for work; **to go on well, to do well** *C.* **da yón-na** *W.* will it do now? — 5. when connected with verbs, it serves to indicate futurity, like the English auxiliaries **shall** and **will**, as becomes evident from such expressions as the following: *ó-ba nam yon éa med Mil.* when dying comes, i.e. when we shall die, is uncertain; *mdog gyúr-ba on Glr.* a change of colour is coming, i.e. the colour will, or is going to, change; *gró-ba mi yon-bar dug Mil.* I am not likely (*dug-pa*, 4) to go there any more; **é-l-é mi yon** *W.* he will not be put to shame, not be disappointed; also with the supine: *srog dan brál-bar gyúr-du on Dzl.* it will even come to his dying, it will be his death; *zós-su on Dzl.* he will even get so far as to eat . . . ; *ši-bar on* he will die; still more free and popular are those turns, in which the gerund or the mere root is used: *ynan-ste on Pth.* he will assent to it, allow it; *yèig min kyan yèig yin-te on Glr.* if it is not the one, it will be the other; *sleb yon* he will come *Mil.* and in *C.* very common; *yid-čes mi on* they will not believe it; it is also used to express the passive voice, and the English **to become, to grow, to get**: *šes-na na ysod ón-bas Glr.* as I should be killed, if she heard of it; **zer yon** *C.* so it is said, expressed, i.e. this is the usual way of expressing it; **pél-te yon** *W.* it is getting larger, increases; or with a noun: *smin on Glr.* it is growing ripe; *rgyal-po bañs-su on Ma.* the king becomes a subject.

འོ་མོ་ལ་ འོ་mól *Ld.* for *ól-mo*.

འོ་ *od*, **light, shine, brightness**, *šar* flames up, shines, *pro* spreads, proceeds from; *od spró-ba* to emit light, *bkyé-ba* to spread *Sch.*; *od lham-mér mdzad-pa* resp., to shine with a bright light *Sch.*; *od kén-s-pa* filled with light *Sch.*; *lús-la od yód-pa* self-lumi-

nous, a property of primeval man *Glr.*; *nyi-od* sun-light, *zla-od* moon-light, *skar-od* star-light *Cs.*; *ynam-od* brightness of the night-heavens, zodiacal-light *Cs.*; *me-od* fire-shine *Cs.*; lustre, brightness, of polished metal, *od byin-pa* to elicit a gloss or lustre, to give a bright polish *Sch.*; metaphor. fair complexion, external beauty, **kán-pe 'od pélte yon** the splendour of the house increases, **bud éa dug** declines, decays *W.*; *od dan ldán-pa B.*, *od-can* 1. **luminous, emitting light**; 2. **bright, polished**. 3. **light**, **da 'od-can éa yin** *W.* now it will grow light. 4. **of a fine colour, of a blooming appearance** *Glr.* 5. **beautiful, splendid, stately**; *od-med*, vulgo *od-med-kán*, the contrary.

Comp. *od-kór* or *skor* a luminous circle *Lex.* — *od-dkar* 1. white light. 2. symb. num.: 1. — *od-can*, v. above. — *od-dpag-méd*, *अमिताभ*, also *snañ-ba-mta-yás* the fourth Dhyani-Buddha, v. *sañs-rgyás*. — *od-spro* (or *pro*?) light? — **od-to** *W.*, **od-to tog** hold up the light! **od-to bu** glow-worm, fire-fly; *od-pro* sometimes occurring in the names of gods. — *od-yzér* ray of light *Dzl.* and elsewh. frq.; *od-yzér-can* n. of a god, *od-yzér-can-ma* of a goddess *Do.* — *od-srún* n. p. 1. the human Buddha of the preceding period of the world. 2. a king of Tibet, son of Langdarma. — *od-ysál* 1. a bright light or gloss, *od-ysál mdañs dan ldán-pa* very glossy, of leaves. 2. com. of the supernatural enlightening of the saints, *od-ysál-gyi náñ-nas yzigs-te Mil.* knowing, beholding, by means of prophetic light.

འོ་མ་ འོ་ma **cane, bamboo**, *od-ma tsal*, *वेणुवन*, cane-grove; such a grove near Rājagriha was a favourite retreat of Buddha.

འོ་ *on W.* but (*sed, autem*); (not so often used as in English).

འོ་ཀྲ་ འོ་kya **but, yet, notwithstanding** *Dzl.* and elsewh., frq. in *B.*; rarely *on-yañ* for it *Mil.*; it stands at the beginning of sentences, but is also preceded by a gerund with *-kyi*, in which case it is almost pleonastic; *Lex.* give *उताही* as the

Ssk. word for it, which however seems not to agree with its use.

འོན་ཏང་ *ón-taṅ* = *ón-kyañ Lex.*

འོན་ཏེ *ón-te* B. and C. or if not, or else, or also, in double-questions after the termination *am* of the first question.

འོན་པ་ *ón-pa* 1. deaf, also to be deaf; *ón-pa-pa*, *ón-pa-po*, *ón-po* a deaf man, *ón-pa-mo*, *ón-mó* a deaf woman *Cs.*; *ón-lon* deaf and blind. — 2. to give, to bring, chiefly as imp. *ón-cig Dzl.*

འོན་སེང་ *ón-sen*, with *byéd-pa*, to pay attention, to watch, to spy *Sch.*

འོབ་ *ob* 1. also *obs* ditch, trench, pit *Dzl.*; *me-ób* fiery pit; also fig.: the fire-pool of passions. — 2. v. *yob.*

འོམ་བུ་ *óm-bu* 1. tamarisk, *Myricaria Med.* not unfrequent near the rivers of Tibet. — 2. *Sch.*: 'a town, settlement' (?).

འོར་ *or* 1. dropsy, viz. the species *anasarca*, nif., = *págs-ču*; *dbu-or* prob. id. *Med.* — 2. eddy, whirlpool *Sch.*

འོར་བ་ *ór-ba* 1. to put or lay down *Cs.* — 2. to feed, e.g. a little child *W.*

འོལ་ *ol* clover, trefoil, viz. snail-clover, medic, (*Medicago*); *ol-tán* a plain covered with such clover; **ol-kyog** *W.* snail.

འོལ་མཐུད་ *ol-mdud* v. 'ol-mdud.

འོལ་པ་ *ól-pa* vulture *Sch.*(?)

འོལ་སྤྱི་ *ól-spyi* in a general way, generally speaking, about, *ól-spyi* id. *Sch.*; *ól-spyi tsám-du dus mnyám-mo* they are about contemporaries *Tar.*

འོལ་བ་ *ól-ba* black horse *Mil.*, *Ld.-Glr.* (*Ts. *wál-ba**).

འོལ་མོ་ *ól-mo* *Ld. *on-mol** besom, broom, brush, *stag-ól* birch-broom, *zed-ól* hair-broom *Cs.*

འོལ་མོ་སྤྱི་ *ól-mo-sé Wdñ.* an officinal plant; *Cs.*: '*ól-ma-sa* 1. a certain small berry. — 2. a small weight'.

འོས་ *os* 1. v. the following. — 2. v. *o-se.*

འོས་པ་ *ós-pa* 1. vb. and adj. to be worthy, suitable; becoming, appropriate, with termin. inf., in later times and vulgo, with the root, *sbyin-par os* it is becoming, it is meet to give; *di yzigs-par mi os* it is not decent to see this; **ka-lón čä-čé 'os** *W.* he is worthy to be a vizier; **l-sam la tañ mi 'os** *W.* he is not worth such high wages; **la nán-te tañ 'os** *W.* he deserves extra-pay; *yid-smón os* to be wished, desirable; *pyag bya - bar os - par gyur* he becomes adorable; *stód-os* to be praised, laudable; *bkür-os* deserving honour *Cs.*; *tams-čád-la póg-os-pai čád-pa* the punishment condign to all; rarely with genit.: *kün-gyis bkür-žin mčód-pai os Mil.* he is deserving of universal honour and respect, and even: *rjei os min* he was not worth to be a king, for which more frq. the termin. is used: *rysó-mor os-pa zig Glr.* the one that is the most deserving of being mistress, i.e. she that has the genteel appearance, that is most of a gentlewoman; *grógs-sü os-pa* he is worthy to be his colleague, nif. *Mil.* — 2. more particularly in colloquial language: right, *W. *ós-čan, ó-šan**; with a negative **mi-ós-pa, os-méd, os-min** *W.*, **mi-č-pa** etc. *C.* wrong (for the *rigs-pa* and *mi-rigs-pa* of earlier lit.); *mi os-pai spyod-pa byed-pa Glr.* to entertain illicit intercourse; *rdzas os-pa* a lawful, *mi os-pa* an unlawful matter *Schr.*; **č-min-ghi čim-gál** *C.* a wrong, immoral act, sinful transgression; **os mi-ós p'é-čé** *W.* to discern between right and wrong; with regard to a man's words, credible, trustworthy, or the contrary. — *Sch.* has besides: *os či yod*, 'what other means or way is there?' and: *os spyi-ba* 'to finish (a thing) for the most part; to be good or tolerably good' (??).

ཡ

ཡ ya 1. the consonant **y**, pronounced like the English initial **y**, in yard, yoke etc., in *C.* deep-toned; *yá-btags*, *yá-ta* *Glr.* the subscribed **y** or ཡ. — 2. num. fig.: 24.

ཡ ya 1. often with *yèig*, one of two things that belong together as being of one kind, or forming a pair, also one of two opponents; *mig ya-yèig lón-ba* *Pth.* blind of one eye; *lham ya-yèig* *Glr.* one of a pair of boots, an odd boot; *lag-pa ya-yèig-tu* *yser fogs*, *lág-pa ya-yèig-tu bú-mo* *Krid-de Dzl.* in one hand holding the gold, with the other leading his daughter; *stón-pa dan ysal-ba rnyis ya ma brál-bar* *Thgr.* the empty and the clear (emptiness and clearness) being inseparable from each other; *ya-gyál* one of several, e.g. of three things *Gram.*; of six *Lex.*; **yá-do** in *W.* the common word for *gros* or *zlá-bo* **associate, companion, assistant**, **yá-do cò-cè** to assist; **nyí-ka ya yó** *C.* they are equal to each other, a match, one as good as the other, **kó-la ya mé**, or *kō ya jhé'-ken mi dug** *C.* he finds none that is a match to him, **dī lé-ké ya né mi tub** *C.* I am not equal to the task; *kai ya* v. *ká-ya*; *ya-méd* = *do-méd*; *táb-ya* adversary, antagonist; *ya-zár* one-eyed; *ya-ma-zūn* and *ya-má-brla*, *ya-ya* v. below. —

II. root signifying **above, up** etc. (opp. to *ma*), cf. *goñ*; adj. *yá-gi* (also *yá-ki* *Mil.*), *pu yá-gi* the upper or highest part of a valley *Glr.*, *ri-bo yá-gi* the hill up yonder *Mil.*; *yá-gi* upper = heavenly *Mil.*, opp. to *má-gi*; *yar* and *yas* v. the respective articles; the word, otherwise, occurs only in compounds: *yá-rkan* palate; *ya-gád* (for *skad*) ladder *Sch.*; *ya-gón* above, over *Sch.*; *ya-mgál*, *ya-mčú*, *ya-tém*, *ya-tóg*, *ya-rábs*, *ya-ré*, *ya-só* v. *mgal* etc.; *ya-mtá* the upper end, i. e. the beginning e.g. of a word, opp. to *ma-mtá* the end *Cs.*; *yá-ša* **esteem, honour, love**, shown to a person *W.* (= *že-sa* *B.*, *C.*), **yá-*

*še spē-ra** expressions of respect; **yá-še pí-la zér-na** if one speaks respectfully; *ya-ša-méd-kan* uncivil, regardless, reckless, unfeeling; **yá-ša cò-cè** to show love, regard, to treat with tenderness, to fondle, a child, animal etc., opp. to *má-ša*, which however is less in use.

ཡ་ཁ་ *yá-ka* **mutual revilings** *Ma.*: *ma smád-la yañ yá-ka sgrags* mother and children abuse one another. *Cs.*: *yá-ga* bad reputation (?).

ཡ་གྲའ་ *ya-gyál* v. *ya* I.

ཡ་ང་(བ་) *yá-na(-ba)* *C.* also **yá-na-bó** (prob. for *yya nán-pa*) **shuddering, fright, anguish**, with genit. or accus. of that which is the cause of it *Do.*; *yá-na-bai* *dmag-tsógs* *Mil.* a formidable host; *yá-naí* *gegs* terrible danger *Pth.*

ཡ་ད་ *yá-ta* v. letter *ya*.

ཡ་ཏ་ prop. ཡ་ཏ་ *ya-tra* (procession and feast, in honour of some idol) *W.*: **festivity, reveling**, in beer with dumplings and pastry, held in autumn or winter, in memory and for the benefit of the souls of those that died during the last year.

ཡ་དོ་ *yá-do* v. *ya* I.

ཡ་པོ་ *yá-po* **butcher; executioner** *Schr.*

ཡ་བ་ *yá-ba* prob. = *yya-ba*. — *Mil.*?

ཡ་བ་ཀྱ་ར་ *ya-ba-kšá-ra* *Ssk.* **saltpetre** *Med.*

ཡ་མ་ *yá-ma* 1. the temples. — 2. a severe cold, catarrh. *Med.*; **yá-ma rag** *W.* I have a bad cold. — 3. n. of a goddess, = *brtán-ma*.

ཡ་མ་རྩྱེ་ *ya-ma-zūn* **unsymmetrical, incongruous, not fitting together**, e.g. two unequal shoes; of religions, languages,

ཡ་མ་བླ་ *ya-ma-brla*

ཡ

ཡང་གི་ *yán-ge*

customs, that have sprung from heterogeneous elements; of behaviour: **inconsistent**; unheard of, prodigious, ཅོ་ཤྲིལ་ magic feats *Tar.*

ཡ་མ་བླ་ *ya-ma-brla*, **ya-má-la**, Ü: *ya-ma-la-po*, Ts.: **ya-ma-len-te**, Lis.: = *snyin-po-med-pa*, *mi-bdén-pa* vain, unstable, fickle, not to be trusted or depended upon.

ཡ་མཚན་ *yá-mtsan* 1. **wonder, miracle, supernatural occurrence**, adopted also as the term for the miracles of Scripture *Chr. Prot.*; *ltás-sam yá-mtsan ñi byun Dzl.* what signs and wonders have happened? *yá-mtsan-du gyür-ba Dzl.* to happen, to come to pass in a marvelous manner; *yá-mtsan-ste Pth.* being a wonderful man; *kyód-la ñdi-tsam rig-pa-méd-pa ni yá-mtsan-ñeo* that you are so ignorant is very strange (wonderful); **yá-tsem-po** *C.* marvelous, miraculous; *yá-tsam-dan id. Schr.* — 2. **wonder, astonishment, amazement**, *rgyál-po yá-mtsan ñen-po skyés-te Tar.* the king greatly wondering; **yám-tsan tsór-ñe, ñó-ñe** *W.* to wonder; *yá-mtsan-gyi ynás-so Tar.* it is a thing to be wondered at; *dé-tsam yá-mtsan-rgyu med Mil.* that is not so very astonishing.

ཡ་ཡ་ *yá-ya* 1. *Cs.*: **differing, diverse, yá-ya-ba diversity**; *yá-ya-bor gyün-ba Sch.*: a subject of dispute, contrariety of opinion. — 2. *gyá-ya.*

ཡ་ཡོ་ *ya-yó* **crooked, wry**, col. *Cs.*

ཡ་ལྷ་ *ya-lád* **corselet and helmet, mail, armour**, *ysér-gyi* of gold; also fig. *B.*

ཡ་ཤ་ *yá-ša* v. *ya II.*

ཡ་ཤུ་ *ya-hu-dá* **Judah**, *ya-hu-dá-pa* **jew** *Chr. Prot.*

ཡ་ཤྲི་ལྷ་ *ya-ho-wá* **Jehovah** *Chr. Prot.*

ཡག་པ་ *yág-pa* a **small mattock, hoe**, *ñag-yag* iron hoe, *ñin-yag* wooden hoe *Ts.*

ཡག་པོ་ *yág-po*, prov. also *ñág-po*, seldom in *B.*, but otherwise common in *C.* and *W.* **good**, in all its significations, both as to men and things, = *bzán-po*; **dei pí-la ñi yág-po** *W.* for that purpose this is good, fit, serviceable; **yág-po ñhè-pa** *C.*,

ñó-ñe *W.*, c. c. *la*, to caress, to flirt, also in an obscene sense; *yág-po yág-po* well, well!

ཡང་ *yañ* 1. (accented), **again, once more**; likewise, also, further, frq., *yañ yañ Mil.*, *yañ ñan yán-du Tar.*, *yán-nas yán-du Dzl.* again and again; joined to adj. and adv. denoting a higher degree, **still**: *yañ ñun Mil.* still smaller, *ñdi ñi-ga-ñ-las yañ dgá-ba ñig byun Mil.* that was still more pleasing than any thing before; *yán sgos Mil.* still more in detail; **yán-ñon-ñag** *W.* the third day before yesterday. — 2. (unaccented, throwing the accent back on the preceding word), after the final letters g, d, b, s, gen. *kyañ*, after vowels often *añ*, **also, too**, the Latin *quoque*, *ña yañ*, *bdag kyāñ* I too; *bu ñe-ba yañ Dzl.* my eldest boy too; *bsód-nams ñan yañ ldán-pa Dzl.* having also merit; *yañ — yañ —*, both — and —; *ñdi yañ — de yañ* both this and that, *pyi-rol yañ ñan yañ* both outside and inside; followed by a negative, **neither — nor**; *yañ* singly, with a negative: **not even**, *kar-śa-pa-ñi yèig kyāñ mi shyin-no Dzl.* I shall not even give a cowry for it; *yañ* with a comparative (as above) **still**, *ññar-bas kyāñ lhág-par* still more than formerly; as effect of a preceding cause, **so then**, *kyeu de yañ tse ñas-so Dzl.* so then the boy died, *bsád-pa yañ grāis-méd-do Dzl.* so then there were people killed without number; emphat., **even**, *rñi-por ma lón-par smra yañ ñés-so Dzl.* within a short time he was even able to speak; *ñña-dād kyāñ Dzl.* even before this; *kar-śa-pa-ñi ñum yañ* even so much as a hundred thousand cowries (I would give); also joined to a verbal root: *tams-ñad ñus kyāñ* even if all without exception be gathered; **although**, *btsal kyāñ ma rnyed* although they were seeking, they did not find, or, they were seeking indeed, **but** did not find; this latter turn is frequently used, where we use **but, yet, nevertheless** etc.

ཡང་ཟླ་ *yañ-skyār* 1. sbst. **postscript**. *Cs.* — 2. adv. **again, afresh, anew** *C.*

ཡང་གི་ *yán-ge* v. *yán-po.*

ཡང་སྒྲུ་ *yán-sgos* v. *yañ* 1.

ཡང་ཅར་ *yán-čar* Bhot. and Schr.

ཡང་ལྷི་ *yañ-lèi* v. *yán-po*.

ཡང་འཕྲུག་ *yán-juḡ* the second of two final letters, viz. s after g, ṅ, b, m.

ཡང་ནི་, ཡང་གི་ཁ་ *yán-tri, yán-gi-ka* (spelling uncertain), is said to be the n. of a green stone, which is worked into handles of knives etc. W.

ཡང་དག་པ་ *yán-dag-pa* v. *dáy-pa*.

ཡང་ན་ *yán-na* or, in B., com. pleon. after the affixed *am* (*gam, nam* etc.), which in itself already expresses the or; it is also preceded by *dan*; further, *Thgy.*; either — or —, *yañ-na* (ni) — *yañ-na* (ni) —.

ཡང་སྤྲུལ་ *yán-sprul* v. *sprul-pa*.

ཡང་པོ་ *yán-po* Cs., **yán-mo** C. and W. **yán-ghe** Ts. adj., *yán-ba* adj. and sbst., light, lightness, opp. to *lèi-ba*, q. cf.; — fig. *jam-zin yán-ba* what is soft and light, commodious and easy Dzl.; of food cf. *lèi-ba* II.; weak, **de sañ yán - mo yin** W. this is a weaker, less emphatic, word than that; **no yán-mo** C., W. cheerful, happy.

ཡང་མ་ *yán-ma* early barley, v. *nas* I.

ཡང་མེས་པོ་ *yán-mes-po* great-grandfather,
ཡང་མེས་མོ་ *yán-mes-mo* great-grandmother
Schr.

ཡང་རྩལ་ *yán-rtsal* very high skill, consummate art Mil.

ཡང་རྩེ་ *yán-rtse* the highest point, summit, fig. the height of perfection.

ཡང་ཚ་ *yán-tsa* great-grandson Schr.

ཡང་ར་ *yán-ra* W. buck, ram, he-goat, = *pa-ra*.

ཡང་ལ་ *yán-la* prob. = *yán-na* S.g.

ཡང་སྒྲུ་ *yán-sos* n. of a hell *Thgy*.

ཡན་པ་ *yáns-pa* 1. also *-po*, wide, broad, large, *tan, sa-γāi* a large or wide field, plain *Glr.*; *yáns-šin rgya-če-ba* large and spacious, of a house S.O.; **gu-sa* (or

né-sa) *yañ-pa dug** W. here is much room; fig. **mig-yán** C., W. liberal, generous, bounteous; **yañ-méd-la, yañ-yán-pa-la** W. sudden, unexpected, unawares; **yañ - lūg* *čó-če** W. to hang or throw a coat over, without getting into the sleeves; *yañ-sam byéd-pa* id., Schr.; **yañ-hlūb** C., W. wide, of clothes. — 2. v. *γyén-ba*.

ཡན་པ་ཅན་ *yáns-pa-čan*, Ssk. वैशाली, Dzl. and elsewh., city in ancient India, now Allahabad.

ཡན་ *yan* (= *ya* II, opp. to *man* III q. v.) what is uppermost, *man-yan* below and above Cs.; *yán-na* Cs.: above, in the beginning, in the first part; gen. *yan* stands as adv. or postp. with accus., = *yán-la, yan-čád(-la), yan-čód(-la)*, above, in the upper part, *lté-ba yan stén-la yód-de* *Glr.* lit. above the navel standing out of (the water), i.e. standing in (the water) up to the navel; *sta-zür yan-čád* Dzl. above the hips; *lobryád yan-čád* Pth. above eight years old; otherwise when referring to time, always till, to; often preceded by *nas*, from . . . forth, *Glr.*

ཡན་ལྷིང་ *yan-lyin* dulcimer, musical instrument in Ts.

ཡན་པ་ *yán-pa* adj., free, vacant, unoccupied, having no owner, of places and things that are common property, like the air, rocks and stones etc.; *Kyi yán-pa* a dog without a master, vagrant dog; *gral yán - la yod* there are yet places unoccupied; of fields: untilled, fallow-ground; *yan Kyár-la* *ča*, v. *Kyár-ba*; *yán-gar-ba* separate, apart, by itself *Läs.*, *rgyal-rigs yán-gar-ba žig* a separate dynasty, a dynasty of its own; *yán-gar-du* id., adv. Was. (281); *rgya-yán* the external world, *rgya-yán(-gyi) γyén-pa* *Glr.* a helper from the external world; *sems rgya-yán-du ma šór-bar byos* take care that the mind be not distracted by outward things; **yan ča-če** W. to disperse, **lug, nor tsan-ma, sam-pa yan soñ** W., the sheep have dispersed (or a sheep has strayed), the fortune is gone, the thoughts are lost, wandering; *yán-du juḡ-pa* to suffer (the sheep) to disperse on the pasture; *nad yán-*

pa wandering (contagious) disease, = *yams* Sch. (*yán-pa* to run about, to wander Sch., is rather doubtful).

ཡན་ལག་ *yán-lag* 1. **member, limb, yán-lag** *lia* arms, legs, and head *Mng.*; *yán-lag skyón-čan* an injured or defective limb *Lex.*; *yán-lag nyams-pa* weak in the limbs, decrepit, crazy, = *zá-ba* *Lex.* — 2. **fig. branch of a river, branch of a tree**; *dge-b snyén-gyi yán-lag yzün-bar bgyio* Do. was explained: I wish to be counted a branch, i.e. a member, of the community of novices; **appendage**, something subordinate to a greater thing, like **branch-establishment** *Tar.* 175, 3; also with reference to books: **appendix, supplement** *Tar.* — 3. **branch, section, separate part** of a doctrine or science, frq., a particular head, point, thought, in a treatise.

ཡབ་ *yab*, resp. for *pá*, **father**, *rgyál-po yab yum* *ysum* *Glr.* the king and his two consorts; *rgyál-po yab yum* denotes also king and queen as father and mother to the country *Glr.*; *yab rgyál-po-la ysol-to* *Dzl.* he said to his royal father; *yab-srás* **father and son**, in a spiritual sense: **master and disciple**; *yab-més* 1. **father and grandfather**. 2. **progenitor, ancestors** *Glr.*

ཡབ་བ་, གཡབ་བ་ *yáb-pa, yáb-pa* 1. **to lock, lock up, secure, cover over** Sch., *yab-ča* things well secured, under safe keeping; *yáb-yob-pa* to hide, conceal Sch.; *ryab* or *ryab-sa* **covered place, covert, shelter** Sch.; *yab rin-po* **portico, veranda**, e.g. of the monastery at Tashilhunpo; *yab-ras* **awning, tent** Sch. — 2. **C. to skim, to scoop off**, from the surface of a fluid. — 3. **W. to move to and fro, hither and thither**, v. *ryób-pa*. —

ཡབ་མོ་, གཡབ་མོ་ *yáb-mo, yáb-mo* 1. **the act of fanning, waving, lág-pa** *yáb-mo byéd-čin* *či-ba* dying whilst waving the hand to and fro, considered as a sign of peace *Do.*; *gós-kyi yáb-mo byéd-pa* *Glr.* to beckon by waving with one's clothes; hence **fig.** — 2. **the bringing on, provoking, dgrá-boi** of an enemy *Mil.*, *pui-yèi* a calamity *Mil.*; *yáb-mo jhé-pa* or *ryág-pa* to beckon to come, to bring (something adverse) upon

one's self. — 3. **fan, ría-yáb** a. a yak-tail fan *Cs.* b. kettle-drum stick Sch.; *sbrañ-yáb* fly-brush *Cs.*; *rhui-yáb* ventilating- or cooling-fan *Cs.*; *bsil-yáb pankah* (*Hind.*), a large fan suspended from the ceiling and set in motion by means of a string. — 4. **sail** *Cs.*?

ཡབ་བྱ་ *yám-bu* = *rdo-tsád* v. *rdo* comp.

ཡབ་མེ་བ་ *yám-me-ba* 1. Sch.: **coarsely, roughly, of a coarse make, rough-hewn**. — 2. *Mil.*: *čui ká-na pár-la yám-me* *ységs* he walked softly gliding across the water to the other bank.

ཡབ་ཡོམ་ *yam-yóm* *Cs.* also *yam-yám* *Thgr.* **tottering, not steady** *Cs.* *yam-yóm byéd-pa* **to totter**.

ཡབ་ས་ *yams, yams-nád* *Cs.*, *nad-yáms* *Glr.* **epidemic or contagious disease, plague**, *má-yams* a plague caused by evil spirits, v. *má-mo*.

ཡར་ *yar*, from *ya*, **up, upward**, also *yár-la*, e.g. *yzigs-pa* to look up *Glr.*, *yár-gro már-gro byéd-pa* *Glr.* to travel up and down; *yar mar čág-pa* *B.*, **kyód-čē** *W.* resp., to walk up and down; *yár-la kyer šog* bring or fetch up *Pth.*; *yar ma ggyugs mar ma tón-par* *Pth.* as it would go off neither upward by vomiting, nor downward; *yár-nas már-la* from top to bottom; *yar tón-pa* *Thgy.* to come up again, from a depth; **yar mar tsan-ma-ru** *W.* in every direction, all over; in such expressions as *yar lan-ba* **to rise, get up**, *yar pél-ba* **to increase**, it stands pleon.; *yár-la* also denotes a relation to that which is higher, the intercourse with, the deportment towards, superiors (*már-la* the contrary) *Glr.*; esp. with reference to the transmigration of souls and their final deliverance: *yar yód-pa* to cut off the way to the three upper classes of beings, the so-called 'good natures', *yar skyé-ba* to be reborn in the upper classes, the reverse of which is *mar grib-pa* to sink down to the lower; *yar drén-pa* to draw or lift up to heaven.

ཡར་ལྗོངས་ *yár-ltos* **imitation** Sch.

ཡར་བ་ *yár-ba* to disperse, ramble, stray *C.* (= **yan čá-čé** *W.*); to spring or leap off *Cs.*; to be scattered *Sch.*

ཡར་ལུང་ *yar-luñ* *Glr.* a large tributary of the Yangtsekyang coming from the north, in western China, east of the town of Bathang; nevertheless Tibetan historians, from a partiality to old legends, describe it as flowing near the mountain of Yarlhasampo. *V. Köpp.* II, 50.

ཡར་ཤྲཱཾཔ་མོ་ *Yarlhasampo*, a snowy mountain, between Lhasa and the frontier of Bhotan, near which according to tradition the first king of Tibet, *rya-kri-ytsán-po*, *Nyač'itsángpo*, coming from India, first entered the country.

ཡལ་ག་ *yál-ga* branch, bough, frq., *yál-gai tsúl-du* ramified *S.g.*, *yál-ga-čan* branchy, full of boughs; *yál-prán* *Cs.*, *yál-ga preu* *Sch.* small branch, twig; *yál-dáb* a branch full of leaves *Cs.*

ཡལ་བ་ *yál-ba* to dwindle, fail; disappear, vanish, *drod yal* animal heat (in a living being) diminishes, (an inanimate object) cools down, grows cold; *nad yal* it evaporates *Lt.*; of beer: to get stale, dead (*W.*: **yal čá-čé**); *(s)*kug(s) gyál-kan-la yal ča dug** *W.* the stake is lost in going to the winner; *ja yál-ba bžin-du* *Glr.* like the vanishing of the rainbow; *yál-súl* *Wdn.* in a fruit the remnants of the withered blossom; to be obliged to yield, to be dislodged *Glr.* fol. 25, but perh. the signification: to disappear is also here admissible; *lus dan srog yal* *Dzl.* body and soul are trifled away, are lost; **go-yál** (*v. sgó-po*) one who has lost himself by gambling and has thus become the slave of another; *yál-bar dór-ba*, *bór-ba*, 1. *Sch.* to annihilate, annul. 2. *Cs.* to despise, *žan* other people. Cf. *yól-ba*.

ཡལ་ཡལ་ *yal-yál* *Cs.* 100 000 octillions, *yál-čén-po* a nonillion; yet cf. *dkriq̄s-pa*.

ཡལ་ཡོ་ལ་, ཡལ་ཡོ་ལ་ *yal - yól, -yül* inconstancy, inattention, carelessness *Cs.*, *Sch.*

ཡས་ *yas*, from *ya*, 1. from above, *bab-pa* to come down from above *Cs.*; above,

yás-kyi the one above, the upper one *Do.*; *yás-nas* from above *C.*, *yas mas*, a. from above and from below *Cs.* b. upward and downward *Cs.*; *yas-byón* coming from above *Mil.* — 2. off, away, *yas ytón-ba*, *pañ-yás ytón-ba*, *γtor-yas byéd-pa* *Glr.* and elsewh., to throw away. — 3. in comp. without, *mta-yás* without an end, endless, frq.; *bgrañ-yás* numberless *Gram.*

ཡི་ *yi*, 1. num. fig.: 54. — 2. in some combinations inst. of *yid*, so *yi yčód-pa yi(d) čád-pa* 1. to forget, e.g. a benefactor *Glr.* 2. more frq. to give up, to despair *Dzl.*; despondency, despair *Mil.*; *yi-pri-ba* a disliking, hatred *Cs.*; *yi(d)-müg-pa*, *yi-müg-par gyür-ba* to despair, frq.; *yi-rán-ba* to be glad, to rejoice, *v. rán-ba*; *yi-ysád-pa* *Cs.* = *yi-müg-pa*.

ཡི་ག་ *yi-ga* appetite, *yi-ga gag*, *ldog* the appetite is lost, aversion, disgust is felt, *yi-ga sdan* id. *Sch.*; *čus* id. *Med.*; *yi-gar on* it is grateful to the taste, it tastes well *Med.*

ཡི་གེ་ *yi-ge* in comp. *yig*, 1. letter, *yi-ge dbu-čan* (*W.* **róm-yig**) the Tibetan printed letters, *dbu-méd* (*W.* **č a-yig**) current handwriting, of which there are again different kinds: *dpé-yig* the more distinct and careful, used in copying books, *kyüg-yig* the cursory and often rather illegible writing in letters, and *bam-yig*, the very large and regular style invented for the use of elementary writing-schools (*v. specimens* of all of them in the lithogr. supplement to *Cs.*'s grammar). — *yi-ge-drug-pa* the six-syllable (prayer), the *Ommanipadmehum* *Glr.* and elsewh.; *yi-ge-bdün-pa* and *brgyá-pa* *Mil.*? *yi-ge bsláb-pa* to learn reading and writing, *yig-rtsis* reading, writing, and cyphering; *ká-yig* the letter k. — 2. anything that is written, note, card, bill, document; inscription, title (more accurately *ká-yig*), esp. letter, epistle; *yi-ge bžág-pa* a deposited document, bond *C.*; *dye-sdiy-gi yi-ge* register of virtues and iniquities; *yi-gei lan* a written answer *Glr.*; *yi-gei žubs* a. envelope, b. letter-case, pocket-book; *yi-ge bri-ba* to write a letter, *sprin-ba* *W.* **kál-čé** to send off, *to-*

pa to receive a letter; *yi-ge sleb* a letter arrives; *yi-ger bri-ba Dzl.*, *gód-pa* to compose, to pen down; *yi-ger brir jóg-pa* to get copied; *yi-ger bris jóg-pa literis mandatum deponere*; *skú-yig* letter, circular epistle; *ká-yig* v. above; *čád-yig* contract, bargain; *čáms-yig* dancing-book, rules relating to religious dances; *čól-yig* letter of recommendation *Cs.*; *rtágs-yig* 1. **stamp, signature** *Cs.* 2. **certificate, credentials** *W.*; *γnás-yig* description of a place; *sprins-* or *prin-yig* = *skúr-yig*; *bú-yig* 1. copy. 2. commentary, opp. to *má-yig* 1. original, first copy; 2. text *Cs.*; *dzin-yig* = *rtágs-yig* 2 *W.*; *žú-yig* memorial, petition; *lán-yig* letter in answer, reply; *lám-yig* 1. **hand-book, road-book, guide**, *šám-bha-lai lam-yig* description of the road to Sambhala (a fantastical book). 2. **itinerary, travelling-journal(?)**. 3. **pass-port** *Cs.*

ཡི་དྭགས་ *yi-dwags* (from etymol. subtilty written also *yid-tags* or *yid-btags*), **ཤྲེན**, the fifth class of beings of Buddhist cosmography, condemned in a fore-hell to suffer perpetual hunger and thirst, a grade of punishment preceding the final and full torments of hell; they are represented as giants with huge bellies, and very narrow throats, inhabiting the air *Köpp. I*, 245.

ཡི་དམ་ *yi-dam*, less frq. *yid-dam* (= *dam-bča*) resp. *túgs-dam* 1. **oath, vow, asseveration, promise**, *yi-dam-la brén-pas* because he firmly adhered to his word *Dzl.* — 2. a 'wishing prayer' (v. *smon-lam*), *yi-dam bča-ba* to make a vow *Dzl.*, to pronounce a wishing prayer *Dzl.* — 3. **meditation** (this signification rests only on the analogy with *tugs-dam*, and has yet to be confirmed by quotations from literature). — 4. also *yi-dam-thá tutelar god*, a deity whom a person chooses to be his patron, whether for his whole life, or only for some particular undertaking, and with whom he enters into an intimate union by meditation; frequently also it is a defunct saint or teacher (so e.g. the *yi-dam* of Milaraspa was *rdorje-čän*); sometimes such a connection subsists from infancy through life, or the deity

makes advances to the respective person by special revelations, so in the case of king *Sron-btsan-sgam-po Glr.* — 5. acc. to *Cs.*'s proposition: **sacrament**; yet our Christian converts preferred the more popular *dam-bča*.

ཡིག་ *yig* = *yi-ge* as an affix, v. *yi-ge*.

ཡིག་བསྐྱར་ *yig-bskür*, also *yig-mgó*, **epistolary guide**, containing the different addresses and customary phrases used in writing letters *W.* — *yig-kän* **library** *C.*, **chancery** *Schr.* — *yig-mkan* **secretary, book-keeper, clerk** *Glr.* and elsewh. — *yig-ča* *Glr.*, *Tar.* **written accounts, records, books of history.** — *yig-dpon* a 'master-writer' *Cs.* — *yig-prén* line, written or printed. — *yig-brú* a single letter. — *yig-tsán* 1. **archives, records, documents** *Glr.* 2. **book-case** *Glr.* — *yig-dzin* **written contract**, *bžag-pa* to indent (articles of agreement).

ཡིད་ *yid*, resp. *tugs*, I. 1. **soul, mind**, esp. the powers of perception, volition and imagination, cf. *blo*; *yid bžin-du* as one would wish, to heart's content, frq.; *yid-bžin-gyi nór-bu* a jewel or talisman that grants every wish; *yid-du on-ba* adj., rarely *yid-on-po Mil.* **engaging, winning, pleasing**, *skyé-bo män-poi yid-du on-ba Do.* beloved with many; **nice, pretty**, of girls, houses etc., frq.; also *yid-kyi* inst. of it, e.g. *yid-kyi mto* a pretty lake *Sbh.*; *nai-yid on* my dearest! my darling! *Pth.*; *yid-du-mi-on-bai tsig smrá-ba Wdn.* to say some unpleasant word; whereas *W.*: **da yid-la yon* or *jun** now it comes into my mind; *na yid-du mi rag* I do not recollect; *C.*: **yi-la ma son** it would not go down with him, he had no mind for it; *nai yid-la mi bab Tar.* it does not please me, I do not like it; *yid-la šar kyan ro mi myon Mil.* though you may fancy it in your mind, yet you do not perceive the taste; *yid-la byéd-pa*, *dzin-pa W.*: **čó-čé, bór-čé**, **to comprehend, perceive, remember, mind, take to heart**, frq.; *yid-kyis byéd-pa* to do a thing in one's mind, fancy, e.g. *sacrificing*, like *dmigs-la Thgr.*; *yid-kyis byás-pa* fancied, imaginary, ideal *Cs.*; **yi-*

*kyi lóg-pa** *C.* to read mentally, softly, inaudibly; before many verbs *yid* stands almost pleon.: **yid kul-čé** *W.* to exhort; *yid kul-ba* *Sch.* 'mental suffering', perh. better: to be uneasy, troubled, harassed; *yid khrul-ba* to be mistaken; *yid-čad-pa* v. *yi-yčod-pa*; *yid-čes-pa* to believe, with the accus. or dat. of the thing which one believes, with the dat. of the person whom one believes, . . . *par*, that . . . (cf. *dád-pa*); *kyód-la čuñ žig yid ma čes-pas* *Mil.* having become a little distrustful towards you; **yid* (or *dén*)-*čē-čē spē-ra** *W.* credible words; *yid-brtan-dká-ba* *Tar.* not to be depended upon, hardly to be believed; *yid-ynyis* doubt; *té-tsom dan yid-ynyis ma byed čig* *Mil.*; *yid pám-pa* *Mil.* to be cast down, dejected, depressed; *yid jróg-pa* *Mil.* to prepossess, to infatuate; *yid blon-ba* to be afraid, full of anxiety (?) *Sch.*; *yid byuñ-ba*, resp. *čugs-byuñ-ba* *Mil.* to be sad, unhappy, discontented, *la*, on account of; *na kor-bai čos-la yid-byuñ-nas* *Mil.* I was wearied of the way of (constantly moving in) the orb of transmigration; *yid-byin-pa* to make discontented or weary; *yid-mug-pa* v. *yi-mug-pa*; *yid tsim-par gyur-ba* *Dzl.* to become satisfied, contented; **yid tsim čo-čē** *W.* to satisfy; *yid-log-pa* to be tired or weary of *Sch.*; *yid-tuñ* *Dzl.* forward, rash, overhasty; *yid-duñs* v. *duñs*; *yid-myös* fuddled, tipsy; *yid-smón* v. *smón-pa*; *yid-yžuñs* v. *yžuñs*; *yid-srubs* *Lexx.*, *Sch.*: 'a refractory, stubborn mind', which however does not suit the connection. — 2. symb. num.: 14. — II. = *yud*, *yid-tsam* for *yud-tsam*, *Wdn* frq.

ཡིད་དགའ་ *yid-tags* v. *yi-dags*.

ཡིན་པ་ *yin-pa*, resp. and eleg. *lág-spa* I. to be, with neg. *ma yin* or *min*, *W.* **man**; *kyod su yin* who are you? *bsa de-ka na yin* *Mil.* I was the leopard (you saw); with genit., *nai yin* that is mine, belongs to me; **di-rin za-nyi-ma yin** *W.* to-day is Sunday; *gán-nas yin* *Mil.* whence are you? *di med-pas yin* *Pth.* it is because this is not here . . .; *na bú-moi dús-na yin-te* *Glr.* when I was still a girl; **yin kyan** *C.*, **yin-*

*na yin** *W.*, *C.* for *on kyan yet*, nevertheless, notwithstanding; *yin-grai(-na)* v. *grán-ba* extr.; *yin* for optat or imp.: *de yin* 1. so it is, yes. 2. that may be, *mi dod ruñ de yin* *Mil.* if you feel no inclination, never mind, let it be so! *dgrá-bo yin-na-ñ yin* *Mil.* if he is an enemy, let him be so! *yin-na* stands also pleon. with adverbs etc.: *ñiar yin-na* = *ñiar* *Mil.*; *yin*, so it is! yes! *min*, *W.* **man**, no! *yin-min* truth in a relative sense, *yin-min-gyi té-tsom bsal* *Glr.* it removes all doubts as to the truth, e.g. the historical truth; *ma yin-pa*, *min-pa* 1. vb. not to be a thing. 2. adj. not being a certain thing, *ma yin-par*, adv.; *čos ma yin-par* 'not being law', i.e. contrary to the law of religion, wrong, unjust, = *mi rigs-par*; *yul, dus, tsod, rigs-pa ma yin-par spyód-pa* *Thgy.* to do a thing at a wrong time or place, without observing due measure, in an improper or unnatural manner; hence also *ma-yin-pa* alone: wrong, unjust; **ma-yim-pe čō-pa jhē-ken-la ten-šig zer** *C.* whoever commits an improper action is called **ten-šig**; hence also *yin-min* right and wrong. — 3. v. *min*. Cf. moreover *yód-pa* and *dug-pa*, which may be used for *yin-pa*, but not inversely. Sometimes it implies to mean, to signify: *ria de di yin* *Glr.* what does this drumming mean? *ryal-po koñ-rán yin dgoñs* the king thought (the prophecy) meant him, referred to himself; *tóg-ma néd-kyi pyir ma yin-pas* *Dzl.* as from the very beginning it was not aimed at me, had no reference to me; also in other instances, where we have to use words of a more precise character: *kyód-kyi lo gán yin-pa-la kó-wo dgú-gis* *Tar.* whilst the sensibility that was with you, i.e. the discretion shown by you, gives me much pleasure. — II. *yin* is joined to a partic. pres., quite analogous to our English construction: *gró-ba yin* I am going *Mil.*, *C.*; *kyód-la lám-mkan yód-pa é yin?* *Mil.* (are you having) have you a guide? *dei nan-na su yód-pa yin?* *Glr.* who is within? it is also joined to a partic. pf., when referring to the past: *na-rán-la skyés-pa yin* *Glr.* I have born him; *čad-pa yin-pas* *Glr.*

because he is descended from . . . ; *ci byün-ba yün*, *Gl.* what has become of him? *dedus ci byas-pa yin Mil.* what were you doing just then? so esp. *W.* : **zér-pa yin, zér-pen** he has said it, **kál-pen** it has been sent off; joined to the partic. fut., (or to the partic. pres. or pf., in as far as these are sometimes used also for the fut.) it expresses futurity: *ši-ba yin Pth.* I shall die; *ño su šés-pa-lá bskür-ba yin Gl.* she shall be given to him, that will know her, find her out from amongst the rest; *gró-ba yin mod Gl.* indeed you will have to go now. When joined to a root, it is only in *W.* that it denotes the future: **léb yin, léb-bin** he will come, **tán yin** he will give.

Comp. **yin-tog-can** *W.* thinking one's self to be something (great), proud, conceited. — *yin-tsul Mil.* property, attribute, n. f. — *yin-lugs* 1. circumstances, condition (= *ynás - lugs?*); *kón-rnams-kyi yin - lugs brjod Mil.* she related to him her circumstances. 2. nature or essence of things *Mil.* *ཡིབ་ yib*, v. *čar-yib eaves, shed Mil. nt.*, yet cf. the following.

ཡིབ་པ་ yib-pa to hide one's self *C., W.*; *čar yib byéd-pa Pth.* to take shelter from the rain; **yib-te bór-čé** *W.* to hide, conceal; *yib-ma* something hidden *Sch.*; *yib-sa* place of concealment, hiding-corner.

ཡིས་ yis, termination of the instrum. case after vowels, po.

ཡུ་ yu 1. sbst.? *yu byéd-pa* to calumniate *Sch.* (?); *yu-na* if it is true *Sch.* (??) — 2. num. figure: 84.

ཡུ་གུ་, ཁ་ yu-gu, -ku oats, or a similar kind of grain, which, in case of need, may serve for food *C.*

ཡུ་གུ་ཤིང་ yü-gu-šin officinal tree, yielding a remedy for wounds and sores *S.g.*; also fig. *Wdn.*

ཡུ་གུ་ར་, ཡུ་གུ་ར་ yu-gür, yu-gé-ra, n. of a country and people, *Cs.*, which *Sch.* gratuitously identifies with *Tai-güd*; however *Gl.* p. 32 is stated, that Tibet derived mathematical science and works of art from the east, viz. China and Mi-nyag (i.e. *Tai-güd*), laws and specimens

of workmanship from the north, viz. Hor and Yugera (which are frequently mentioned together *Ma.*) — a passage which *Sch.* (History of the Eastern Monguls, 328) translated, but owing to an obscurity in the Mongul text, he failed to recognize Yugera, instead of which he has the word 'Gugi', questionable even to himself. (*Sch.* on the 'Phantom of the Turkish Uigures', v. Preface to *Dzl.* IX.).

ཡུ་བ་ yü-ba handle, hilt, shaft, *gri-yu* haft of a knife; *stár-yu* helve of an axe; *débs-yu* handle of an awl; *thám-yu* leg of a boot *Cs.*; *yü(-ba)-can* provided with a handle, *yü-méd* without a handle *Cs.*; *yü-bèad* 'shoes, slippers' *Sch.* (?).

ཡུ་བུ་ཅག་ yü-bu-čag Cs. = *yü-bu-čag*.

ཡུ་བོ་, ཡུ་མོ་ yü-bo, yü-mo ox, cow, having no horns *Cs.*; for *yü-mo Sch.* has 'hind, female of a stag'; it seems to be little known. *yü-mo srol-gón* and *yü-mo mdeu-byin* names of plants *Wdn.*

ཡུ་ག་ yug (= *bubs*) 1. piece of cloth or stuff; *gós-su ras-yüg rëig-las mi bdög-ste Dzl.* as they had but one cotton cloth for their clothing. Cotton cloth is generally of very small width, but the silk fabric, designated by *dar-yüg*, seems not to exceed much the breadth of ribbons *Gl.* — 2. for *yud Mil.*

ཡུ་ག་པོ་ yüg-po, Ld. *yüg-pa* oats, prob. the same as *yü-ku*.

ཡུ་ག་(ས་)མ་, ཡུ་ག་(ས་)ཟ་ yüg(s)-sa, yüg(s)-za mourning for a deceased husband or wife, and the state of uncleanness consequent to it, the duration of which varies according to circumstances, whether the first or second spouse has died, and also with respect to the different countries; *yüg(s)-sa-pa*, also *yüg(s)-sa widower*, *yüg(s)-sa-mo widow*; *yüg(s)-sa póg-pa* being unclean in consequence of mourning; *sáns-pa* cleansed, viz. by the expiration of the time of mourning *Cs.*

ཡུང་བ་ yün-ba Med., **yün-pé** *W.*, turmeric.

ཡུང་མ་ yün-ma, for *nyün-ma*, turnip *Gl.*

ཡུངས་(ད)ཀར་ *yuñs-(d)kár*ཡུལ་ *yul*

ཡུངས་(ད)ཀར་ *yuñs-(d)kár* white mustard, *yuñs-nág* black mustard; *yuñs-brü* grain of mustard-seed, *yuñs-brü tsam* as small as a grain of mustard-seed *S.g.*; *yuñs-már* oil of mustard.

ཡུད་ *yud* 1. rarely *yug*, a very small portion of time, **moment**, acc. to *S.g.* = སྐབས་, stated to be a space of time varying from 8 seconds to 2½ minutes; *yüd tsam* (zig), *yüd ré* but one moment, *yüd-tsam-pa* *Do.* of a moment's duration; *tse di yud tsam yin pyi-ma-la mta-méd* this life is but like a moment, the future without end; *yüd-kyis*, *yüd-du* in a moment, e.g. *rnás-su pyin-pa* to get to a place *S.g.*; for a moment, *nám-mka-la ltá-ba* looking up to heaven *Wdñ.* — 2. acc. to *Stg. ku*, fol. 53, *yud* is a space of time of longer duration, 48 minutes; acc. to *Schr.* in *Bhot.* = *ču-tsód* 24 minutes. — 3. a black or coloured stripe on woven fabrics, *yud-can* striped, black or white *W.*

ཡུད་བྱ་ *yüd-bu* = *yu-bu*, ཡུ་བྱ་ *Cs.* (?)

ཡུད་ཡུད་ *yud-yüd* *Sch.:* *yud-yüd brid-pa a* dim and indistinct glimmering before one's eyes.

ཡུན་ *yun* time, when denoting a certain space or length of time, *klog kyüg-pai yun tsam ma lón-par der pyin-nas* *Mil.* in no longer time than a flash of lightning takes he arrived there; *yun rin-po*, *W.* **mo**, a long time, *yun rin-por*, *yun rin-du* during a long time, *yun rin-po-nas* a long time since or past; **yun mán-po bud ča dug** *W.* a long time passes; **yun rin-ni ká-na** *W.* by degrees, gradually; *yün-du* *Glr.* for a long time to come; *yun čì srid-du* how long? *yun fun-ba* a short time.

ཡུམ་ *yum*, resp. for *ma*, 1. **mother**, *btsün-mo yum*, *yum btsün-mo* the queen mother. — 2. *Ssk.* མའུ་ཀླ་, title of the third and latest part of the sacred writings, which contains the **Abhidharma**, or metaphysical portion (*Köpp.* I, 595. *Burn.* I, 48); *Sch.* mentions also an extract of it, *yum-čün*.

ཡུམ་པ་ *yüm-pa*, only *W.* to strew, salt on food, ashes on the snow.

ཡུར་བ་ *yür-ba* I. vb. 1. to slumber, *W.* also **tom yur-čé**. — 2. v. *yür-ma*.

II. sbst. **aqueduct, conduit, water-course, ditch** *Glr.*; *yür-po* *čé* a large trench, channel, canal, *yür-prán* a small one; *sbubs-yur* a covered, subterranean canal *Cs.*; *yür(-bar)* *ču* water conveyed by a canal.

ཡུར་མ་ *yür-ma* the act of weeding *C., W.*; **yür-ma yur-wa**, *C., W.* also **čö-čé** to pull out weeds; metaphr. to purify the mind, cleanse the heart, e.g. by disburdening one's conscience.

ཡུལ་ *yul* 1. **place**, a. an inhabited place, as opp. to desolation, *tan ston-pa mi dan yul med-čin* *Pth.* a desert in which there are neither men nor dwelling-places; b. **place**, with reference to a sacred community (college, monastery etc.) near it, e.g. some of the students live in the college, others in the place: so *yul-dgón* village and monastery, *yul-dgón-rnams* *Mil.* for *yül-mi dan dgón - pa - pa - rnams* laymen and clerics. c. **place, province, country**, in a gen. sense, *yül-(gyi)* *skad* provincial dialect, provincialism; *yul-(gyi)* *mñil*, *mčog* chief place, capital; *yul čen-po brgyad* chief places; as such are enumerated in *Pth.*, without any regard to geography, Singhala, Thogar, Li, Balpo, Kashmir, Zahor, Urgyan, Magata; *rgya-gar-(gyi)* *yul* India; *rgya-yul*, *bód-yul*, *sóg-yul* India (or China), Tibet, Mongolia; whenever *yul* precedes a word, as in **yul wa-ra-ŋa-sér**, it is to be understood in this way: as to the place (situation), in Banāras; *skyid-yul* a lucky place, *sdug-yul* an unlucky one; *pá-yul* fatherland, native country, home; *rañ-yul* one's own country, *yžán-yul* a foreign country; *bróg-yul* country consisting of steppes, *rón-yul* country full of ravines; *lha(i)-yul* land of gods, abode of the *lha*, also fig., a particularly pleasant country or scenery; *m(i)-yul* abode of men, (ἡ οἰκουμένη) the inhabited world, earth, yet in the Tibetan sense always as opp. to the abodes of good or evil deities; *mii yül-na mi on* *Glr.* in the world such a thing is not to be found; *rnám-šes dbán-poi yül-las dás-pa* *Wdñ.* the soul that has left the ex-

ternal world, (yet cf. no. 2); *spyód-yul*, q.v. — 2. **the object or objects of perception by means of the senses**; *pyi yul drug* the provinces of the six senses, viz. forms (the external appearances of bodies), sounds etc. *Mil.*; so prob. also: *yül-rnams-la lóns-spyod-par rmóns-te Wdn.* dead to sensual pleasures; *yul mi dzin-pa*, or *γán-du dzin-pa Thgy.* to perceive things either not at all, or not correctly; *brjód-pai yül-las dás-pa* is stated to imply: exceeding the limits of speech, unspeakable, unutterable; *bsám-byai yül-las dás-pa* = *bsám-gyis mi kyáb-pa* frq. unimaginable, inconceivable, which term, however, does not seem to be fully adequate; also *Was.* (311) translates *yul* with **object**; cf. *ynas*, 5. — 3. **weather**, or rather in a more gen. sense, **climatic state** of a country, and condition of the beings in it, v. below *yül-nán*, *yül-bzán*.

Comp. and deriv. *yül-káms* kingdom, e.g. of Nepal, China, *Glr.* — *yül-kór* country, province *Glr.* — *yül-gru* id. *Glr.* — *yül-dgón* v. above. — *yül-nán* C. tempest, *yül-nán-gyi tsüb-ma* the turmoil of the tempest *Glr.*; also public calamities, such as famine, murrain etc, *Glr.* — *yül-can* 1. **suited, proper, being in its place, fulfilling its purpose**, Cs. (?) 2. **that which is treated 'objectively'** *Was* 311, cf. no. 2 above. — *yül-čos* characteristic properties, manners etc. of a country. — *yül-łhóns* district, tract of country. — **yul tum-tüm** *Ld.* the separate villages of a whole cluster bearing one common name. — *yül-sdé* 1. **district** C., W. 2. **village magistrate**. — *yül-pa* **inhabitant, native**, *gañ yül-pa yin* whence are you? what is your country? — **citizen, burgher** *Mil.*; *yül-pa-rnams* the people, the public *Mil.* — *yül-po* gen. with *če*, a large country, *Mil.* — *yül-dpon* village magistrate, district judge. — *yül-pyógs* region, neighbourhood *Mil.* — *yül-ma* a native woman. — *yül-mi* 1. = *yül-pa*. 2. **countryman, compatriot** *Do.* — *yül-méd* 1. **improper, not in its place** Cs. 2. *rán-snañ yül-méd bstán-du ysol Glr.* was explained: what has no place in my mind, what I do not know or understand, I beg

you to teach me. — *yül-tso* **village, borough**, = *grón-tso*. — **yül-tsód-zum-kan** *W.* land-surveyor, engineer. — *yul-yžis* v. *γžis*. — *yül-bzán* fair weather Cs., yet cf. *yül-nán*. — *yül-yod-pa* = *yül-can* Cs. — *yül-len* the mode of forwarding letters from village to village, instead of expediting them in longer and regular stages. — *yul-bšád* geography or topography. — *yul-sá* dwelling-place, habitation *W.* — *yul-srid* government of a country *Schr.* — *yul-sréd* = *yul-la dód-pa* attachment to one's native place, the love of country and of home, *Mil.*

ཡུལ་བ་ yül-ba, less corr. spelling for *nyül-ba Tar.*

ཡུལ་ yus 1. **boasting, bragging, puff**, *yus če don čuñ Mil.* much bragging, and nothing in it, *yus če šes čuñ Mil.* one that boasts much, and knows very little; *yus brjod-pa, byed-pa* to boast Cs. — 2. **pride**, *koñ yus ma če žig* do not take too much pride in your heart *Mil.*; *lás-labyas yus če-na nò-so čuñ* the more a man is pleased with himself after his deed, the less (real) happiness. — 3. **blame, charge, accusation** *Schr.* (?), false accusation *Sch.* (?), *yus byéd-pa* to charge, accuse *Schr.* — 4. **ardour, fervour, transport**, *dád-pai yus-kyis* in the fervour of devotion, e.g. to shed tears, to fall down on the ground *Pth.* — 5. *yus žud-pa* to fasten one cord to another, to knit or join things together *Sch.*

ཡེ་ ye, 1. Cs.: '*ye-ma* beginning and eternity, *ye-lđán* eternal'. This word is known to me only as an adv., **completely, perfectly, highly, quite**; *yé-nas* id.; *ye-dág* quite clean, *ye-rdzógs* quite perfect, *yé-nas bzán-po* altogether good; with a negative following, **not at all**, *ye ma dód* I felt no inclination at all, *ye ma žig-par dug Mil.* he was not hurt at all, *yé-nas mi byed dgos* that is not to be done by any means; *ye-šes* (vulgo *Ld.* **i-šes**) ཇཇཇ, the perfect, absolute, heavenly, divine **wisdom**; less frq. resp. *ye-mkyén*; *ye-šes lia* the five kinds of divine wisdom, of which, acc. to some, every Buddha is possessed, acc. to others, only Adibuddha; *ye-šes*, in a great measure at least, is inherent

to all great saints and divine beings; it will suddenly break forth from the bodies of the terrifying gods in the shape of fire, which puts the demons to flight *Glr.*; *ran-byün ye-sés* the self-originated wisdom occasionally is personified in a similar manner, as Wisdom is in the Proverbs of Solomon; in later times this conception coincides in the popular mind also with *ston-pa-nyid*. — 2. province. for *jin Glr.* 75. — 3. province. for ... am, *kyed blá-ma-dan gró-ye Mil.* are you going to the Lama? — 4. in comp. for *ye-sés*, v. *ye-tig*. — 5. num. figure: 114.

ཡེ་ཐིག་ *ye-tig Sch.*: 'the trace, line, or manifestation of divine wisdom'.

ཡེ་དངས་ *ye-dāns Bal.* for *nyid-rān*, you, the pronoun of polite address.

ཡེ་འབྲོག་ *ye-'bróg* a contagious disease *Cs.*; acc. to oral explanation: injury inflicted on the soul, harm done to the mind, which may take place in 360 different ways *Mil.* —

ཡེ་རང་ *ye-rān* n. of a city, next to Khobom (Katmandu), the first in Nepal *Mil.*

ཡེ་རེ་ *ye-ré* v. *yér-re-ba*.

ཡེ་ཞུ་ *yé-žu* Jesus *Chr. Prot.*

ཡེགས་པ་ *yégs-pa* rough, shaggy, hairy *Cs.*

ཡེང་བ་ *yén-ba* v. *gyén-ba*.

ཡེད་པོ་ *yéd-po* province. for *yág-po*.

ཡེན་ *yen*, prob. only in *yén-la* joined to *rtón-ba* and synonyms, to bestow liberally, amply, plentifully; *zas dan spyód-lam yen-la rtad-par bya* food and exercise should be amply provided for *Lt.*

ཡེར་ *yer* *Lt.* = *ynyid-yer* q.v.

ཡེར་པ་ *yér-pa?* *nyág-tu yér-pa zig mdzād-nas* to raise one's hand with the palm turned upward, as a gesture of (willingly or respectfully) offering, *Mil.nt.* (This term might perh. be applied to the 'waving' of the wave-offerings, ordained by the Mo-saic law.)

ཡེར་བ་ *yér-ba* sprinkled, sputtered, spouted(?) *Sch.*

ཡེར་རེ་བ་ *yér-ré-ba* pure, clear, genuine, unadulterated *Mil.*; *sno ye-ré* a pure blue, *dkar ye-ré* a pure white *C.*

ཡེལ་ཡེལ་ *yel-yél*, *Pth.* frq., e.g. *mdāns yel-yél*, *sems-dgá yel-yél* clear, light, bright or something like it(?).

ཡེས་མས་ *yes-més* ancestor *Sch.*

ཡོ་ *yo* numerical figure: 144.

ཡོ་ག་ *yó-ga Ssk.* = *rnal-'byór*, *yó-gi* = *yo-ga-pa*, *yó-gi-ni* = *yó-ga-ma*; more about this word v. *Williams Ssk. Dict.*

ཡོ་བ་ *yó-ba* 1. adj. and sbst., oblique, sloping, slanting, awry, crooked; obliquity, slope, slant; *čün - yó - ba* a little slanting, crooked *Glr.*; *ka yo* the mouth awry *S.g.*; *yón-po*, col. **yón-té**, adj., id.; *yo srón-ba*, *yón-po bsrān-ba*, *Lexx.*, to make the crooked straight; **zām-pa yon-yón čo dug** *W.* the bridge is unsteady, swings to and fro; fig. twisted, distorted, perverted, erroneous; *yon-dpyad* wrong interpretation, false judgment; going crooked ways, deceitful, crafty, and sbst. crookedness, deceitful dealings *Cs.*; more frq. *gyo*. — 2. everything, altogether, whole (?) *Sch.*

ཡོ་བླ་ *yo-byád*, tools, implements, chattels, household furniture, necessities, *tsó-bai* necessities of life; *mčod-pai* requisites for sacrificing; *yo-byád sbyór-ba* to procure the needful, to make preparations *Dzl.*; *yo-byád tams-cád-kyis* (or *bzān-pos*) *stób-pa Tar.* to provide a person with everything necessary, to fit out well; *yo-byád srél-ba* id. (?) *Sch.*; *yo-byád-kyis brāl-ba* to be in want of the needful; *nor pyugs yo - byád* money, cattle, and furniture, as a specification of property.

ཡོ་འབྲོག་ *yo-'bóg* *Wdn.* n. of a tree, which by the Lamas of Sikim is stated to grow in Tibet; *Sch.*: elm, and in another place: *rii yo-'bóg* linden-tree, less prob.

ཡོག་ *yog* 1. col. but also sometimes in *B.*, for *og* below, down stairs, *yog - kán* ground-floor; cellar. — 2. v. *gyóg-pa*.

ཡོག་པོ་ yóg-po 1. *Sch.* yóg-mo, *W.* yóg-šin, pole or stick for stirring the fire, poker *Mil. nt.* — 2. *v.* *gyóg-po.*

ཡོག་གཅིན་ yóg-çin one that is wetting his bed *Sch.*

ཡོན་པ་ yón-ba, pf. *yóns*, used throughout Tibet (except in Balti, where they say *ón-čas*); not unfrq. also in later literature, for *ón-ba to come*; *Sch.* has also *yón-ñad* (-tsad?) time and place of coming, and *yón-yé* ever before, at all times (?).

ཡོངས་ yóns, all, whole, *ngo-nág yóns-kyi rje* *Glr.* lord of all the black-haired (i.e. of all men); *yóns-du-ñsal-gyi pó-brān* *Mil.* the palace in which all wish to meet, *ni f.*; *yóns-su* adv. wholly, completely, altogether, *yóns-su dág-pa* quite clean, *yóns-su spān-ba* to give up entirely; *yóns-su bslād-de* quite lost in perverseness; generally, universally, *ñes yóns-su grāgs-so* *Glr.* so he was universally called; *yóns-grāgs-kyi bu çen bži* *Mil. nt.*, four disciples, followers, of universal fame; *sdug-bsñal-las yóns-su ma gról-la* *Stg.*, seems to mean: he is not yet quite delivered; cf. however *yé-nas* with a negative. — *yóns-grúb* the absolute, what is independent and complete in itself *Was.* (202). —

ཡོད་པ་ yód-pa, resp. and eleg. *mčis-pa* 1. to be, = *yin-pa*, *sgyu yod* *Dzl.* it is deceit, humbug; often with the termin., like *dug-pa*, *dud-pa ltā-bur yod* *Glr.* it is smoke-coloured; *šin-tu mtūn-par yod dug-pas* *Glr.* as they are very intimate with each other; with a participle joined to it (or a gerund, vulgo, esp. in *W.*), *gró-ba yod* it is becoming, growing, getting *Pth.*; *ñār-ñyogs-su bstān-pa yod* it is pointing towards the east, *stsāl-nas yod* he gives, has given; *brtsig-nas yod* he is building, he was building; **leb(s)-te yod** *W.* he is (has) come; with a root often pleon.: *ñas bsāgs yod kiyod-kyis* *Kol* *çig* *Mil.* I have been splitting (the tree), do you carry it away now; *ñan çen-pa byas yod* *Glr.* he has been committing a great evil; *soñ yód-pas* *Pth.* as he was gone. — 2. to be in a certain place, *der rdzin-bu-ñig yód-pai nān-na* *Dzl.* inn pond which

is in that place; *ñai yül-mi-las bú-mo yód-pa-rnam* *Dzl.* the girls that are among my subjects; **de nān-na yód-kan tsān-ma** *W.* all that is in it; *yód-sa*, pop. for *gān-na-ba*, place of abode. — 3. to exist, to be on hand, *bdé-ba yod ma yin* *Pth.* no happiness exists; *çin-zad yod kyañ srid-kyis* *Dzl.* as possibly a little might still be on hand; **é yod* is, or are there (even now)? *Glr.*; *snān-ba yód-pai dūs-su* *Thgy.* whilst there is day-light. — 4. with genit. or dat. for to have (like the Latin *est mihi* I have): *sū-la-ñi yod ma yin* *Pth.* nobody has . . .; *rgyāl-po-la dōd-pa çen-po yód-par dug* the king seems to have yet a great wish; *rgyāl-moi gyóg-mo ñig yód-pa de* *Pth.* a maid-servant whom the queen had; so in a like manner without a case: *gri ñig yód-pa de* *Mil.* the knife which he had about (him); *yód-pa* *Thgy.* the things which one has, *rā éṇáçxovta*; *krón-pa dom bēu-dgu yód-pa* *Glr.* a well having a depth of 19 fathoms. — 5. *yód-par gyur* a fut. of *yód-pa shall or will be*. b. to originate, appear, *bsāns-pai šul-du da-rūn yan yód-par gyūr-nas* *Dzl.* as in the place of (the gold-pieces) that were taken away, always new ones appeared. c. to get, receive, *ñri ydugs kyañ yód-par gyur ñig* *Dzl.* the throne should also receive a canopy! *yód-par byéd-pa to beget, produce, effect*, frq., *bu yód-par gyis ñig* *Dzl.* get her a child!

Comp. *Cs.*: *yod-pa-nyid* existence, *yod-min - nyid* non-existence; *Sch.*: *yod-tān* 'thoroughly clear'; *yod-tsōd yin* 'it has the semblance of being' (?); *yod-med* a. being and not being, *yod-méd go-bzlóg snañ* optical illusions, when one imagines to see what is not existing, or the reverse. b. in *W.* *yod* is also used merely to give force to *med*, as **yod med** there is not at all . . .

ཡོན་ yon 1. gift, offering, of free will, to priests and mendicant friars, frq., *zās-yon* a gift consisting in food, *yon būl-ba* to bestow a gift, to bring an offering; *yón-du būl-ba* to present as a gift; fee, *smān-yon* physician's fee *Cs.*; *yon snō-ba* to bless the gift received, to return a blessing for it. — 2. = *yon-tan*.

Comp. *yón-mčód* 1. = *yón-bdag* *Glr.* 2. for *yón-bdag* *dan mčód-ynas* *Mil.* dispenser (of gifts) and priest. — *yón-bdag* vulgo and in more recent literature for the *shyín-bdag* of earlier writings, **dispenser of gifts, entertainer, host**, in point of fact identic with **house-owner, citizen, farmer**, and also at the present time used in that sense without any religious bearing; it is also the title generally used by mendicant friars in their addresses, something like 'your honour'. — *yón-ynas* the receiver of a gift *Cs.*

ཡོན་ཏན་ *yón-tan* རུས་ (opp. to *skyon*) 1. **good quality, excellence, valuable properties**, e.g. the medicinal virtues of plants; also **acquirements, accomplishments, attainments**, *yón-tan slób-pa* to learn something useful *Pth.* and vulgo; ལྡི་བུ་ *yón-tan yin* *Dzl.* for that you are indebted to the boy, this is the boy's merit; **property, quality**, in gen., e.g. the different tastes and effects of medicines *Med.*; also mystic or fantastic properties *Glr.* — *bdag blus kyañ yón-tan med* *Glr.*, even if one would ransom me, it would be to no purpose, not worth while; ལྡོད་(པའི) *yón(-tan)* v. ལྡོད་པ་; *pán-yon* v. *pán-pa*. — 2. num.: 3.

ཡོན་པོ་ *yón-po* v. *yó-ba*.

ཡོབ་, རོབ་ *yob, ʾob, stirrup* *Cs.*; *yob-gón* instep of the foot *Cs.*; *yob-lèags* 'the iron of the stirrup' *Cs.*; *yob-čén* = *yob* *Cs.*; *yob-lág* stirrup-leather *Cs.*, *yob-mñil* the footing, *yob-luñ* (*Sch. yob-lón*) the hoop of the stirrup.

ཡོབ་པ་ *yób-pa* v. *gyób-pa*.

ཡོམ་པ་ *yóm-pa* *Cs.* vb., adj. sbst., **to swing, totter, tremble, to be unsteady; swinging etc., the swinging etc.**; *yóm-po*, adj., *yom-yóm* *Pth.*, *yóm-me-ba* *Mil.* id.

ཡོར་པོ་ *yór-po* 1. **dull, heavy, blunt *Cs.*; *Tar.*: *yór-yor-ba*; but the expressions *tom-yór* shaking, tottering, trembling, like an old man *Mil.*, and *mig-yór* mirage, seem to indicate that the proper signification is **trembling**. — 2. **oblique, slanting**, *C.***

ཡོལ་གྲོ་, ཡོལ་མ་ *yól-go, yól-ma* **earthenware, crockery** *Schr.*, *Cs.*,

dkar-yól china-ware, porcelain, freq.; *yól-gór* **cup, bowl**, *Sch.*

ཡོལ་བ་ *yól-ba* I. sbst. **curtain**, *yól-bas bré-ba* *Glr.* to stretch a curtain over; *yól-ba ten-pa* *Glr.* to draw a curtain; *yól-ba rñod-pa* to close the curtain (of a door), *yól-ba byéd-pa* to open it *Cs.*; *dar-yól* silk-curtain, *ras-yól* calico-curtain; *sgo-yól* curtain before a door. — II. vb. 1. **to be past**, *nyi-ma-pyéd yól* mid-day is past, it is afternoon (about 2 o'clock) *Wdk.* (v. *nyin-zág*); *srod yól son* the evening-twilight is gone, it is complete night (about 11 o'clock) *C.*; *nyi-ma yól-la kad* day is almost over, evening is drawing on, *Dzl. ཁྱེལ་, 6; dús-las yól-ba to be past*, both impers., it is past, it is over, and pers., he is past his prime, old, decrepit *Dzl.*; *rhuñ dan čar dús-las mi yól-bas* wind and rain setting in and ceasing at the proper time *Dzl.* — 2. also *gyól-ba C.*, *dbyól-ba, byól-ba to evade, shun, to go not to a place*, *mig yól-ba* to look away; **lé-yól čém-po yin** he is very shy of work, averse to labour *C.*

ཡོས་ *yos*, 1. **slightly roasted corn**, mostly barley or wheat, which on account of its transportability is generally taken by travellers along with them, as their fare on the road; fresh prepared it is much relished by the people; *brás-yos* rice, thus prepared *S.g.* — 2. **hare**, but only as an astronomical term, *yós-lo* the hare-year.

གཡང་ *gyag, चमर, the yak*, *Bos grunniens* (reckoned by the Hindu among the antilopes), fem. v. *brí-mo; pò-gyág* male yak; *pá-gyág* uncastrated yak-bull; *gyagrú* horn of a yak, also n. of a plant, *Morina* *Ld.*; *gyag-roq-zol-čén* a very long-haired, shaggy yak *Sch.*

གཡང་ *gyan* 1. *Ssk. श्री*, synon. *dpal, happiness, blessing, prosperity*, *gyan čags* blessing comes (from), grows (out of), *nif. Mil.*; *šor* it departs, it is gone; *gyan-skyób, gyāñ-gúgs Schl. 263, *yañ-kúg* W.* a calling forth of blessing, sacrifices and other ceremonies performed, in order to secure happiness and prosperity. — *gyan-skār* **propitious stars or aspects**; the lunar mansions no. ॑

to ལ་ v. *rgyu-skár*. — *gyan-küg* beggar's bag of the Lamas. — *gyán-can* happy, blessed, prosperous, *gyan-méd* the contrary. — *gyan-yig* a written benediction *Glr.* — *gyan-lhá* a deity of the Shamans, dispensing happiness *Sch.* — 2. gulf, abyss, gen. *gyán-sa* also *gyan-yzán*; *ji-tsam mto bzin gyán-sa* *če* so high as you stand, so deep is the gulf; *lus gyán-du ytón-ba* to plunge, to precipitate one's self *Dzl.*; *gyán-du* or *gyán-la ltün-ba* to fall down *Dzl.*; *mčón-ba* to leap *Glr.*; *nán-son-gi gyán-la* *kor Pth.* he totters on the brink of the abyss of hell; *gyán-sa-las dzin-pa* to snatch from the abyss, to save *Thqy.*; *brag-gyan-yzár* rocky precipice *Mng.*

གཡང་རི་ *gyan-ti* *Sch.*: 'the precious stone chas'.

གཡང་ཚོ་ *gyan-tsé* *Mil.* nt., C. a bowl or cup of clay or wood.

གཡང་ལུགས་ *gyan-lugs* C. also *yan-lus*, = *yzán-gos* skin of an animal, used for clothing; *Mil.* also fig.: *bzód-pai gyán-lugs gyon* he wrapped himself in the mantle of patience; *gyan-yzi* *Lex.* अजिन, skin of an antelope, the customary couch of the members of religious orders; also skin, couch, covering, in general *Pth.*

གཡན་པ་ *gyán-pa* *Lexx.* w.e. *Sch.*: a cutaneous eruption, akin to the itch, which is said to invade any part of the body, and to be combined with a copious discharge of matter; hereditary, and not contagious.

གཡབ་ *gyab*, *gyáb-pa*, *gyáb-mo* v. *yab* etc.

གཡས་ *gyam* *Sch.*: 'the following a good or bad example, with the respective consequences(?)'.

གཡས་པ་ *gyám-pa* *Sch.*: 'a certain stone'; **yam-pán** *W.* a slab of slate, roof-slate, for *gya-spán*.

གཡང་ *gya* 1. rust, incorr. verdigris; *lëags-gyá* id.; *lëags gyá* *čags* *Lt.* iron rusts; **ya kor*, or *juñ*, or *yoi** *W.* id.; **ya čád-čē** *W.* to scrape the rust off (from metals), to clean, polish; *gya-dág-pa* freed from rust, clear, polished, e.g. a mirror; *gyá-pa* rusty *Sch.*; fig. for infection, contamination *Mil.*;

gya drül-ba to be mouldy *Sch.* or more corr. to get rusty, to get covered with foul extraneous matter; *lë-la gya-drül byed* *Lt.* the tongue gets furred. — 2. also *gyá-ma*, vulgo **yá-mán**, slate, slab of slate; *gya-spán* 1. id. 2. *Cs.* also oil of vitriol, sulphuric acid(?) 3. in *C.* verdigris; *gya-tig* 1. a line drawn with a slate- or lead-pencil. 2. slate-pencil, lead-pencil, also *gya-smyüg*. 3. bolt, bar, *gya rgáb-pa* to bolt, to bar, *gya pyé-ba* to unbolt, to unbar; *gyá-šir* = *gya*; **dzin-ya** *C.* pin. — 4. v. *gyá-ba*.

གཡང་ཁྱི་ས་ *gyá-kyi-ma* *Lt.* n. of a plant, in *Lh.* a small high-alpine *Saus-surea*.

གཡང་བ་ *gyá-ba* 1. to shrink, to start up, in consequence of a sudden irritation, tickling etc., to shudder, *skyi-gya-ba* id. *Mil.*; *W.*: **ya čüg-čē** to cause to shrink or start, to tickle, *Cs.* also: *gyá-ba* to feel a horror. — 2. to itch, *dei lus gyá-bas* *Dzl.* because he felt an itching.

གཡང་ཡ་ *gyá-ya* *C.* **yá-ya** yes! in speaking to inferiors.

གཡང་ལི་ *gyá-li* maple *Sik.*; the dried leaves of it are said to be boiled by the poor instead of tea.

གཡང་དམ་ *yar-dám* *Lexx.*, oath(?) *Sch.*

གཡང་བ་ *gyár-ba* to borrow, to lend; to hire; with reference to money, only province. (*Lh.*, *Ts.*); *po-bran-nas már-me gyár-te* *Glr.* having borrowed a lamp in the castle; *ynas-tšan gyár-ba* *Tar.*, *C.*, **län-sa yár-čē** *W.* with *la*, to ask for reception, night-quarters; *kän-pa gyár-mkan* lessee, tenant, lodger; *gyar byed-pa* = *gyár-ba* *Sch.*; **pán-yár čo-čē** *W.* to succour a person by an advance of money; *pá-gyár* step-father, *ma-gyár* step-mother, *bu-gyár* adopted child; *gyár-po* credit for what has been lent, advanced; **yár-po tán-čē** *W.* to lend, a thing, *Schr.* to let, lodgings.

གཡང་ཚུས་ *gyar-tsus* food, nourishment, victuals *Sch.*

གཡས་པ་ *gyás-pa* right, *gyás-ma* the right hand, *gyás-na* on the right (hand), *gyás-su* to the right, *gyás-nas* from the right;

mig-gyás the right eye, *lag-gyás* the right hand, *rkañ-gyás* the right foot; *gyas-ños*, *-pyògs*, *-lògs* the right (hand) side; *gyas-gyón* right and left; *gyas-gyón-la ltá-ba* to look all round; *gyas-rú* 1. the right wing. 2. p.n., district in Ts.; **Ye-ru tsán-po** n. of the principal river in Tibet v. *tsán-po*.

གཡི་, དབྱི་ *gyi*, *dbyi* lynx (Cs. *erron. ermine*).

གཡིག(ས)་བ་ *gyig(s)-pa* to be hindered Cs.; *Lex.*: *gyér-mas gyigs-pa?*

གཡུ་ *gyu* turkois, *mdün-gyu* the front-turkois in the head-dress of females; *grá-gyu* little turkois-stones; *gyui* frq. for turkois-blue; **yu-dán** W. the ribbon on which the turkois-stones of the head-dress are fastened; *gyu-mtsó* a blue-glittering lake, po. *Mil.*; **yu-zün-men-tog** forget-me-not *Sp*; *gyu-rál* a mane of turkois-colour *Glr.* — *gyu-rün* for *gyuñ-druñ* *Glr.*

གཡུག་བ་ *gyug-pa*, incorr. spelling for *dbyug-pa*. —

གཡུང་རྩུ་ *gyuñ-drūñ*, སྦྲུལ་ (also *γζα-ῥσᾱῖ*), the cross cramponee †, the principal symbol of the Bonpos, but also much in favour in Buddhist mysticism and popular superstition; *gyuñ-drūñ-pa* = *bón-po*; *gyuñ-drūñ dgón-pa* the Buddhist monastery Lama Yurru in Ladak, v. Cunningham.

གཡུང་བ་ *gyuñ-ba* tame, opp. to *rgod*.

གཡུང་མོ་ *gyuñ-mo* (*Lex.* རིམ་ཁྱི་, a libidinous woman), Cs.: 'a woman having always the menses'.

གཡུར་ *gyur* 1. sleep *Sch.* — 2. v. *gyul-ka*.

གཡུར་བ་ *gyur-ba* *Lex.*, C. also **yór-ba** to droop, to hang or sink down, of fading flowers etc.; *gyur zá-ba* *Lex.* w.e.; *Sch.*: what has become ripe and eatable.

གཡུལ་ *gyul* *Schr.*: army; Cs.: battle; neither of the two meanings appears to be quite exact (cf. *dmag*); prob. both *gyul* and *gyul - nó* denote an army facing the enemy and ready for battle; *gyúl-las rgyál-ba* and *pám-pa* to conquer and to be conquered frq.; *gyul gyéd-pa* Do., *spród-pa* Do., *Pth.*, *ṣṭab-pa* to fight, strive, struggle, *dañ* with;

gyul-du or *gyul-nor zúgs-pa* to go to battle Do.; *gyul sóm-pa* to prepare for battle *Lex.*; *dug lñai gyul-nó zlog-pa* to repulse the warlike host of the five poisons *Mil.*

གཡུལ་ཁ་, གཡུལ་འབྲམ་ *gyul-ka*, *gyul-fag* thrashing-floor; both these words appear to be not everywhere current, but province., cf. *ko-gyu*; *gyul-ka yèóg-pa* *Sch.*, **gur jhé'-pa** C. to thrash.

གཡིང་བ་ *gyén-ba*, less frq. *yén-ba*, pf. (γ)yeñs, to move a thing softly to and fro, e.g. an infant on one's arms, to lull it to sleep *Thgy.*; esp. with reference to the water: *ṣus gyens-te* moved by the waves to and fro *Dzl.*; fig. to run to and fro, like a hunted hare *Ma.*; to stream into, to overflow, *yl-kāms-su* a country, to inundate it, of floods, hostile armies etc *Ma.*; to rummage, turn over, *dpé-rnams* books *Mil.* — 2. to turn off the attention, to disturb the mind, *rgyál-po spyan gyéns-pa dañ* *Glr.* the king looking away, directing his attention to something else; *sems bdud-kyis gyens* *Mil.* the soul is disturbed by the devil; *ṣos dód-pa-rnams gyéns-par byéd-pa* *Thgy.* to put out or confound those that are seeking religion; *ma-gyéns-par nyón cig* now be all attention! *gyén-ba*, *gyéns-pa* sbst., inattention, wandering, absence of mind, *gyéns-su jüg-pa* *Thgr.* to give one's self to inattention; adj. *rnám-par gyéns-pa* very absent, wandering; *rnám-par mi-gyén-ba* or *-gyéns-pa* quite attentive, not to be disturbed by anything, inexcitable, a character in which Buddha excels, and which every one of his followers must strive to attain. — 3. sbst. *gyéns-pa* diversion, pleasure, recreation, **yán(s)-pa-la čá-čé**, resp. **ṣug-yán(s)-la (s)kyód-čé** W. to take a walk, **yán(s)-pa sé-čé** W. to be playful, like children, kittens etc.; jest, joke, **yán-pa man*, *don-dám yin** W. I am not joking, I am serious; **yán(s)-pa-čan** W. jester, buffoon; *yéns-dod-kyi ka-kram ma yin* *Mil.*, these are no falsehoods spoken in jest. — *gyéns-ma*, a wanton female, prostitute *Sch.*

གཡིན་ *gyen?* *gyen-sbyór-ba* S.g. to calumniate *ni f.*

པལིམ་པ་ *gyém-pa*, *Lex.* **मिथ्याचर्या**, being untrue in one's dealings, acting wrongfully, which also my referees confirmed to be the general import of the word; in books, however, it is usually joined to *dód-pas*, or *dód-pa-la*, adding *lóg-par*, as: *dód-pa-la lóg-par gyém-pa*, or it stands alone as in *gyém byéd-pa*, signifying 'to commit adultery, fornication' *Dzl.* and elsewh.; *lóg-gyém* sbst. —

པལིར་ཁ་ *gyér-ka* (vulg. **er-ka*), bell, set of bells, or peal *Glr.*

པལིར་ཁོ་ *gyér-po* wise, prudent, circumspect, thorough-going *Sch.*

པལིར་བཟའ་ *gyer-bág* *Lex., Sch.:* a light, luminous place.

པལིར་མ་ *gyér-ma* *Med. frq.,* Guinea pepper, *Capsicum W.* **nyér-ma**; *gyer-ñiñ-pa* medicinal herb *S.g.*

པལིལ་བ་ *gyél-ba* 1. to be idle, lazy, slothful; idleness, laziness; *gyél-ba-méd-par* incessantly, continually, e.g. to pray, to guard *Mil., S.O.* — 2. *ñugs gyél-ba* resp. to forget *W.*

པལོ་ *gyo* (rarely *yo*) craft, cunning, deceit, more frq. *gyo-sgyú, gyo-zól; gyó-dan* crafty, deceitful, *gyo-méd* honest, *gyo byéd-pa* to deceive.

པལོ་བ་ *gyó-ba* I. vb., pf. and imp. *gyos*, 1. to move, to cause to change place; to be moved, agitated, shaken, *ñnam sa gyós-so* heaven and earth were shaken *Dzl.; des ni sa di gyo-bar gyur* thereby the earth may be shaken *Do.; to bend, incline, tilt*, e.g. a vessel; **ñug-po yos ton** *W.* make a bow! *sku gyós-par gyúr-to* the image began to move *Glr.; sa-gyós* earthquake; to begin to move or to march *Ma.; ñugs-ñje ñtñ-nas gyós-pai rtags* it is a sign that his heart is moved by grace *Mil. nt.; dgé-bai ñgyós-la du-ñés ñuñ-zad kyan ma gyos* he did not allow the least virtuous impulses to rise (in his heart), he kept down every sense of virtue; *gyó-ba* partic., continually moving, restless, uneasy, of the mind *Mil., mi-gyó-ba* unmoved, immovable, n. of Siva and of other terrifying deities *Glr.* (cf. **འཇམ་ལོ་ལོ་** *Will.*) — 2. to prepare, victuals for the table *gyós-*

subyéd-paid.; gyós-kan kitchen, bake-house, *gyós-mkan* baker, cook.

II. sbst. moveableness, mobility, *ñan-ñin gyo-ba-nyid* an easy mobility *Wñ.*

པལོག་ *gyog* (v. *yog, ñog*) *Tar.* and elsewh., usually occurring in the more definite form *gyóg-po*, servant, man-servant, *gyóg-mo* maid-servant, female servant, waiting-maid; when distinguished from *kól-po, kól-mo* and *bran*, it denotes a higher degree, e.g. *gyóg-mo ñnyis* two waiting-maids and besides 500 *kól-mo* maid-servants *Pth.; gyóg-po ñan ñan-gyog ñan ñin-gyog* servant, servant's servant, and the servant again of these *Pth.; mi gyog byéd-pa* to be in a person's service, to obey a person; *dpon-gyóg* master (mistress) and domestics, master and attendants, frq.; *nad-gyóg*, a nurse, one that tends sick persons *Dzl.; gyog-ñór* attendants, e.g. *gyog-ñór bñu-drug* attendants and retinue of 16 persons, *ñór ñan gyog* id.

པལོག་ནང་ཟེར་ *gyog-nañ-zan* a house-servant *C.* —

པལོག་པ་ *gyóg-pa*, pf. and imp. *gyogs*, rarely *gyóg-pa* 1. to cover, *bu gós-kyis gyóg-pa* to cover a child with a garment *Dzl., mgó-la rdzá-ma gyóg-pa* to cover one's head with a pot *Glr.;* also: *rdzá-mai mgó-la drá-bas gyóg-pa* to cover the opening of a pot with a wire grate *Glr.; ñyñ págs-pa gyogs* the external cutaneous covering appears (in the embryo) *S.g.; ri-mgo ka-bas gyogs* the hill-tops were covered with snow *Mil.; to pour over or upon*, to cover in pouring, *krág-gis* with blood *Dzl.; to overlay*, with gold *Dzl.; to sprinkle over, besprinkle, sig-pa-la ñág** *W.* the wall with blood; to strew over, **ká-la gog-tál** *W.* ashes over the snow. — 2. to pour away, to throw away; so *W.;* the people in *W.* understand the words *Dzl. 22, 6: *ma yógs-pai lhág-ma** the rest which has not been thrown away, whereas others, e.g. the people of Sikkim explain it: the rest that has not been taken possession or care of.

པལོག་པས་ *gyogs* 1. cover, covering, *ngo-gyógs* *Lex.* covering for the head, cap; also fig. and po. for self-delusion, self-de-

ception (prop.: a veiling of the head) *Mil.*; *sten-gyógs*, *stod-gyógs* upper-garment, mantle, toga, *smad-gyógs* trowsers, breeches *Tar.* — 2. **cover, envelope**, *gyógs-ñan* having a cover.

གཡོད་ *gyod* *C.* the large intestine, colon.

གཡོན་ཅན་ *gyón-ñan* *Pth*; *Cs.* = *gyó-ñan* crafty; perh. also **fornicator**, as *gyón-ma*, acc. to *Lex.* and *Sch.*: harlot.

གཡོན་པ་ *gyón-pa* left, *gyón-ma* the left hand, *gyón-na* on the left, to the left, *gyón-du* towards the left, *gyón-nas* from the left; *gyón-lógs* the left side or hand, *gyon-lág-byed-pa* *Pth.* left-handed, *gyon-rú* *Sch.* the left wing, of an army.

གཡོན་པ་ *gyób-pa*, pf. *gyobs* to move about, to swing, brandish, *gsóg-pa* the wings; *rkan-lág gyób-pa* to kick, to strike, with the arms and legs.

གཡོར་མོ་ *gyór-mo* 1. **sail**, *gyor-yól* id *Cs.*, *gyor-ñin* sail-yard *Cs.*, also mast, in a rather obscure description of a ship in *Zam.*, where the sail is called *dar*, cloth. — 2. **wave, billow**, *rgyá-mtsoi* *Glr.*

Note. Tibetan writers knowing of ships and navigation about as much as a blind man of colours, the obscurity of passages relating to such matters may easily be accounted for.

གཡོར་བ་ *gyór-ba* 1. v. *gyür-ba*. — 2. v. *gyár-ba*. — 3. v. *yor*.

གཡོལ་བ་ *gyól-ba* v. *yól-ba*.

གཡོས་ *gyos* 1. prov. for *gyas*, in *gyos-skór* circumambulation from left to right (so that the right side is towards the person or object that is reverentially to be saluted) *Wdn.* — 2. v. *gyo-ba*.

ར

ར་ *ra* 1. the consonant **r**, always pronounced with the tongue. — 2. num. fig.: 25.

ར་ *ra* stands for: 1 *rā-ba*, 2. *rā-ma*, 3. *rā-mda*, 4. *rā-ro*.

ར་ *rwa* (cf. *ru*) 1. **horn** *W.* **rā-ñó** id. — 2. **sting** e.g. of the scorpion. — 3. *Sch.*: 'the inward side, the horn-side, of a bow'. — *rwa-ñan* horned. — *rwa-snyin* the pith of a horn *Cs.* — *rwa-myig* 'the first germ of seed that appears after sowing' *Cs.*; *rwá-rtsa* 'the root or bottom of a horn' *Cs.*, *rwá-rtse* 'the top or point of a horn' *Cs.*, *rwá-tsa* *S.g.* (?).

ར་གན་ *rā-gan*, in comp. *rag*, **brass**, *rā-gan-gyi* *büm-pa*, *rag-büm* brass cup, can, vessel, *rag-dün* a brass trumpet; *rag-skyá* *Sch.*: white-copper, packfong, German silver.

ར་སྒོ་ *rā-sgo* hoof, claw *C.*, *W.*

ར་ཉེ་ *rā-nye*, provinc. for *ñá-nye* lead.

ར་སྒྱེ་ *rā-mnye* an officinal root *Med.*, *Sch.*: carrot.

ར་ཉི་ *rā-ti* *Cs.*: 'a small weight, a drachm (60 grains)'; but *ར་ཉི་* (not to be found in *Will.*) is prob. the Hindi word for *रक्तिका*, the seed or grain of *Abrus precatorius*, as a weight about = 2 grains.

ར་མཉམ་ *rā-mda* **help, assistance** (*Cs.* also: companion, assistant), *rā-mda bód-pa* to cry out for help *Glr.*, *rā-mdar sbrón-pa* *Cs.* to call (upon a person) for assistance, *ra dëgs-pa* *W.* **ram tág-ñe** (cf. *ñabs dëgs-pa*) to help, to assist *Sch.*, *ra drén-pa* id. *Mil. nt.*; *rā-mda-pa* **helper, assistant** *Glr.*; *rā-mdai dpun-tsóg* **auxiliary forces** or army *Cs.*

ར་སྒྲོང་ *ra-sdön* *Sch.* weeping willow.

ར་སྒྲ་ ra-sná n. of a medicinal herb *Wdn.* 166, = *sgrón-sin* fir-tree.

ར་བ་ rá-ba 1. enclosure, fence, wall, frq., esp. in *W.*, also the space inclosed by a fence, wall etc., yard, court-yard, pen, fold etc.; *rá-bas skór-ba* to inclose with a fence *Stg.*, *rá-čan*(?), *ra-lán* having an enclosure, fence, wall etc. *Cs.*; *smýug-mai rá-ba* bamboo-hedge, bamboo-fence, *tser-mai rá-ba* thorn-hedge, thorn-fence, *šin-gi rá-ba* wooden fence, fence of boards, pickets or rails *C.*; *rá-mo* id., *ra-mo-čé* a large pen or fold *Mil.* and *C.*; *kun-dga-rá-ba*, *kün-ra*, v. *kun*; *krims-ra* place of execution; *lén-ra* garden with willow-trees; *nyág-ra*(?) wall of stones put loosely together *Ld.*; *rtá-ra* stable or pen for horses; *rdó-ra* 1. stone-wall. 2. circle of dancers; *pág-ra* v. *rags*. — *bá-ra* cow-house, pen for cows; *rtsig-ra* *Sch.*: wall round a court-yard; *brtsón-ra* v. *brtson*; *lúg-ra* sheepcot, sheepfold; *šin-ra* v. above. — *ra-šul* the remnants or traces of an old pen. — 2. the first of the three (or two) months of a season, *zla ra-ba*.

ར་མ་ rá-ma (rarely *ra Glr.*) goat, she-goat, frq. — *ra-kyál* bag made of a goat's skin. — *ra-skyés* *Tar.*; *Sch.*: a gelded he-goat. — *rá-gu*, col. *ri-gu*, young goat, kid. — *ra-rgód* wild goat, = *ra-po-čé* *Cunningh.* *Ld.* p. 199. — *ra-túg* *S.g.* and *pá-ra* he-goat. — *ra-tón* 1. a he-goat of two years *C.* 2. a gelded he-goat *W.* — *ra-dó*(?) thread made of goat's hair *W.* — *ra-lpágs* goat's skin. — *ra-pó* a gelded he-goat. — *ra-lúg* goats and sheep; *ra-ma-lúg* id., when a particular stress is laid on the impropriety of both species of animals being mixed together; also fig. of improper intermixtures. — *ra-šá* goat's flesh. — *ra-slóg* a coat made of goat's skins.

ར་མེད་ ra-méd infallible, certain, sure *Sch.*

ར་མོ་ཆེ་ ra-mo-čé n. of a plain near Lhasa where the Chinese wife of *Sron-btsansgampo* ordered a large Buddhist temple to be built *Glr.*; as a com. noun v. sub *rá-ba*.

ར་རི་ ra-ri *Sch.*: *ra-ri-méd-pa* neither high nor low.

ར་རིལ་ ra-ril treddles, dung of goats.

ར་རེས་ ra-rés = *rés-mos*, **skyid dug ra-rés* *yon dug** *Ld.* good fortune and misfortune come by turns.

ར་རོ་ rá-ro 1. intoxication, drunkenness. — 2. intoxicated *B.* and col.; *Sch.*: *rá-ro dán-po bag-méd-pa*, v. sub *bag*. I. *rá-ro ynyis-pa glan-po-čé smyon-pa dan dra* drunkenness while continued resembles a furious elephant, *rá-ro rsum-pa ši-ro dra* the end (of it) resembles a corpse; *ra ši* or *sañs*, also *rdans*(?) *W.* the drunken fit is over; *rá-ro-ba B., C., rá-ro(-čan)* *W.* intoxicated, drunk, *rá-ro-bar byéd-pa* to make drunk *Dzl.*, *rá-ro-ba-las sáns-te* having come to one's self again after a drunken fit, being sober again *Dzl.*

ར་ས་འབྲུག་ལྷ་ཁྱེད་ ra-sa-*prul-snán* n. of a Buddhist temple erected in Lhasa by the Nepalese wife of *Sronbtsansgampo* *Glr.*

ར་སྟི་ rá-si *Hind.* rope, in *Lh.* hempen rope, and as such distinguished from *tág-pa*, rope made of goat's hair, which is the one most in use in Tibet.

ར་སྟིད་ ra-sid (Pers. رسيده), receipt, **ra-sid* *ti-ked** money-stamp.

ར་ཁུ་ and ར་ཁུ་ལ་ rá-hu and rá-hu-la v. *sgra-yčán*.

ར་ཁ་ rakta *Ssk.* blood, saffron, minium, cinabar *Mil.*

ར་ག་ rag 1. sbst. v. *ra-gán*. — 2. adj. (*Ssk.*: *adhina*) subject, subservient, dependent, *rag lās-pa* or *lūs-pa B., C., W.*, **rag-lom-pa** *W.*, with *la*, to depend on, *de Kyód-kyi nūs-pa-la rag-lūs* that depends on your strength *Mil.*; *dbugs riñub-pa sems-la rag-lās-pa yin* breathing depends on the soul *Stg.*; *tsó-ba yčán-la rag-lās-šin* as they depend on others for their lives *Tar.*; *Bhar.* 22 *Kyod rgyal-srid byed-la rag-go* *Schf.*: 'regno operam nava!' — 3. *W.* for *reg*, *grags*, *dregs*, *sbrag*, v. *rag-pa*; *rag-čan* *W.* for *dregs-pa-čan* proud, haughty; for *grags-čan* famous; glorious, splendid; angry(?).

ར་ག་པ་ rág-pa 1. vb. *W.* for *rég-pa* to touch, feel, and in a more generalized sense

= *tsór-ba* to perceive, to scent, taste, hear, see, e.g. **dán-mo rag** I feel cold, **dán-mo rag-ga** do you feel cold? (but **dán-mo dug** it is cold); **gó-la zug rag** (C. **rig**) my head aches; **tóg-ri rag** I feel hungry, **tóg-ri rág-ga** are you hungry? **nai mñ* *zód-da rag** I hear my name called; **go kád-da rag** I perceive the door sticks; **i lün-po kyér-ra rag** I see, the wind will carry that away; **go pé-te mi rag** the door seems to be locked. — 2. adj. **dark-russet, brownish**, of rocks, horses *W*.

རྒྱ་མ་ rág-ma 1. *W.* adj. to the gerund **rág-te** (sbrág-ste): **be-rág yu-dán** (lit. *ydan*) **rág-te** a fillet together with a strip set with turkoises. — 2. prop. n. of a village *Mil*.

རྒྱ་ཅེ་ rág-tse stone in fruits *W*.

རྒྱ་ཁ་ rág-sa a bead of a rosary, acc. to *Lié*. from རྒྱ་ཁ་ *Elaeocarpus Jani-trus*, the berries of which are used for such beads.

རྒྱ་ཞི་ rag-ši n. of a country.

རྒྱ་ས་ rags 1. dam, mole, dike, embankment, also *ču-rágs*, *ču-lón* — 2. any construction of a similar shape: *pág-rags* (also *pág-ra*) **intrenchment, breast-work**; *púb-rags* stack, rick; *šin-rágs* stack of wood.

རྒྱ་ས་པ་ rágs-pa coarse, thick, gross, *lús-kyi* *rnám-pa prá-rágs-rnams* *Wdn*. the more delicate and the coarser component parts of the body; *rags-pai dbán-du byás-na* *Wdn*., reckoning one with another, on an average; **rough**, as in: *rágs-rtsis-su* by a rough estimate *Tar*.; *rágs-pai mi-rtág-pa dan prá-bai mi-rtág-pa* the perishableness of the whole mass and of the single parts *Thgy*.; *yán-lag rágs-pa* prob.: strong, firm limbs *Pth*.; of Buddhas is said that they appear *rágs-pai tsúl-gyis* i.e. **bodily**, or **substantially**; *rags-ris byed-pa* *Sch*.: to work, mould, form, sketch etc. roughly.

རྒྱ་ rañ 1. **self** *B.* and *col.* (*nyid*, with few exceptions, is, in *W.* at least, colloquially not in use) *na-rán kyod-rán* **I myself, thou thyself** etc., in *col.* language also = **I,**

thou etc.; sometimes the person is only indicated by the context, the pronoun *I* etc. being omitted; *rañ-èag*, *rán-rnams* plur.; *rán-gi* my, thy etc.; *čün-ma de rán-gi lús-la čágs-pas* this wife fond of herself, in love with herself *Dzl*. (yet cf. *de-rán*, below); *des rán-gi ma yín-par rig-nas* he perceiving that it was his own mother *Pth*.; *rán-la rán-gis skra bcád-de* shaving one's own head *Dzl*.; also in a gen. sense: *rán-bas nán-pa* an inferior person than one's self *Thgy*., in like manner: *rán-las čé-ba* *Thgr*.; *rán-la bu méd-na* if a man has no son of his own *Mil*.; *rán-gi srün-ba* to keep, to guard one's own property *Thgy*.; **rañ mi-dód-pe kyen tsán-ma** *C.* all the disagreeable things that fall to one's lot; in compounds: *rañ-séms* one's own soul (opp. to *yžan-lús*) *Mil*.; v. also *dré-ba* extr.; *rañ-rig rañ-ysal rañ-bde* *ysum* self-created knowledge, clearness, and happiness (the three fruits of the spirit) *Mil*.; *rañ-sróg rán-gis pèod* you will take your own life *Glr*. — 2. **spontaneously, of one's own accord**, *žal-zás rañ-ón-no* *Dzl*.; *rán-byon-pa*, *rán-byun-ba* originated of itself, v. below; *rañ gról-ba* 1. to get loose, come loose of itself. 2. to become clear or intelligible spontaneously, by intuition. 3. to save one's self; *rán-šar-ba* = *rán-grol-ba* 2. — 3. **just, exactly, precisely, the very**, *de rán* the very same; *de rañ yin* so it is! exactly so! just so! **dhá-ta rañ** *C.*, **dá-či rañ*, *dág-sa rañ** *W.* just-now, **dí-rin rañ* just to-day *W*.; **already**, *siá-mo rañ* already early in the morning *Mil*.; **barely, merely, the mere, the very**, *na dan prád-pa rán-gis* by the mere meeting with me *Mil*.; *mi rañ* a person travelling all alone, i.e. without baggage, horse or companion *Kun*.; *mo-rán* v. *mo*. — **really, indeed, actually, truly** (the verb being repeated): *mi-la-rás-pa de yin rañ yin-nam?* art thou really that same *Milaraspa*? **yoñ rañ yon-gyu yin** *C.* he will truly or certainly come; **even**, *sdán-po rañ byas* now they even hated him *Mil*.

Comp. *rañ-skal* a person's own share. — *rañ skyu* (?) *túb-pa* *Sch*.: to act after one's own mind. — *rañ-skyur* vinegar *Cs*.(?)

— *ran-ka* *Sch.* = *rán-bu?* — *ran-kóns* = *ran-kúl* territory, district *C.* (?) — *ran-kós* one's own worth, affairs, necessities *Sch.* — *ran-grub* not made or produced by men, **self-produced**. — *rán-dga-ba* **free, independent**, *rán-dga-pa* an unmarried man *Sch.* — *ran-rgyál* 1. *Stg.* := *ran-saṅs-rgyás*. 2. *ran-rgyál-gyis gró-ba* *Sch.*: to live after one's own option or pleasure (?) — *ran-rgyú* *Sch.*: 'die eigene Ursache, Selbstfolge' (!) — *ran-nó* one's own nature, *ses-pa* to know *Mil.* — *ran-nyid* himself, herself etc., one's self *Mil.*, *ran-nyid gról-ba* to deliver one's self *Thgy.*, *bdud ran-nyid* the devil himself in his own person *Tar.* — *ran-tág* mill, **water-mill**. — *ran-mtón* **pride**, self-complacency, self-sufficiency *Mil.*, *Gl.* — *ran-dón* one's own affairs, one's own profit, *ran-dón byéd-pa* to look to one's own advantage *Do.*, *ran-dód* **selfishness**, v. *ran-rtsis*. — *ran-snán* v. sub *snán-ba*; *Sch.* also: self-born. — *ran-po* *Cs.* = *po-ran* an unmarried man. — *ran-babs* v. *babs*. — *rán-bu* 1. *Cs.* single, alone, *rán-bur* adv. singly, alone, without a consort. 2. *Cs.*: a single life (?). 3. *Schr.*: one's own child. — *ran-byún*, *ran-byón* self-born, having originated of itself, = *ran-grub* frq. *ran-dban* **independence, liberty**, *ran-dbán fób-pa* to become free *Gl.*; *rnás-la ran-dbán-méd* they are not master of the place i.e. they are not free to choose the place *Thgy.*, in the same sense, *gar skye ran-dban-med* *Mil.*; **ran-wán jüg-pa** to set free *C.*; *ran-dbán-can* **free** *W.* — *ran-bar* *Cs.*: 'musket', in *W.* it is only used for **pistol**; **ran-bár dug-rág** *W.* a **revolver**. — *rán-mo* *Cs.* = *mo-rán* an unmarried woman. — *ran-rtsis* the opinion which one has of one's self, *ran-rtsis dan ran-dód ma če žig* think little of your own self! *Mil.* — *ran-bžin*, स्वभाव, natural disposition, state or constitution, nature, temper, *ran-bžin-las yžán-du gyür-ba* to change one's natural constitution *Wdn.*, *bab dé-ltar če-bai ran-bžin-gyis* as a natural consequence of so heavy a snow-fall *Mil.*; *ran-bžin-gyis* **of itself, by itself**, from its very nature, **naturally, spontaneously** *Dzl.*, in col. language, *ran-bžin-nas* id., also for **self** in

the sense: **I, he etc.** without the aid and independently of others; *byün-ba biāi ran-bžin-can-gyi lus di* this body participating of the nature of the five elements *Wdn.*; *dran-poi ran-bžin-can-gyi pyir* for *ran-bžin-can yin-pai pyir* *Sbh.* — **ran-zin jō-pa** *C.* needless words, where it is a matter of course; also: talk without any serious intent; **de da ran-zin-la zér-če žig yod** *W.* that is nothing but talk. — *ran-bžó*. 1. *Lex.*: the right, proper form (of a word)? 2. self-determination, opp. to a punctilious adhering to tradition *Mil.* — *ran-ran* **each ... himself, each ... his, her, its etc.** (not reciprocally, as *Sch.* has it), *ran-rán-gi krii óg-tu sbas* he buried each (idol) under its own seat *Gl.*, *ran-rán-gi leur ysal* each (subject) will be explained in its own chapter *Lt.* — *ran-ran-lao* each (final consonant) has itself (joined), i.e. is doubled *Gram.* — *ran-ré* 1. = *ran-rán*: *ran-réi sna-tág ran-rés zun* each may lead himself, may be his own guide. 2. **we**, *ran-réi sgo drún-na* at our own door *Mil.*, *ran-ré-rnams we* (the Lamas, opp. to the laymen) *Mil.* 3. polite way of addressing, for our **you** or the German 'Sie' *Thgr.*? — *ran-šugs-la* **of itself**, spontaneously *W.* — *rán-sa*, *rán-so* one's own place, *rán-sa dzin-pa* to maintain one's place, one's station *Mil.*, prob. like *rán-mgo tón-pa*; *rán-sar*, *rán-sor* 1. *bžag-pa* to put (a thing) in its place, fig. for: to leave undecided, to let the matter alone, *ni f. Mil.* 2. of itself, e.g. *rán-sor ži* (a storm) abates of itself. — *ran-saṅs-rgyas* Pratyekabuddha, i.e. a Buddha who has obtained his Buddhahood alone by his own exercises of penance, but who does not promote the welfare of other beings.

རང་ག་ *rán-ga-ba* *Cs.* coarseness, meanness.

རང་ག་ *rán-ba*, pf. *raṅs*, to rejoice, *sems mī-rāns-par discontented*, *yid-rán-ba* or *yi-rán-ba* id., frq.; **dhé-la ga-rán-dhag-te** highly pleased with it *C.*; *yid ma rāns-šin mi mgu-bar gyür-te* being very much dissatisfied *Stg.*; *ma-rán-bžin-du* unwillingly, reluctantly.

རང་རོང་ཅན་ *rañ-roñ-čan* *Cs.* rough, craggy, uneven.

རངས་པ་ *rāns-pa* 1. v. *rañ-ba*. — 2. *nyin-rāns-par* for *to-rāns-kyi dūs-su* early in the morning *Tar.* 111, 17. — 3. in *W.* for *rēis-pa*.

རངས་པོ་ *rāns-po* *Sch.* rough, rude, unpolished.

རད་པ་ *rād-pa* *W.* for *bgrād-pa*.

རད་རོད་ *rad-ród* v. *ród-po*.

རན་ད་ *rān-da* (*Pers.* رند, رند) a plane *Ld.*

རན་པ་ *rān-pa* 1. vb. and adj. to keep, or keeping, the proper mean, **to be proportionate, just right**, adv. *rān-par* moderately, *rān-par sro* warm yourself moderately (tolerably) *Lt.*, *zas-tśód rān-par zá-ba* to eat moderately *S.g.*; *di-tsam ni rān-no* this is about the proper measure *Dzl.*; with the root of the vb.: *ziñ riá-rān-nas* as it was (the proper) time for harvest *Dzl.*, *gro-rān* it is time to go *Pth.*, *ši ma rān-par ši-ba* to die an untimely death; *bág-mar ytañ-rān-pa dañ* when it was time to give her in marriage *Dzl.*; not so often with a sbst.: *rtsás-ma rān-tsa-na* when harvest-time had come *Mil.* — 2. *rtsa rān-pa* *C.* shave-grass, *Equisetum arvense*. — 3. col. for *drén-pa* to lead (water); for *bran-pa* v. *tags*.

རད་ *rab* I. **superior, excellent**; the eldest, of three sons, opp. to *brin-po* and *ta-čün*, frq.; *gañ-zág dbaṅ-po-rāb-rnams* very able or clever persons (opp. to *brin-po* or *tá-ma* having moderate or very little capacity) *Mil.*, *Thgr.*, inst. of which *rab brin ysum* is often used *Thgy.*; *těbs-na rab* if rightly understood, that will be the best *Thgr.*, frq. for: so it is right, that will do; **much, plentiful**, *rab-skrái óg-nas* also with a full head of hair (you may be a holy man) *Mil.*; *rāb-tu* adv. **very**, with adjectives and verbs, *rāb-tu sdoms* lock (the door) well *Dzl.*; *rāb-tu krós-par gyūr-te* *Tar.*; it occurs also in the following phrases: *rāb-tu byin-pa* to receive or admit into a religious order, *rāb-tu byün-ba* to enter into a religious community, to take orders, *ślób-dpon čos-baṅs-*

las being with, or being ordained by the teacher Chosbangs; *rgyál-poi rigs-las* (to take orders) as a descendant of the royal family, of the caste of noblemen *Tar.*; *rāb-(tu) byün(-ba)* he that has taken orders, a novice, or in gen.: **a clerical person**; *rāb-byün* is also the name of the first year of the cycle of sixty years; *rāb-(tu) yñás(-par) byéd-pa*, *mzād-pa* c. acc. or *la*, prop. 'to make firm or permanent', **to consecrate, to hallow**, a new house, esp. a temple, an idol; by this act a house is secured against accidents, and an idol is supposed to acquire life and to become the abode of the respective deity, which occasionally manifests itself by sundry miracles *Glr.*; *rāb-tu byéd-pa* (also erroneously *byéd-pa*) *Cs.* to analyze, but *Tar.* 96 it is equivalent to प्रकरण treatise, dissertation. *rāb-byāms-pa* v. *byāms-pa*; *rāb-óg* the second in rank, next in value, excellence etc., thus *Dzl.* 234, 5 (as a better reading for *brin-mo*); *rāb-yāns* very wide, very extensive *Sch.*; *rāb-ysál* 1. very clear, quite evident. 2. sbst. a small **balcony** or **gallery**, frequently seen in Tibetan houses. 3. *Sch.* history (?).

II. also *rabs*, **ford**, *rāb-méd* without a ford, *rāb-só* = *rabs* *Sch.*

རབ་རིབ་ *rab-rib*, col. also *hrāb-hrib*, **mist, dimness**, e. g. before the eyes, in consequence of impaired vision; **ko śrab-śrib mán-na mi toñ** he sees only a mist before his eyes, *W.*; *skār-ma rab-rib* the faint glimmering of a star.

རབས་ *rabs* 1. **lineage, succession of families, race, family**, *rgyal-rābs* royal family or lineage, nobility; succession of kings; *mi-rābs* human race; *rabs - čád* a person whose lineage is broken off, i. e. **childless**, issueless, *rabs-čád bza-má ynyis* a married couple without children *Mil.*; *yá-rabs* the higher class of people, noblemen; *má-rabs* the lower class, also: one belonging to the higher or lower class; collectively: *rgān-rābs* old men, aged people, *yžón-rābs* youth, young persons; *śiñón-rābs* **the ancients** (*veteres*), *pyi-rābs* men of modern times, descendants, posterity *Glr.*, *śiñón-rābs-sgrün*

an old legend, ancient history *Zam.*, *snón-gyi rabs bco-brgyad* the 18 Puranas *Tar.* 4, 11. — 2. **generation** *Dzl.*, resp. *yduñ-rábs Glr.*, *ná-nas yduñ-rábs lñá-pa-na* in the fifth generation after me; with respect to individuals, period of life, viz. one of the many periods, which every person is supposed to pass through, or sometimes pleon. denoting a person as being the representative of his generation: *sañs-rgyás rabs bdun* the seven Buddhas. — 3. in gen.; **succession, series, development**, e. g. the propagation of the Buddhist doctrine *Tar.* 205, 21; *bskal-rábs* successions of Kalpas, *bskal-rábs-nas bskal-rábs-su*.

རམ་པ་ *rám-pa* 1. *W.* **quick**-(quitch-)grass. — 2. = *rán-pa?* *Lt.*, *Glr.*

རམ་བུ་ *rám-bu* 1. prob. only in: *rám-bu degs-pa* to join in singing, to take part in a song, to fall in with, *Dzl.* 20, 13 (not: to set up a dismal cry *Sch.*), v. also *chol-ba*. — 2. = *na-rám Polygonum viviparum*.

རམ་ར་ *rams* 1. indigo *B.*, col. — 2. *Cs.*: 'degree of doctorship, *snags-* or *go-* or *druñ-ráms-pa* one having such a degree'.

རམ་ *ral* 1. goat's hair. — 2. **rent, cleft**, *pu ral nyis* a sloping valley dividing into two parts at its upper end; *ral-ysum* n. of Lahoul on account of its consisting of three valleys; cf. *rál-ba*. — 3. v. *rál-pa*.

རམ་ཀ་ *rál-ka* v. *rál-gu*.

རམ་ཀ་ *rál-ka* v. *rál-gri*.

རམ་ག་ *rál-ga* *Sch.* = *yál-ga*.

རམ་ག་ *rál-gu* 1. *Sch.*: **cleft, chink, fissure**. — 2. *dar-dkár-gyi rál-gu* and *rál-ka Pth.*?

རམ་གྱི་ *ral-gri*, col. **ral-gyi, ra-gyi** **sword**, also for rapier and other thrust-blades *Dzl.*; *ral-gri dáb-ma* or *lèe blade*, so edge, *shubs* scabbard of a sword *Cs.*; *rál-gri-pa* *Cs.* a sword-man; a fighting man; *rál-ka* = *rál so*; *rál-ka spród-pa* 'to bring the blades together', to fight hand to hand, (*ral-ka sbrad-pa* *Sch.* is prob. a misprint).

རམ་པ་ *rál-pa* **long hair, lock, curl; mane** (of the lion, not of the horse etc.); *rál-pa-can* having or wearing long hair, n. of a Tibetan king that distinguished himself by his bigotry and by his servility to the priests; *ral-lèan* a willow planted at the birth of a child, under which a lock of the child's hair is buried, when it is seven years old *Ld.*

རམ་པ་ *rál-ba* = *drál-ba* and *hrál-ba*, pf. of *drál-ba*, **torn**, of clothes etc., *mtsón-gyis* lacerated, slashed, cut to pieces by the sword *Dzl.*; *zig-rál-ba* id.; *zig-rál* breach, **destruction**, *kán-pa-la zig-rál byün-na* when the house gives way *Glr.*; *ka-rál, rna-rál, sna-rál* a lip, ear or nose, that has been lacerated by wearing rings etc.

རམ་ *ras* 1. sbst. **cotton cloth**, cottons, also a piece of cotton cloth, handkerchief etc., *ras sbóm-pa* thick, strong cotton cloth; *lág-ras, pyis-ras* *Cs.* handkerchief, napkin; *tód-ras* turban *Cs.*; *prá-ras* a fine sort of cotton stuff, = *ká-si-kai ras*.

Comp. *ras-rkyán* cotton cloth. — *ras-sküd* *Cs.* cotton thread. — *ras-küg* a small bag made of cotton. — *ras-kra* calico, chintz *Cs.* *ras-gós* cotton dress, gown. — *re-gá* a strong cotton fabric brought from *Sik.*, *C.* *ras bcós-bu* *Cs.* calico, chintz. — *ras-tág* fillet, bandage. — *rás-pa* a person wearing cotton clothes *Mil.*, frq. — *ras-bál* raw cotton. — *ras-búbs* a whole piece of cotton cloth. — *rás-ma* a small piece, a rag *Lex.* **re-zén** *C.* a long, loose cotton garment, shawl. — *ras-yüg* = *ras-búbs*. — *ras-rú* v. *re-rú*. — *ras-slág* a furred garment covered with cotton cloth *W.* — 2. adj. *ka-rás* (**rē**, for *reñs?*) hard snow that will bear a man.

རམ་པ་ *rás-pa* 1. vb., *Ld.* **ras-čē** to get or grow hoarse, **skad ras son** the voice has grown hoarse, **skad ras-sa rag** I feel a hoarseness in my throat. — 2. sbst. v. sub *ras*.

རི་ *ri*, also *ri-bo* *B.*, **ri-ga** *W.* 1. **mountain, hill**, *ri pó-ta-la* the mountain (called) Potala *Liš.*; *ri-bo dpal-bár* *Mil.*, *rgyal-gyi-sri ri* *Mil.* the mountain *Pal-bár*, *Gyal-gyisri*; *rir* on the mountain *Mil.*, *ri-la* id.

frq.; *ri-tan-mtsams-su* at the foot of the mountains or hills *Med.*; *ri-r-gán-pa* one living in close vicinity to a mountain, *W.*; *gáns-ri* an ice-mountain, snowy mountain, glacier, *nágs-ri* or *šin-ri* a hill covered with wood, *brág-ri* a rocky mountain, *gyá-ri* a mountain or hill consisting of slate-stone or schist; *span-ri* a hill covered with grass. — 2. *brim* of a hat or cap; *side-leather*, side-piece of a shoe. — 3. symb. num.: 7. — 4. num. figure: 55. — 5. *v. ri-mo*.

Comp. and deriv. *ri-skéd* *v. rkéd-pa*. — *ri-skyégs* *Stg.*, *v. skyegs*. — *ri-kród* chain of mountains, assemblage of hills or mountains, esp. as abode of hermits who, on that account, are called *ri-kród-pa*; also directly = *dgón-pa* hermitage. — *ri-mgó* mountain top. — *ri-rgyál*, *ri rgyál-po* a very high mountain, e.g. Tise *Mil.*, Gandharā *Sbh.*, esp. = *ri-ráb*, *q.v.* — *ri-rgyüd* chain of mountains, ridge of hills. — *ri-čan* mountainous, hilly. — *ri-čen*, *ri-bo-čé* a great mountain. — *ri-nyin* the sunny side, the southern slope of a mountain. — *ri-rnyil* fall of a mountain, land-slip *Sch.* — *ri-stón* *v. stón-pa*. — *ri-deu* (or *rdeu*) *čün Sch.*, **ri-bóg*, *ri-de-bóg* W.*, a mountain spur abounding in stones. — **ri-dód** *W.* (perh. to be spelled *ri-kród*) a hermit (living) in the mountains. — *ri-sná* mountain spur. — *ri-pa* an inhabitant of the mountains, mountaineer, from a Tibetan point of view equivalent to the Latin *paganus* and *agrestis* as opp. to *urbanus*, therefore = peasant, poor uncivilized person. — *ri-prán* a little hill or mountain. — *ri-bo* = *ri*, *v. above*. — *ri-bór-pa* *Tar.*, *Cs.*: *ri-ór-pa*; = *ri-kród-pa*, *ri-bór-gyi* *grön* mountain village *Tar.* — *ri-brág*, *brág-ri* rocky mountain. — *ri-bóg* spur. — *ri-sbug* mountain cavern. — *ri-rtśá* foot, *ri-rtśé* top of a mountain, *nyi-ma ri-rtśé-la póg-na* when the rising sun illumines the mountain tops. — *ri-rtśé-kan* *Cs.* *n. of* a mischievous spirit. — *ri-rdzón* mountain fortress, fort. — *ri-ráb* the centre of the world and king of the mountains, the fabulous Sumeru or Meru, also *ri-rab-lhün-po*, *ri-rgyál*, *ri-bo-mčog-ráb* *Mil.* — *ri-lün*

mountain and valley. — *ri-yséb* *Sch.* = *ri-kród*. — *ri-sribs* the side not exposed to the sun, shady side, north-side of the mountains.

ཤི་གྱ་ *ri-gu* young goat, kid *W.*

ཤི་གྱ་ *ri-rgyá* *Sch.*: foxes or fox-skins(?).

ཤི་རྩ་ཁྲ་ *ri-dwags* animals of chase, game.

ཤི་གྱ་ *ri-ba* *W.* **ri-čé** to be worth, gen. as adj. *worth*, **lug di iul čig ri-čé yin** this sheep is worth one rupee *W.*; *diul brgya ri-bai rta* a horse worth one hundred rupees *Cs.* cf. *rin* and *rib*; *ri-bai rin-tán* the full price *Sch.*

ཤི་རྩ་ *ri-bón* hare, *ri-bón-mo* *Cs.* female hare; it lives in *Ld.*, but not in the smaller valleys, e.g. not in Lahoul; *ri-bón-gi rwa* the horn of a hare, a nonentity, a thing not existing, cf. *mo-sám-gyi bu*.

ཤི་མོ་ *ri-mo* 1. figure, picture, painting, drawing, *lha - kán - gi* *Glr.*; *ri-mo-nkán* painter; *ri-mo-čan*, *ri-mo-lan* marked with figures; *ri-morbyéd-pa* to represent by means of figures and colours, to paint *Do.*; *markings* (streaks, speckles etc.) *šai* markings of a (tiger's) skin *Tar.*; *ri-krá* having stripes of various colours, spotted, speckled; *ri-mo* also draught, plan, design, and fig. *pattern*, rule of conduct, law written into the heart. — 2. = *rim-gro* reverence, *veneration*, *ri-mor byéd-pa* to honour, to venerate *Stg.*

ཤི་ལུ་ *ri-lu* col., but also *Tar.* 63, for *ri-lu*.

ཤི་ཤི་ *ri-ši*, རྩེའི་ = *drañ-srón* *q.v.*

ཤི་ཤི་ *ri-šo* *n. of* a medicinal herb *Med.*

ཤི་གྱ་ *rig* in *Ld.* col. and province. for *zig*: **mañ-ña rig** or **nyuñ-nu rig ton** give much! give little!

ཤི་གྱ་རྩ་ *rig-pa* *I. vb.*, 1. to know, to understand, = *šés-pa* with the termin. of a sbst.: to know (a person etc.) as, with the termin. of the inf.: to know that, to perceive, observe, *krós-par rig-nas* perceiving that he became angry *Dzl.*; *já-la rig-par ggis* let your father know it, inform your father of it *Tar.*; *zlóg-tu rig-par byed* (it

or he) teaches how to avert, prevent etc. — 2. v. *sgrig-pa*.

II. sbst. 1. **knowing, knowledge; prudence, talents, natural gifts** *Glr.*; *rig-pa dan llaṅ-pa* talented, rich in knowledge, learned *Dzl.*; *rig-pa ysar-ba* new informations, disclosures, knowledge; **news**, *lóg-gi rig-pa bsgrés-na'* if one compares the absurd news *Tar.* 174, *Schf.*; *ma-rig-pa* 1. sbst. **अविद्या** ignorance, mostly used in the specific Buddhist sense, viz. for the innate principal and **fundamental error** of considering perishable things as permanent and of looking upon the external world as one really existing, with Buddhists in a certain manner the original sin, from which every evil is proceeding, v. *Köpp.* I, 163 (but cf. *yti-mug*). 2. adj. void of reason, **unreasonable, irrational**, *dūd-groma-rig-pa* *Mil.* — 2. **science, learning, literature**, *nān-gi rig-pa* the orthodox or sacred literature, *pyū rig-pa* the heterodox or profane literature *Cs.*, *fun-moi-gi rig-pa* literature or science common to both religions (Buddhists and Brahmins) *Cs.*; *rig-pai ynas* and *rig-pa* any single science (philosophy, medicine etc.) v. *rig-ynás*; *rig-pai ról-tso* or *rig-pai ynas fams-cád* *Cs.* circle of science, **encyclopedia**. — 3. **soul** (prob. only in later literature), *rig-pa lus dan brāl-ba* the soul separated from the body, *rten dan brāl-ba* the soul separated from her hold or from her abode *Thgr.*; often opp. to *bem* *Mil.*

Comp. *rig-mkhan*, *rig(-pa)-po* *Cs.*, *Sch.* a knowing person, a learned man. — *rig-rgyud* character *Mil.* — *rig-sñāgs* a spell, charm, magic formula, *rig-snags-mkhan* a person skilled in charms. — *rig-ynás* a science, one of the sciences; *rig-ynás čé-ba lia* the five great sciences or classes of science, frq.; these are: *sgrá-rig-pa* science of language, *gtan-tsig-rig-pa* dialectics, *jsó-ba-rig-pa* medicine, *bzō-rig-pa* science of mechanical arts, *nan-dōn-rig-pa* religious philosophy; of less consequence are: *rig-ynás čūn-ba lia* the five minor sciences; and the *rig-ynás* or *rig-pabco-brgyad* (also: *tsug-lag 24*), which need not be particularly enumerated, though they are often mentioned in the *Dzl.*;

they are named by *Cs.* and *Sch.* — *rig(-pa)-po* v. *rig-mkhan*. — *rig-byéd* 1. conveying knowledge, **instructive**, prob. also learned, *na rig-byéd glū-mkhan ma yin-te* I am no schooled, accomplished, singer *Mil.* 2. **instruction**, a book conveying knowledge, a scientific work, *bzoi rig-byéd* a technological work *Glr.* 3. **वेद** Veda, the (four) sacred writings of ancient Brahmanism, hence 4. as symb. num.: 4. — *rig-ma*, **वेदमात्रि**, Veda-mother, *Gāyatrī*, a certain metre, verse and hymn of the Rigveda, personified as a deity *Mil.* — *rig-dzin*, from *rig-pa dzin-pa* to comprehend a science with ease, to be of quick parts *Dzl.*, as partic.: **a man of parts, a clever fellow**; but usually *rig-dzin* (like *rig-čān*, of rarer occurrence), *Ssk.* **विद्याधर**, denotes a kind of spirits to whom a high degree of wisdom is attributed, like the *Dākinis*. — *rig-šes* the faculty of **reason** *Tar.* 90, 2, *Schf.*

རིག་རིག་ *rig-rig*, *mig rig-rig byéd-pa* or *dug-pa* to look about, esp. in an anxious manner, shyly *Tar.*, *Mil.*

རིགས་ *rigs* 1. **family, lineage, extraction, birth, descent**, *rigs-rūs* lineage and family *Glr.*, *mai rigs-su nyé-ba* or *ytōgs-pa* a relation by the mother's side *Dzl.*; emph.: **noble birth** or extraction: *rigs-kyi bu* or *bū-mo* noble or honoured sir! honoured madam! a respectful address, which is also more generally applied; thus in *Thgr.* it is the regular way of addressing the soul of a deceased person; *mī-rigs* 1. the human race, mankind *Cs.* 2. **nation, tribe** *Glr.*; *sdé-rigs* tribe *Cs.* 3. rarely = sex, *mó-rigs* female sex *Wdn.* — 2. in a special sense: **caste, class** in society, **rank**. In Tibet five ranks are usually distinguished. viz.: *rgyal-rigs* royal state, royalty, *brām-ze-rigs* caste of priests (Brahman caste), *rjé-rigs* nobility, aristocracy, *dmāns-rigs* the citizens, *ydól-pai rigs* the common people. When speaking of India, the appellations of these classes are applied to the castes of Brahmanism, although they do not correspond to each other in every respect. — 3. **kind, sort, species**, *groi rigs ysum yod* there are three sorts of wheat, *skād-*

rigs gós-rigs mi-drá-ba different languages and costumes; *ci-rigs* of every sort, *ci-rigs-su* in every possible manner, e.g. *šos stón-pa* to teach religion; *nyin-moi rigs-kyis* or *rigs-la* by the day, **by days, daily** *Glr.*; *rigs* is also used for **some, certain**, *nád-rigs-la mi dzém-na* if one is not on his guard against certain diseases; sometimes pleon.: *yán-lag rigs bži* the four limbs, viz. hands and feet *Glr.*; *rgyal-čén rigs bži* the four great spirit-ings *Thgy.*, *rigs ysum mgón-po* the three tutelar saints (*spyán-ras-yzigs, pyag-rdór, jam-dbyáns*) *Glr.*; *sañs-rgyás rigs lhai zin-kams* *Thgr.* — *rigs-pa* vb. **to have the way, manner, custom, quality of**, *mgo pyir byün-bai rigs-so* the upper end (of a stick, part of which is in the water) has the way of sticking out, i.e. sticks out; often to be translated: **must** necessarily (according to the laws of nature or to circumstances); as partic. or adj.: **necessary, also proper, suitable, right, suited to its purpose**, in the earlier literature gen. with the genit. of the infin., sometimes with the termin. of the infin., in later times with the root of the verb; thus: *tós-nas ldán-bai rigs-so* you must get up as soon as you hear... *Dzl.*; *da ri žig snán-bai rigs* now a mountain must appear *Dzl.*; *bžag-pai rigs-sam* would it not be expedient to appoint...? *Dzl.*; *rigs-kyi dūs-la báb-bo* it is just the right time *Dzl.*; *mi smrá-bai mi rigs-so* it is not right to be silent *Dzl.*; *smád-par mi rigs-so* it is not right to abuse *Glr.*; *ón-rigs dug-pas* because (he) might possibly come *Mil. nt.*; *drán-pa mi zin rigs-la* if he should perhaps not retain the recollection of, if there should be any danger of his not remembering *Thgr.*; *ñan-són-du gró-bai rigs-la* as there is a possibility of going to hell *Thgr.*; *ydul-bai rigs-pa* those fit for conversion *Dzl.*; *lhar skyé-ba ni rigs-pa ma lags* his being re-born as a deity is not befitting, or also: not possible, not probable *Dzl.*; *mi-rigs-pa* wrong, not right, unbecoming, improper etc., mostly as adv.: *mi-rigs-par byéd-pa* to act wrong, to do badly, frq. — *rigs-kyi rjes-brán* *Was.* (274) v. sub *lun.*

Comp. *rigs-brgyud* race, lineage, extrac-

tion, family *Cs.*, *rigs-brgyud-dzin* male issue, *rigs-brgyud pél-bar gyir-ba* the rising of a numerous progeny *Dom.* — *rigs-nán* 1. low birth or extraction, **kyod mi rig-nán-pa dan nyám-po déb-če man** you must not mingle with people of low extraction, with common people *W.*; *rigs-nán dpón-du skó-ba* to raise a child of low extraction to the royal dignity *Glr.* 2. **hangman** *Dzl.* (cf. *ydól-pa*). — *rigs-čan, rigs-ldán* of noble birth. — *rigs-mnyám-pa, mtun-pa, drá-ba* of the same rank etc., of the same species, — *rigs-nyáms degenerated, rigs-nyáms dge-slón* a monk disgracing his profession *Pth.* — *rigs-méd* = *rigs-nán* no. 1.

རིགས་པ་ rigs-pa 1. v. *rigs*. — 2. often erron. for *rig-pa*. — 3. adj. of *rigs*: *rgyál-rigs-pa* belonging to the reigning family or caste; *ci-rigs-pai sgó-nas* in every possible manner *Mil.*; *ci-rigs-par snyán-pai tsig-gis* with ever so many kind words *Dzl.*; also: in any way, any how, to a certain degree or extent, in part, partly *Tar.* 4, 3 etc. — 4. sbst., translation of **न्याय logic, dialectics** *Trigl.* 15; an infallible, not deceptive idea *Was.* (297).

རིང་བ་ rin-ñe-ba continual(?), daily(?) *ka-tsá rin-ñe-ba* *Mil. nt.* every day warm meals.

རིང་བ་ rin-ba I. adj, also *rin-po* *C., B., *rin-mo** *W.* 1. **long, high, tall**, relating to space; *rin-mo *kur** *W.* carry it lengthwise; it also implies distance, in which case *tag-rin* (q. v.) is the more precise form; *da-dün yül-las rin-ste* as he is still at a great distance from the place *Dzl.*; more frq. with *dan*: *ynas di gron-kýer dan rin-bas* because this place is far from the town *Dzl.*; *mi rin-ba-na* at no great distance. — 2. **long**, with respect to **time**, *tse rin-ba* sbst. a long life, adj. long-lived, *rgyál-ba dan tse rin-bar šog čig* may he be victorious and live long! *Dzl.*; *yun rin-po* (or *mo*) a long time; *yun rin-po-nas* from a long time, a long time since, *rin-por ma lón-par*, less accurately: *rin-po malón-par* soon afterwards, relating to things past, *rin-por mi fogs-par* id. with respect to the future, = after a little while, in a short

time, frq.; *mi-rin-bar* id. *Tar.*; *dé-nas mi rin-bar* not long after that *Tar.*; *rin zig* a long time, *rin zig lón-pa dan* after a long time *Dzl.*; *rin zig-tu* adv. **long, a long while, for a long time**, *rin zig-tu ma ois-pas* as he did not come for a long time *Dzl.*; *rin zig-na* after or during a long time *Glr.*; *rin-la*, resp. *sku-rin-la* c. genit. **during, at**, *nyin-gyi rin-la* in the day-time, during the day *Pth.*, *dir bzugs rin* (provinc. for *rin*?) *tsos-čas* or *rgyags* provisions for the time of his stay *Mil.*; esp. of kings etc.: **under** a king; during the reign or life of a king, frq.; *dé-rin B., C., *di-rin** (more correct form, but only in *W.*) **to-day**. — 3. **old**, *rin zig-na Sch.* long ago, long since, v. also *rin-lugs*. —

II. **length, distance** etc., more definite form, but of rare occurrence: *rin-ba-nyid*, *dé-nas mi-rin-ba-nyid-na* a very short time afterwards *Tar.*

Comp. *rin-kyád length*. — **rin-táb** *W.* length, copiousness (of account). — *rin-tün* 1. long and short. 2. length, relatively. — *rin-gág*, also *stod-gág* jacket or waistcoat of a Lama, without sleeves.

རིང་ལུགས་ *rin-lugs Cs.*: 'the sect or followers of a person', *Sch.*: 'old customs'; *Glr.* 92, 2 (?).

རིང་བསྐུལ་ *rin-bsrel* ('things which are to be preserved for a long time'), **མའུ་**, relics of a Buddha or a saint, viz. small, hard particles, acc. to Burnouf the remnants of burnt bones.

རིངས་ *riins* sometimes for *rin*.

རིངས་པ་ *riins-pa* **swift, speedy**, *riins-par rgyág-pa* to run fast, to hasten, hurry; *riins-par yod* I am in a hurry *Mil.*; **rin-pa ton** *W.* be quick! make haste! *riins run* though you be in a hurry *Mil.*; *riins-pai bsód-snyoms* alms, gifts of charity (requiring haste), urgently requested, and out of the common course, *Burn.* I, 269. 628 **za - riins, tün-riins**, waiting impatiently for one's meal, **grul-riins** for setting out *W.*; *riins-stabs-su* most speedily *Mil.*

རིང་པ་ *rid-pa* 1. **meager, emaciated** *Dzl.* and elsewh. — 2. *Sch.* also: **rare**.

རིང་པ་ *rid-pán* the Neosa pine-tree *Kun.*

རིན་ *rin* 1. **price, value**, *rin yód-pa* to fix, to determine the price *Cs.* (cf. *tan*), *rin rtóg-pa* to ascertain the price, to estimate the value *Cs.*; *rin bébs-pa* to abate, to lessen the price *Cs.*; *rin báb-pa, rin bri-ba* to go down, to sink or fall in value *Cs.*; **rin tsam** *W.*, **rin gha-tso** *C.* how dear (is it)? what does it cost? *rin-la mi zog Sch.* to sell under cost-price; *rin-dan* dear, costly; *rin-méd* worthless, also: for nothing, gratis; *rin-gón, rin-tán, rin-tsád Tar.* 302, 17 = *rin*; *rin-chen-po, rin-po-če* v. the next article. — 2. for *rin*, v. *rin-ba* I, 2.

རིན་ཆེན་(པོ་) *rin-chen(-po)*, also *rin-po-če*, 1. **very dear, precious, valuable**; usually: 2. sbst., **རྒྱལ་**, a precious thing, treasure, jewel, precious stone, precious metal; metal in general; *Glr.* 7, five jewels of the gods are enumerated, sapphire, indragopa and other three, prob. fabulous, stones, and five jewels as the property of man: gold, silver, pearls, corals, lapis lazuli; in other books other jewels are specified as such. In the Buddha-legends frq. mention is made of the *rin-po-če sna bdun*, i.e. the extraordinary treasures of a Tshakravartin king, viz. the precious wheel (v. *Kor-lo*), the precious elephant, the precious horse, the precious jewel, the precious wife, the precious minister and the precious general (or inst. of him, the precious citizen) v. *Gyatch. chap.*

III. Sometimes *rin-po-če* may be understood literally: consisting of jewels, of precious stones, at other times it is merely equivalent to: valuable, precious; *rin-po-če gliñ Glr.* seems frq. to signify a holy, happy land inhabited by gods. — 3. **a title**, used not only in *rgya-mtso rin-po-če* and *pan-chen rin-po-če* (the honorary titles of the high-priests of Lhasa and of Tashilunpo), but also a title of every Lama of a higher class.

རིན་དི་ *rin-di W. (rin-dri Bun.)* 1. **lead**. — 2. **musket-ball**.

རིག་ *rib* = *ri-ba Sch.* (*Dzl. MW.* 8, 15, and in *Sch.*'s dictionary): **worth, costing**,

standing at; to the Tibetans asked by us the word seemed to be unknown, and the MS. of Kyelang has *ri-ba* in the above cited passage.

རིབ་མ་ **rib-ma** W., **dib-ma** C., fence, hedge, enclosure to protect the fields from cold winds, intruders etc.

རིམ་གྱི *rim-gri* resp. for **ltögs-ri** hunger W.

རིམ་(འབྲོ) *rim-gro* or *rim-gro*, resp. *sku-rim* honour, homage, shown more esp. to gods, saints, and priests, offerings and other ceremonies (v. sub *sku*), *rim-gros tar-bar-gyur* he will yet be cured by religious ceremonies (if medical advice should prove insufficient) S.g.; *dei rim-gro-la* as a ceremony for him (the sick person) Mil.; *zan-zin-gi rim-gros* by offerings in goods, cattle etc.) Mil.; *rim-gro čén-po byas* he arranged a great sacrificial festival Pth.; *rim-gro-pa* servant, waiting-man, valet de chambre.

རིམ་པ་ *rim-pa*, Ssk. क्रम, 1. series, succession, *rim-(pa) bzin(-du)* Dzl., *rim-par* Glr., in a row or line, in rows, by turns, successively, one after another, also = by degrees, gradually; *rim-gyis*, *rim-pas* Dzl. id.; *rim-pas dan-po mčog yin pyi-ma dman* v. sub *dmán-pa*; *byá-ba tob-rim bzin byéd-pa* to do a business by turns, each taking a certain share of the work Glr. — 2. the place in a row or file, constituent part or member of a series, *dei mi-brgyüd rim-pa lñas rgyál-sa buñ* five members of his lineage occupied the throne Glr., and in a still more general sense: *sgo rim-pa bdun* a sevenfold door Dzl.; *rim-ldabs* Sch. and *nyis-rim* S.g. double; *rim-yeig* = *lan-yeig* one time, once. — 3. order, method, *čád-par gyúr-bai rim-pa dis* by this method which will be explained immediately, Sbh.; *rim-bral* disorderly, irregular Cs. — *rim ynyis* v. *skyed-rim*.

རིམས་(ནད) *rims(-nad)* contagious disease, epidemic, plague, *nan-rims* id. Glr.; *rims yton-ba* to send, to cause a plague, as demons do Dzl.; *dus ydon ynyis-kyis ma skyed rims mi byuñ* plagues, epidemics, are caused by nothing but the season or by

demons; **fu-rim** W. dysentery, diarrhoea, bloody flux; *rims-só* the 'tooth' of an epidemic, i.e. its contagium, virulency.

རིམ་ཏིན་ *ril-tin* Ld. = *ša-rág*.

རིམ་བ་ *ril-ba* I. more freq. *ril-po*, *ril-mo* B., C.; **ril-ril** W. 1. round, globular, in C. also cylindrical; *srán-ma ril-mo* peas are round Wdn.; **ril-ril** W. also sbst.: a round, globular object, such as a cabbage-head, a round lump of butter etc.; *ril-bai spyi-blugs* Glr., Sch.: 'a bottle, narrow in the middle, a gourd-bottle'. — 2. whole, entire; wholly, quite **koñ-ril** quite crippled, lamed C.; **nag-ril-ril** W. very black, quite black; *rtág-pa dan ril-por dzin-pa* to consider a thing lasting and entire (not compounded) Thy.; *ril-por na dbān-na* if it belongs to me entirely Mil.; *ril-po* the whole, the entire thing (opp. to a part), also in arithmetic Wdk.; *ril-poi lhág-ma* the remainder of the whole Wdk.; *bubs-ril lus* the whole body S.g.; *ril-gyis gyógs-pa* entirely, completely, enveloped, or wrapped up Sch.; *ril-mid-pa* Sch.: 'to swallow a thing entire'; *dé-dag dan ril-gyis mči-am pyed dan mči-ba bka-stsöl čig* tell me whether I am to come with all, or only with one half (of them) Dzl. ༢༩༩, 5 (acc. to the manuscript of Kyelang); *ril-bu*, col. **ril-lu**, small ball, globule, pill, *ril-bur bsgril-ba srán-ma tsam* formed into a pill of the size of a pea Lt.; *ril-ma* globular dung of some animals, *byi-bai ril* mouse-dung Mig. (where *Piper longum* is compared with it), *glá-bai ril* dung of the musk-deer; *lúg-ril* tirdles, sheep-pellets, *ša-ril* 1. dung of the argali Ld. 2. small meat-balls C. — II. 1. W.: **ril-čé** (for *gril-ba*) to fall. — 2. Bal. **ril-čas** (for *sgril-ba*) to wrap up.

རིས་ *ris* 1. cognate to *ri-mo* and perh. to *bri-ba*: figure, form, design, *pádma-ris* the figure of a lotus-flower Glr., *mig-mañ-ris-su bris-pa* Glr. painted like a chess-board; *skya-ris* the blank parts of a picture, *tsón-ris* the painted parts of a picture Cs. — 2. Cs.: part, region, quarter, hence *mto-ris* heaven, v. *mto*; *dbān-ris* share of power or of territory; *mña-ris* id. and n. of a part of

Tibet; *pyogs-ris* party; *Cs.* has also: *rán-ris* one's own party, *ṣán-ris* another's party, *ris-čan* partial, prejudiced, *ris-méd* impartial, indifferent, hence also *hermit*, because he ought to feel indifferent to every thing. — 3. *Sch.*: 'ris-su difference, *ris-su čád - pa* equality'(?). — 4. *ris-ṣa* symb. num.: 7, derived from the number of the great planets together with sun and moon.

ུ ru 1. **horn**, = *rwa*; *rá-ru* goat's horn, *lúg-ru* ram's horn. — 2. parts of vessels etc. resembling a horn, e.g. the handle of a stew-pan *Mil.nt.*; **gó-ru** *C.* door-post. — 3. **part, division**, *dmág-gi* of an army *Stg.*, wing *Cs.*; of a country, *dbu-ṣtán-ru-bži* *Mil.*; *ṣyás-ru* the right side or wing, *ṣyón-ru* the left side or wing, *ṣzun-ru* the middle part or centre *Cs.* — 4. as num. figure: 85.

Comp. *ru-dár* *Wdk*, *Mil.*, *ru-mtsón* *Sch.* military ensign, **banner, colours**, *ṣýár-ba* to display, to hoist (a flag). — *ru-sná* division of an army *Sch.* — *rú-pa* 'troops, advanced posts of the enemy' *Sch.* — *ru-dpón* commander of a regiment, colonel.

ུ་ ru-ñá **hatred, grudge, malice**, (of rare occurrence); *ru-ña-čan* spiteful, malicious.

ུ་ ru-rtá *Cs.*: 'a kind of spicy root'; in *Lh.* *Inula Helenium*.

ུ་ཐོག་ or རྩོག་ ru-tóg or ru-rdóg *Cs.* n. of a district in Tibet contiguous to Ladak; an extensive plain, east of lake *Paikön*.

ུ་འ་ rú-pa v. *ru*.

ུ་པོ་ rú-po ram *W.*

ུ་བ་ or རེ་གུར་ rü-ba or re-gur a tent-covering made of yak's hair; *rü-ba-pa* a person living in such a tent; *rü-bai* *tsogs* a number of such tents, a tent-village.

ུ་མ་ rü-ma **curdled milk**, used as a ferment *C.*, *ó-mar rü-ma blug-dra* as when sweet and curdled milk are put together *S.g.*; as to its effect, it may also stand for **leaven**.

ུ་ཙ་ ru-tsár **fringes** *Ld.* = *ka-tsár*.

ུ་ར་ཀ་ ru-rakša *Med.*; *Cs.*: a sort of berry.

ུ་ུ་ ru-ru *Stg.*; *Sch.*: a kind of deer; a species of fruit-trees.

ུ་ལེབ་ ru-léb 'flat-horn', acc. to *Sch.* the reindeer (*ša-ba ru-léb* the domesticated, and *bróg-gi ru-léb* the wild r.), more prob. **the elk**, v. *ka-ša*.

ུ་ག་གོ་ rug-gé appearing (?), *žin snum rug-gé* the field had a luxuriant appearance *Mil.nt.*

ུ་ག་པ་ rüg-pa 1. *Cs.* a kind of potato. — 2. *W.* to collect, gather, pluck, v. *sgrüg-pa*.

ུ་ཁ་ཁ་ rün-kan *Cs.*: **bake-house, kitchen**.

ུ་བ་ rün-ba 1. vb. **to be fit, calculated, suitable, right**, and adj.: **fit** etc., gen. with termin., rarely with the root of the verb, *tsig di ṣigs-su rün* this word is calculated to terrify, is terrible *Dzl.*; *btsön-du rün* it is salable, vendible *Dzl.*; *slob-dpón-du mi rün* he is not fit to be a teacher *Dzl.*; *ṣán-du mi rün* he is good for nothing else, but also in the sense: he is too good for anything else, nothing inferior can be offered to him *Gl.*; *grub rün-du yód-pa* one that is able to perform it *Tar.*; *mi rnyed mi rün* it must be procured by all means *Dzl.*, *mi byar mi rün* it must be done *Dzl.*; *nyál-du mi rün* it would not do to sleep *Dzl.*; *med kyañ rün* I (you etc.) can also do without (him) *Gl.*; *dei tse ṣtán-du rün-ñam mi rün* would it not be as well to let him go once more? *Dzl.*; *ði-ltar yid-čes-su rün* how can one believe you? *Dzl.*; **kon-čóg zun zer mi rün** *W.* God cannot tell a lie; *di yañ rün* this, too, is correct, will do *Gram.*; *tsab rün tsam* it may perhaps be used instead *Wdn.*; *ñá-la mós-pa ma byas kyañ rün-ste* that they do not show me any honour is not so great a loss; but . . . *Mil.*; *dis rün-ñam* is that the right thing? will that do? *de-ltar rün* (*W.* *čóg*) well, let it be so! for aught I care! — 2. several other phrases with *rün*: a. *lus di èi rün* why should we care so much for this our body? *Dzl.*; esp. *èi ma rün*, preceded by *na* or (rarely) by *yañ*: **why should**

not...? i.e. o that! would that! *di bdäg-gi yin-na ñi ma ruñ* would that this were mine! *Thgy.*; *ñai bú-mo min-na ñi ma ruñ* I only wish, she were not my daughter! would it were not my daughter! *Pth.* b. *ruñ* = *yañ* after a verbal root: *de tsam ñig bsdad ruñ* though I have been sitting so long *Mil.*; *mi dgos ruñ* though it is not necessary *Mil.*; *ñes ruñ mi ñes-pa ltar byéd-pa* to plead ignorance although one knows the thing *Mil.*; *ñi-la tug ruñ* whatever may happen to me, = at all events, at any rate; *ñi yin ruñ* whatever it may be *Mil.*; *log yin ruñ min ruñ* whether it be an erroneous (opinion) or not *Mil.*; *ñi ruñ yson ruñ* whether I live or die, living or dead *Pth.*; *gañ yañ ruñ, ñi yañ ruñ* whosoever he may be, whatsoever it may be, *frq.*; *sa ñu gañ yañ rñn-ba-la* on earth, water or whatever it be *Do.* c. *mi-rñn-ba* illicit, improper, unfit, v. above; *mi-rñn-bai yzi bñu* ten illicit actions, differently specified *Tar.* 33, 9, *Köpp.* I, 147, partly moral offences, partly only infractions of discipline; but *ma-rñn-ba, ma-rñns-pa* 1. **pernicious, dangerous, atrocious**, as enemies, beasts of prey, malignant gods and spirits, reckless destroyers etc. 2. **spoiled, destroyed, ruined**, *ma-rñn-bar byéd-pa* to destroy etc., *ma-rñn-bar gyür-ba* to be destroyed etc. *Dzl.*

རུ་ rud a falling or fallen mass, as: *ka-rñd* snow-slip, avalanche, *ñu-rñd* deluge, inundation, flood (by the rupture of an embankment and the like), *sa-rñd* land-slide, descent of a great mass of earth; *rñd-zam* a snow-bridge, formed by avalanches.

རུ་རྩ་ rub - ñu prop. n., a district in the south of *Ld.*

རུ་པ་ rüb-pa to rush in upon, to attack, assault, *pyag ñabs kün-nas rub - rüb jús-te* rushing in upon him from every side in order to touch his hands and feet *Mil.*; *bzán-la rüb-pa* to pounce on the prey, to fall upon the food *Glr.*; **do-rub tán-te sád-ñe** W. to kill with stones, to stone; **ñog-ñig-la rüb-pa** W. to press or crowd together towards one side; *ka-rñb byéd-pa* to outcry, to bear down by a louder crying *Mil.*;

go-rub-rüb dug C., **go-rüb tan dug** W. they put their heads together; **ñrod rub soñ*, or *mñn-ñu rub soñ** W. darkness draws on, night is setting in, for which in C. **sa rub soñ** is said to be used, so that it might also be translated by to darken, to obscure.

རུ་ཤོ་ rub-ñó currant W.

རུ་ rum 1. **womb, uterus**, = *mñal*, but less *frq.*: *rum mi bde-ba* sensations of pain during pregnancy *Dzl.*, *rñm-du jüg-pa* to enter into the womb. — 2. **darkness, obscurity**, *mñn-pai rum Glr.*, gen. *smag-rñm*. — 3. prop. n., **Turkey, the Ottoman empire**, the site of which is but vaguely known to the Tibetans, though some commodities from thence find their way to Lhasa; *rñm-pa* a man from Turkey, a Turk; *rum-ñam* (شام) Syria Cs.

རུ་ལ་ rül-ba to rot, to get rotten, to become putrid, to turn rancid etc., *rül-bar gyür-ba B.*, **rül ñá-ñe** W. id.; *ño-ma rül soñ* the milk is spoiled, *ka rül* the snow does no longer bear, **be rül** W. drift-sand, quicksand; *rül-skyür* 'sour by putrefaction' *Sch*; *rül - dri* a putrid smell; *rül - po* for *hrül-po* Cs. — Cf. *drul-ba*.

རུ་ས་ rüs 1., W. *rüs-pa*, **lineage, family**, *mñn dan rüs ni di-ltar-ro* their name and lineage are such and such *Glr.*; **ña-rañ-ghi* (or *ña-rañ dhan*) *rñ-ñig-pa* or *-dä-wa** C. B., **rüs-pa ñig-ñig** W. we are of the same family; *rüs-yñig-pa yñód-pa* a murderer of persons related to him by blood *Lex.*; *tum-mi rüs Lex.*: *Thu-mi*, a family-name; *rüs mñó-ba* high extraction, *rüs dmá-ba* low extraction Cs. — 2. v. the next article.

རུ་ས་པ་ rüs-pa (resp. *yduñ*) 1. **bone**, *rüs-ñäg* fracture of a bone *Med.*; *rüs - pai dñm-bu* prob. small bones of which the Tibetan anatomy enumerates 360. — *mi-rüs* human bone; *rkán-rüs* bone of the foot; *mgó-rüs* bone of the skull; *rüs-pai rgyan Mil.* a decoration of terrifying deities and magicians, consisting of human bones suspended from the girdle; *rüs-pai rgyan drug Pth.*, the like ornament, but fastened to six different parts of the body, the top of the

head, the ears, the neck, the upper arm, the wrists, and the feet; *rus bol-ba* mentioned as a morbid symptom *Lt.*? — 2. the stone of apricots and other stone-fruits *C.*, *W.*; grape-stone *Wdn.* — 3. energy, *snjin-gi Mil.*, gen. *snjin-rus q.v.* — 4. v. *rus*

Comp. *rus-krán* skeleton, **rus-tán tsóg-se** *W.* he is nothing but skin and bones. — *rus-ku Lt.* bone-broth(?). — *rus-gróg Sch.*: a dry bone (?). — *rus-bčúd Lt.*? — *rus-nád W.* caries. — *rus-bu* 1. small bone. 2. bones in general *Dzl.* — *rus-tsád, rus-tsód Med.*? — *rus-šin* 1. *Sch.* firmness, perseverance, repentance. 2. n. of a part of the body (?) *Lt.*

re 1. indefinite num. or pron., single, a single one, some (persons), something; one to each, one at a time, *re-ré* or *re* every, every one, every body, each, *rán-la bu re méd-na yid-pám-pa re yón-gi dug, dés-na kyéd-la-an bu re dgos* despair comes from having no son, therefore you, too, should have a son *Mil.*; *yud re* for a moment, = *yud tsam Thgr.*; *lan re lan ynyis* once or twice *Mil.*; *mi brgya re tsam žon čóg-pa* (a horse) sufficiently (large) for being mounted by about a hundred men *Glr.*; *lo re tsam ma-ytós* with the exception of one year about *Glr.*; *ras-gos-rkyán re* a single cotton garment *Mil.*; *čos-brél re* a small amount of spiritual instruction *Mil.*; *W.*: **bal re** some wool, **šu-gu re** some paper (= *žig*), **kü-šu re** some apples; *bčú-la púr-pa re ytád-nas* handing to each of the ten a *púr-pa Pth.*; *lág-na dón-tse re-ré yod* in each of his hands there was a gold-coin *Dzl.*; *nyin ré-la séms-čan kri re bsad Glr.* he slaughtered every day 1000 living beings, *ra lha lha bsad* five goats (every day); *mi res lug re bsad* each man killed one sheep *Glr.*; in a somewhat different sense: **lo ré-ne lo re čün-se yod** *W.* they grow smaller from year to year; *nyun re* little at a time *Glr.*; *re-re ynyis-ynyis* one and all, one with another, indiscriminately *Mil.*, *re-re-bžin-gyi mgo* every single person's head *Tar.*; *re žig somebody, something; some* (persons), a little; (with or without *dus*) a little while, *re žig*

sdod wait a little! *Dzl.*; *re žig čig-na* after a little while, *Bhar.* 37; once, one day, one time, at a future time, also *dus re žig-gi tse Pth* — 2. mutual, reciprocal (in this sense it is perh. to be spelled *res*, though it is certainly cognate to *re*), *dpon slob re kañ byun Mil.* there arises mutual discord between teachers and disciples *Mil.*; different, differing? *ré-ka-bu* 'of a different kind or nature' *Sch.* — 3. sbst. a. the wooden parts of a door, *re bži* the four parts of a door-frame, *yá-re* the head-piece, the lintel, *má-re* the sill or threshold (= *yá-tem* and *má-tem*), **yá-re má-re dal ton** *W.* pull it down entirely! *logs-ré* the side posts (*C. sgo-ru*). b. v. *re-mos* and *reu*. — 4. In such forms as *mór-ra-re*, *mčis-sa-re*, *gyúr-ta-re* (*Dzl. 24, 1. 20, 9. 20, 2*) it may be rendered by an adverb, as: certainly, undoubtedly. — 5. vb., v. *réd-pa* and *ré-ba*. — 6. particle, mostly put between two closely connected words: *nyams-re-dgá, blo-re-bdé Glr.*, *o-re brgyál, skyug-re-lóg, že-re-žigs, yi-re-müg, don-re-čün, snjin-re-rjé* (this last very freq.), without essentially modifying the signification, yet only used in emphatic speech. — 7. num. for *drug-ču* in the abbreviated forms of the numbers 61 to 69. — 8. num. figure: 115.

re-skán (etymology?), acc. to the passages which came to my knowledge a strong negative (like *oṽ μὴ*), by no means, never, *yön re-skan Mil.* freq., that can never happen, that is absolutely impossible (parallel to *yön mi srid*); *tsim-par gyur re-skán* they never can be satisfied with it *Tar.*

re-skón n. of a bitter medicinal herb.

re-ká *Sch.* a picture, painting.

re-kán v. *re-ba*.

re-kán *Sch.*: *re-kán byün-ba* to be not too much (?).

re-gur v. *ré-ba* sbst.

re-grón addition, increase.

རེ་ལྷགས་པ་ or རེུ་ལྷགས་པ་ *re-lcags-pa* or *reu-lcags-pa*, *Med.*, a mezereon with white blossoms in the South-Himalaya, of which paper is made.

རེ་ཏོ *ré-to* pumpkin *Kun.*

རེ་དོགས་ *re-dogs* v. *ré-ba*. vb.

རེ་ལྷེ *re-lde* v. *ré-ba* sbst

རེ་སྒྲམ་ *ré-snám* v. *ré-ba* sbst.

རེ་འཕགས་ *re-págs* prop. n., **Triloknath**, a much frequented place of pilgrimage in Chamba, with a famous image and sanctuary of *Avalokiteśvara*.

རེ་བ་ *ré-ba* Cs. sbst., also *ré-bo*, acc. to some *sbré-bo*, *W.* **re-snam**, Cs. sack-cloth, a kind of cloth of yak's-hair, a tent-cloth (also *re-lde* and *re-yól* Cs.); *re-gúr* a tent of such cloth.

རེ་བ་ *ré-ba* I. vb., 1. **to hope**, *tams-cád mtón-du reo* all hoped to see *Dzl.*; *dé-la pán-du ré-nas* hoping it might be good for it *Mil.*; *sú-la re* in whom should they place their hope, in whom should they trust? *loñ yód-du ré-la* whilst you are hoping still to have time (enough) *Mil.*; *ré-ziñ ltós-pa* to look up full of hope *Glr.* — 2. **to wish**, v. II. — 3. **to beg**, to ask alms, **to go a begging**, for victuals, **kō ré-a-la yon** *W.* he comes to beg.

II. **आशा** sbst. **hope; wish**, frq., *ré-ba skón-ba*, *ré-ba sgrub-pa* to fulfil a hope; *rnyéd-pa*, *tób-pa* to get it fulfilled, to obtain what one has hoped for, *ré-ba ltar gyur* it goes to one's wish, as well as one could wish; *ré-ba dan ldán-pa* hoping, full of hope, *ré-ba méd-pa* hopeless, despairing.

Comp. *re-tág* v. *tág-pa*. — *re-dogs* hope and fear, *re-dogs med* being without hope and without fear (the principal aim and prerogative of ascetics) *Mil.* — *ré-(bai)* *ynas* Cs.: room for hope; prob. also = *ré-sa* the person or thing whereon one's hopes are placed *C., W.*

རེ་མོས་, རེས་མོས་ *ré-mos, rés-mos* turn, series, or more accurately: the order or change of the series རེ་ལྷགས་པ་ *re-lcags-pa*

sdug-pai ré-mos bab then misfortune came to be our turn *Mil.*; *re-mos-su Pth.*, **ré-mos éos-la** *Ld.* by turns, alternately, e.g. to strike one's breast with the hands; **ré-mos ré-mos** *W.* by degrees, gradually; *re-móns* id. *Ma.*

རེ་ཞིག་ *ré-zig* v. *re* 1.

རེ་རལ་ *re-rál* n. of a medicine *Med.*

རེ་བྱ་ (རས་བྱ་?) *re-rú (ras-ru?)* *W.* the spread- or warp-beam of a loom.

རེ་ས་ *ré-sa* v. *ré-ba*.

རེག་ *reg* 1. *Sch.*: *reg-yzig-pa* 'notes taken down, and extracts made, during a course of study'. — 2. v. the following article.

རེག་པ་ *reg-pa* I. vb., 1. (*W.* **rag-ce* = *nyug-ce**, the latter being more in use) **to touch**, to come in contact with, *lág-pa sá-la gar rég-par* where his hands touched the ground *Dzl.*; *rhun yál-ga-la rég-na* when the wind touches the branches *Dzl.*; *ká-reg-pa* c.dat.: to eat, to taste, to take, *dug-la-ká-reg ré-ba yod* in taking poison there is hope, (viz. so bad are the times) *Ma.*; **tsá-big žal rag dzod* or *žál-la rag** *W.* please, taste a little of it! *sá-la k̄ru gañ tsam-gyis ma rég-par byón-pa* to walk not touching the ground by an ell, i.e. to move in the air, about a cubit distant from the ground *Pth.*; *rég-pa-med-pa* intangible, unapproachable, out of reach, *Glr.* — 2. to feel, to perceive Cs.? — II. sbst. *reg* (prob. only abbreviation of *reg-bya*) feeling, touch, sense of feeling *S.g.* 10, 5?

Comp. *reg-dug* ('poison that has entered the body by contact') *S.g.* 29, is said to signify now in *C.* venereal disease, syphilis. — *rég-bya* 1. what is felt or may be felt, anything palpable or tangible, *reg-bya mi tsor* what may be felt is felt no longer *Wdn.* 2. **feeling, sense of feeling**, *págs-pa-reg-bya* the feeling of the skin, *lis-po pyñi rég-bya grán-la* whilst the outside of the body appears cold to the touch, *rég-bya-rtsub* rough to the touch *Med.* — *rég-ma* Cs. n. of a goddess.

རེན་བ་ *reñ-ba*, pf. *reñs* to be stiff, hard, rigid, *rmai reñ sbyaṅs* to remove the hard parts, of a wound (to clear, to cleanse) *Wdñ.*; **rañs son** *W.* (the blood) has coagulated, congealed, also of a dead body: it has grown stiff; **ráñs-te dad dug** *W.* he makes himself stiff, he struggles against; *reñs - pa* solid (opp. to liquid), **coagulated, stiff, hard**; *reñs-par byéd-pa* to make hard or stiff; fig.: **stiffnecked, obstinate, unwilling, Do.**

རེན་བ་ *reñ-bu* 1. **pastil for fumigating** *Lt.*, v. *spos.* — 2. *Sch.*: separate, not belonging to anything else.

རེན་ལ་ *reñs* sometimes for *rañs*, v. *nyin-reñs*, *fo-reñs*.

རེན་ལ་འོ་ *reñs-po* *Sch.* alone, single.

རེད་པ་ *red-pa* 1. **to be**, = *yin-pa*, in *Sp.* and *C.*, rarely in *B.*; also *ré-pa* (*ré-ba*) is met with; *kyed pyugs-rdzi ma red rdo-rje-sems-dpar snañ* you are not a herdsman, no, you are *Vajrasattva* (viz. a deity)! *Pth.*; **čañ yó'-pa re' mǝ'-pa re'**? is there any beer here or not? *C.* — 2. *Cs.*: **to be ready**, *red mda* a ready arrow *Cs.*; *red dan ma red rma* a healed wound and one not yet healed (?) *Sch.* — 3. **to be withered** *Ts.*

རེད་རེད་པ་ *reb-réb-pa* *Sch.*: **to be in a great haste or hurry, to be very zealous**, *W.*: **reb log dǝ-čǝ** to do something wicked again and again.

རེད་པ་ *rem-pa* vb. and adj. (to be) strong, vigorous, durable, sound, hearty, of men and animals, **rem-pa son** *W.* now I feel strong again; **gyóg-pa dǝl-čǝ-la rem-pa čǝ!* *W.* exert yourself to walk fast! *čos spyod rem* show your ability, in performing ceremonies or incantations *Mil.*; *rem-čig rem-čig drǝ-tsoqs-rnams* be strong, ye hobgoblins, show your power; do your best! (ironically) *Mil.*

རེུ་ *reu* *Mil.* prob. **panel or square**, of a wainscoted wall, of a chessboard etc.; *re(u)-mig* id.

རེ་ར་ *rer* termin. of *re*, to each individually; ... a piece.

རེས་ *res* 1. inst. of *re*. — 2. **change, turn, time, times**, *da ned byéd-pai rés-la bábs-te* it being now our turn of acting *Dzl.*; **dǝ-rǝn ču-rǝ kǝi yod** *W.* to-day it is his turn to irrigate (the field); *res byéd-pa* with verbal root, to do a thing by turns with another person, *čǝn-la fun-rés byéd-pa*, resp.: *skǝms-la ysol-rés mdzǝd-pa* to vie with one another in drinking beer *Glr.*; *skyes bul-rés byéd-pa* to send mutual presents to one another *Glr.*; *res jóg-pa* to change *Sch.*; *res-kyis* relieving one another (in service), doing (a thing) alternately or by turns, e g. *nyál-la mǝl-tse byéd-pa* to sleep and to keep watch *Dzl.*; *res* is also used as an adv.: 1. *res čǝ res čuñ* now great, now small, or partly great, partly small; *res yod res med* at one time it is there, at another not *Cs.* 2. at a time, every time, distributively: *res pye túr-mgo re tsam gams* I always take the tip of a spoon full of meal at a time *Mil.*; *res yǝčig* once, once upon a time *Tar.*, *res ga* sometimes, *res . . . res* now — now, at one time — at another, frq.; **lu-rǝ** *W.* a change of singing, an alternative song; *rǝs-mos* v. *re-mos*; *res-yzá* a changing (wandering) star, **a planet** *Cs.*; *res-grogs-zla-skár* the stars with which the moon is successively in conjunction *Sch.*

རེས་པོ་ *rǝs-po* old, v. *bgre-ba*.

ར་ *ro* I. sbst. **taste, flavour, savour**, *Ka-ro* id.; *ro-myǝñ-ba* to taste; six different kinds of taste are distinguished: *mǝár-ba* sweet, *skyǝr-ba* sour, *lǝn-tǝwa-ba* salt, *Kǝ-ba* bitter, *tǝá-ba* acrid, *bská-ba* astringent, and the medicines accordingly are also divided into six classes; *ro brgya dan ldan-pa* of a hundred-fold taste, i.e. of the most exquisite and manifold flavour, frq. — II. sbst. 1. also *rǝ-ma?* resp.: *spur*, **dead body, corpse, carcass**, *mǝ-ro* a dead man, *rtǝ-ro* dead horse, *srin-bui ro* dead insects *Dzl.*; *ro srég-pa* to burn a corpse. — 2. **body**, v. comp. — 3. **residue, remains, sediment**, *tǝág-ro* (or *tǝág-ro*) that which remains in a sieve or filter, impurities, husks etc., *ǝá-ro* tea-leaves in a tea-
ro the remains of bacon after having

been fried, greaves; *gál-ro*, *rdó-ro*, *sá-ro* rubbish; *skúd-ro* the ends of threads in a seam; v. also *ro-tó*.

Comp. *ro-kāñ*, col. **rom-kāñ** place for burning or burying the dead, a favourite spot for conjurations and sorceries. — *ro-grib* defilement by contact with dead bodies. — *ro-rgyáb* **back, back part** *Lt.* — *ro-sgám* **coffin.** — *ro-tó* *Ld.* (= *ro* II, 3) **residue**; **rañ-sii ro-to** **wax**; **sig-pe ro-tó** ruins of walls. — *ro-stód* the upper part of the human body, chest and back *Stg.*; esp. back *Mil.* — *ro-dóm* fees given to the Lamas for performing the burial or cremation ceremonies *Mil.* — *ro-bug* *Sch.* grave, tomb. — *ro-myágs* v. *myags* — *ro-smád* the lower part of the body *Med.*, *ro-smád sbrül-du kyiil-ba* the lower part of the body like a winding serpent *Wdk.* — *ro-rás* cloth of cotton for wrapping up a dead body before cremation; upon it incantations are frequently written against demons and malignant spirits *Pth.* — *ro-lans* = **बैताल** (evil) spirit, or goblin that occupies a dead body (*Will.*) *Tar.* 158. — *ro-sin* wood for burning a dead body.

རོ་ནེ་ ro-nyé *Stg.* = *ra-nyé*, *ža-nyé* **lead.**

རོ་མ་ ró-ma 1. sometimes for *ro* Cs., *Schr.*
— 2. v. *rtsa* I.

རོ་ཙ་, རོ་ཅ་ཙ་ ró-tsa, ró-ytsa **sexual instinct, carnal desire, lust** *Med.*, *ró-tsa skyéd-pa* to excite, to increase the carnal appetite by medicine Cs.; also: to feel it; *ró-tsa-ba* 1. voluptuous, sensual, lustful *Mil.* 2. exciting or animating the sexual instinct *Wdn.*

རོ་ག་པོ་ róg-po 1. *C.* **black**, cf. *bya-* and *pó-róg*. — 2. *W.* = *rág-pa* **reddish, yellowish-brown**, of rocks. — *róg-ge-ba* shining dimly; *žal dzum-nág róg-ge-ba* with a face glowing gloomily as it were *Mil.nt.* — *rog-róg* 1. *C.* jet-black. 2. 'dark-grey' *Sch.*, prob. = *róg-po* 2. — 3. **rogue, villain** Cs. (a man of dark deeds?).

རོ་གས་ rogs, vulgar pronunciation of *grogs*, **friend, companion, associate, assistant** v. *grogs*; *rogs-méd yčig-pa* quite alone *Pth.*; **rog-rám-có-čē** *W.* = *ra-mda byéd-pa*; **rōgs-*

*po** *Ld.* adulterer, **róg-po có-čē** (of a husband) and **róg-mo có-čē** (of a wife) to commit adultery.

རོ་ན་ roñ **narrow passage, defile, cleft** in a hill, also **valley**; *brag-rón* dell or chasm between rocks, **ravine**, *roñ-rtsub* a rough country full of ravines, so Tibet is called *Glr.*; *rón-yul* id.; *rón-mi*, *rón-rta*, *rón-lèan* a man coming from, a horse bred in, a willow growing in such a country.

རོ་ད་ rod **pride, haughtiness** *Ts.*

རོ་ད་པ་, རོ་ད་པོ་ ród-pa, ród-po **stiff, unable** to help one's self, *ród-lèi-ba* *Sch.* id.; *Ld.*: **rod-da-rod-dē** of decrepit or sick people.

རོ་མ་ཁ་ róm-kāñ *W.* for *ro-kāñ*.

རོ་མ་པོ་ róm-po *W.* (for *sbóm-po* *C., B.*) **thick, big, stout**, of men, trees, sticks; **massive, massy, plump**; **deep**, of sounds, opp. to *prá-mo*. — *róm-yig* type, types, letters used in printing, opp. to *pra-yig*, v. *yi-ge*.

རོ་བ་ rol 1. **side**, only in the comp.: *nán-rol* inside, *pyi-rol* outside, *pá-rol*, *tsü-rol* etc.; *mál-gyi pyi-rol* the outside of the bed (e.g. has been soiled) *Glr.*; mostly as post-position: *yáns-pa-čan-gyi nán-rol-na* within the town of *Yan-pa-čan*; *nán-rol-nas būl-ba* to reach, to hand from within *Dzl.*; *čui pá-rol-na*, *tsü-rol-na* (or *tsü-rol-tu*) on the other side or on this side of the water; *gyás-rol*, *gyón-rol* the right side, the left side; also in a looser sense: *pyi-rol-tu bzuñ-ba* to look upon a thing as externally or really existing *Mil.*; often pleon.: *snón-rol-nas before, previously* *Thgy.*; *óg-rol-tu* for *óg-tu* after *Pth.*, *Tar.*; *di-nas nyi-ma-niub-kyi pyógs-rol-na* to the west from here. — 2. *Sch.*: *rol(-tu) bsád-pa* to destroy completely, to kill on the spot (?). — 3. (Cs. also *rol-mo*) **furrow**; *rol rmód-pa* to make furrows, to plough.

རོ་བ་ད་ ról-rta *Sch.*: **the near horse** in a team, the right-hand horse.

རོ་བ་པ་ ról-pa = *sprül-pa*, v. *ról-ba* 3.

རོ་བ་བ་ ról-ba 1. **to amuse or divert one's self** (synon. with *rtsé-ba*), thus one of the twelve actions of a Buddha is *btsun-moi khor-*

du röl-ba diverting himself with his wives; *bdag-yöd dan röl-ba* to divert one's self with a married woman (sensu obsc.) *Schr.*; in *rgya-čer-röl-pa* (v. sub *rgya*), and in *röl-pa bköd-pa* (the n. of a certain kind of contemplation *Gyatch.*), it is used for **ललित**, playing. — 2. **to take, taste, eat, drink**, *srin-mo krág-la röl-ba* witches or ogresses reveling in blood *Mil.*; *röl-pai stabs-su bžugs* there he sits with greedy mien. — 3. = *sprül-ba* **to practice sorcery, to cause to appear** by magic power, *rnám-par röl-pa* = *rnám-par sprül-pa*; *yé-šes röl-pai kyeu lia* *Pth.* for: *yé-šes-kyi sprül-pa* incarnations of the divine Wisdom; *rol-pai mtso* prob. **enchanted lake**, occurs in the description of the Sumeru, but no Lama seemed to know its exact meaning. — 4. vulg.: **to thrash, to cudgel**.

རོལ་མ་ röl-ma 1. v. *rol* 3. — 2. col. for *sgról-ma*.

རོལ་མོ་ röl-mo (cf. *röl-ba* 1). 1. **music**, *röl-mobyéd-pa*, *W.* **čó-čé**, to make music, *röl-mo spyád-pa* *Sch.* id. — 2. **musical instrument**, = *röl-moi ča-byád* *Dzl.*, *röl-ča* *Cs.*, in *W.* esp. cymbal.

ལྷོ་ and ལྷོ་ལྷོ་ rla and rlag sometimes for *bla* and *glags*.

ལྷོ་ལྷོ་ rlag-pa v. *rlóg-pa*.

ལྷོ་ལྷོ་ལྷོ་ rláns-pa vapour, steam, *ka-rláns* breath, exhalation, **ka-lán tán-čé** to breathe, to exhale *W.*; **gan-lán** cloud-like snow-drifts on high hills, *ču-rláns* steam, watery vapour; *rláns-ču dón-pa* *Schr.* **to distil**.

ལྷོ་ rlan 1. **moisture, humidity**, *rlan spán-ba* to avoid the wet *Med.*, *rlan steñ nyál-ba* to sleep in the wet *Lt.* — 2. **a liquid**, *rlan-rlónid*, *rlan-rlón čan* the liquid (called) beer *Lex.*; *rlán-čan* moist, wet, humid, e.g. a country, *rlan-méd* dry. Cf. *rlón-pa*, *brlan*.

ལྷོ་ལྷོ་ལྷོ་ rlab(s)-pa *Sch.*: 'to remove, to clear away'.

ལྷོ་ལྷོ་ rlabs wave, billow, flood, *rgyá-mtsoi* rlabs *Med.*; *ču-rlabs* and *dba-rlabs* or *rba-rlabs* = *rlabs*; *dus-rlabs* ebb and flood, tides *Stg.*; *rlabs gyó-ba* or *krüg-pa* the tumult of the waves *Cs.*; *rlabs-po-čé* or *rlabs-čen*,

Lex.: **महोर्मि**, a large wave or billow, a rolling swell of the sea, surf, surge; also fig.: a high degree, e.g. of diligence *Thgy*.

ལྷོ་ལྷོ་ rlam-pa v. *rlóm-pa*; *rlam-kyér* *Sch.* pride(?).

ལྷོ་ལྷོ་ rlig-pa, resp. *ysañ-rlig*, **testicle, stone**, *byin-pa*, *pyid-pa*, *W.* **tón-čé** **to castrate, emasculate** (a man), to cut or geld (an animal), *rlig-pýün*, *rlig-méd* castrated, emasculated, *rlig-čan* having testicles, *rlig-yčig-pa* having only one testicle; *rlig-bu*, *rlig-šubs* scrotum; *rlig-skráns* swollen testicles; *rlig-rlügs* *Lt.*, *rlig-blügs* *S.g.*, id. (acc. to *Cs.*).

ལྷོ་ལྷོ་ rlinš *Sch.* **good, quick**, cf. *brlin-ba*.

ལྷོ་ལྷོ་ rlid *Sch.* a closed leather-bag.

ལྷོ་ལྷོ་ rlid-bu *Sch.*: 'a whole, a lump or mass'; but this seems not applicable in the phrase *dud-groi rlid-bu* *Lex.*, and otherwise it is not known to me.

ལྷོ་ལྷོ་ལྷོ་ rlig(s)-pa 1. *Cs.*: '**to purge**, *mial* *rlügs-par byéd-pa* to cause an abortion, *rlügs-byéd* purging, procuring abortion; *rlügs-ma* *Sch.*: 'the casting out, effusion'; acc. to one *Lex.* excretion of indigested food. — 2. *Ts.*: **to overthrow, to pull down**, v. *lug-pa*.

ལྷོ་ལྷོ་ rluñ **वायु** 1. *W.* *rluñ-po* breeze, wind, *rluñ ló-ma-la* *reg* the wind touches the leaves *Dzl.*, *rluñ-gis skyod* (a thing) is moved by the wind *Dzl.*, blown away by the wind *Glr.*; **luñ lan** *C.*, **luñ-po pu dug** *W.*, the wind blows, also for: there is a draught (here); **luñ-rag mán-po yon dug** *W.* one feels the wind (here) very much; *rluñ čén-po* *Mil.*, *drág-po* a high wind, a gale; *šár-rluñ* east-wind etc., *čar-rluñ* rain and wind; *škám-rluñ* a dry wind *Cs.*; **luñ-po yób-čé** *W.* to fan; *og-luñ* wind (from the stomach), **flatulence** *Lt.*; fig.: *lās-kyi rluñ-gis dēd-de* impelled or pushed on by the wind of actions, i.e. involved in the consequences of one's actions; and in a similar manner in other instances, frq. — 2. **air**, atmospheric air, *rluñ-gyi dkyil-kor* **atmosphere**; *rluñ-gi jñrül-kor* air-pump *Cs.*, *rluñ-gi gru* air-balloon *Cs.* — 3. in physiology: one of the

three humours of the body (v. *nyés-pa*) supposed to exist in nearly all the parts and organs of the body, circulating in veins of its own, producing the arbitrary and the involuntary motions, and causing various other physiological phenomena. When deranged, it is the cause of many diseases, esp. of such complaints the origin and seat of which is not known, as rheumatism, nervous affections etc. This *rlun* or humour is divided into five species, viz.: *srog-dzin* cause of breathing, *gyén-rgyu* faculty of speaking, *kyab-byéd* cause of muscular motion, *me-mnyám* of digestion and assimilation, *tur-sél* of excretion; *rlün-las gyür-pa yin* (the disease) arises from *rlun Gbr.*; *rlün-gis bzün-ste* = *rlün-nád-kyis btáb-ste*. — These notions concerning *rlun* are one of the weakest points of Tibetan physiology and pathology. — 4. in mysticism *rlün dzin-pa* seems to be = *dbugs bsgyán-ba*; and to denote the drawing in and holding one's breath during the procedure called *gtum-mo* (q. v.), which is as much as to prepare one's self for contemplation, or enter into a state of ecstasy *Mil.*; *rlun séms-la dbai töb-pa Mil.*, frq., is said to imply that high degree of mystical ecstasy, when *rlun* and *sems* have been joined into one; he who has attained to the *myogs-rlün* is able to perform extraordinary things, e.g. with a heavy burden on his back he is able to run with the greatest speed, and the like. —

Comp. *rlün-rta* the airy horse, n. of little flags, frequently to be seen waving in the wind on Tibetan houses, on heaps of stones, bridges etc. The figure of a horse which together with various prayers is printed on these flags signifies (acc. to *Schl.* 253) the deity *rta-möög*. Huc also mentions superstitious practices that may be called *rlün-rta*. — *rlün-mdá Sch.* air-gun. — *rlün-nád* disease caused by *rlun*, v. above. — *rlün-dmár*, *rlün nág-po* prop. dust-storm, a storm whirling up clouds of dust; further: storm, tempest in general, also a gale at sea *Gbr.* and elsewh. — *rlun-tsub* whirlwind, snow-storm *Mil.* — *rlun-séms* v. above, *rlun* 4. —

rlun-sér, *rlun-bsér-bu*, *rlun bsir-ba*, a violent wind *Cs.*

ལྷོ་ལྷོ་ *rlubs* 1. in *C.*: corner, hole, place for hiding a thing; *Lex.*: *kun-bui rlubs*. — 2. *Sch.*: ditch, pit, pool, abyss, *mei rlubs* fire-pool.

ལྷོ་ལྷོ་ *rlóg-pa*, pf. *brlags*, fut. *brlag*, imp. *rlog(s)*, *brlag*, vb. a. to *ldóg-pa*, 1. to overthrow, to destroy; *tál-bar* or *rdál-du rlog-pa* to reduce to powder, to destroy entirely *Thgy.* and elsewh.; *rtsa-ba-nas*, or *rdám-par*, to annihilate, e.g. all the infidels *Pth.*, to break, to smash e.g. a vessel *C.*; to lose *C.*, **d-ma lag-son** I have lost my mother *C.*, **lug ñig lag son** one sheep has perished *C.* — 2. fig. to pervert, to infatuate, *nyés-pai dri-mas yóns-su brlags-te* quite corrupted by the filth of sin *Dzl.*; *ñün-mar dzin-pai bsám-rlags-tso* those infatuated by thoughts of marriage *Gbr.*; *brlág-po* foolish, stupid, of a little child *Thgy.*

ལྷོ་ *rlon* sometimes erron. for *klon* or *lon*.

ལྷོ་ལྷོ་ *rlón-pa* I. 1. adj. (*Cs.* 'moist') *W. wet*, *tsan-rlón* quite wet, wet through; hence of meat, vegetables and the like, fresh, green, raw *B.* and col. — 2. vb., pf. and fut. *brlan*, to make wet, to moisten, *ñus*, *ñar-pas Dzl.*

II. *Sch.*: to answer, with *lan*, also *glón-pa*, *ldón-pa*, *blán-pa*, *zlón-pa*.

ལྷོ་ལྷོ་ *rlób-pa*, pf. *brlabs*, fut. *brlab*, imp. *rlobs*, v. *byin*.

ལྷོ་ལྷོ་ *rlóm-pa* I. vb., pf. *brlams*, fut. *brlam* 1. to be proud of, to glory in, to boast of, with termin., *bder rlóm-pa* to boast of one's good fortune, *yëig-par* or *yëig-tu rlóm-pa* to be proud of the identity with . . . *Tar.* — 2. to love, to adhere to, to be attached to *W.*, to strive after, *yžán-gyi nór-la*. — 3. to be possessed, of demons, *ydon-gyis brlams-pa Lt.* — II. sbst. pride, *bsags kyañ rlóm-pas kyer* if perhaps (any merit) has been gathered, it is taken away again by pride *Mil.* — Deriv. *rlóm-po* a boaster, an arrogant person *Cs.*; *rlóm-sems* pride, arrogance.

བློ་(རྩ་) (*cs.*) *brla* (-bo?) the thigh, *brla ná-ba* a pain in the thigh *Do.*, *brla pyas*

the right thigh *Gl.*, *brla-rkán* femoral bone (*Sch.*: hip-bone?). **brla-kün** groin *W.*; *brla-bar* *Sch.*: junction of the legs, genitals; *brla-rús* femoral bone; *brla-sá* muscular part of the thigh; *brla-súl* *Cs.*: 'side of the thigh'.

བརྒྱལ་པ་ *brlág-pa* v. *rlóg-pa*.

བརྒྱལ་བ་ *brlân-po* *Lex.* and *Sch.* abusive word, invective, abusive language (*Sch.* also: 'rude fellow, brute?'), *rtsub-brlân-ba ma yin-pa* refraining from abusive language *Thgy.*; *brlân-po-rnams byéd-pa* to make use of such language *Stg.*; *brlân-spyód byéd-pa* to be coarse, churlish *Sch.*

བརྒྱལ་པ་ *brlân-pa* v. *rlón-pa*.

བརྒྱལ་བ་ *brláb-pa* v. *rlób-pa*.

བརྒྱལ་པ་ *brlám-pa* v. *rlóm-pa*.

བརྒྱལ་བ་ *brlîn-ba* *C.* firm, secure, safe (*Sch.*: quick?), *brlîn-po* id., both of men and things, **lîn-ghyi jhe-la kúr** *C.* carry it safely, carefully! *brlîn-lóg* *Sch.*: confused, disorderly, not to be trusted.

བརྒྱལ་པ་ *brlûg-pa* *Sch.*: = *mzá-bo* friend, assistant, helper; one *Lex.* explains *bló-brlûg* by *grogs*.

བརྒྱལ་བ་ *brlubs* v. *rlubs*.

ལ

ལ 1. the letter l. — 2. numeral: 26.

ལ་ I. sbst. mountain pass, road or passage over a mountain, *lai gyen* the up-hill road or ascent of a mountain, *lai fur* the down-hill road or descent *Cs.*; *la rgál-ba* *B.*, *C.* (*W.*: **gyáb-čè**) to cross a mountain pass; *lá-la gró-ba* *Cs.* id.

Comp. *la-rkéd* or *skéd* the declivity or slope of a mountain pass. — *la-ká* the highest point of the pass, *la-mgó* the head, or top, of a mountain pass. — *la-sgó*, *Sch.*: 'turnpike of a pass'. — *la-yédn-pa* a collector of duties on a ghat or pass *Cs.* — *la-čün* a small pass *Gl.* — *la-mjûg* = *la-rtsa*. *la-stón* v. *stón-pa*. — *la-tóg* = *la-rtsé*. — *la-rtzá* (*W.* **lar-sa**) foot of a mountain pass *la-rtsé* (*W.* **lar-sé**) top of it. — *la-sán* *Sch.*: = *la-rkéd*.

II. sbst., also *lá-ba*, wax-light, wax-candle, taper, from the Chinese *láh wax*, *C.*

III. In compounds for *la-pûg* and *la-ča*.

IV. postpos. c. acc. 1. denoting local relations in quite a general sense, in answer

to the questions **where** and **whither**: *sá-la gré-ba* to roll (one's body) on the ground, *sá-la gril-ba* to fall down on the ground, *nám-mka-la pág-pa* to rise to heaven, *nám-mka-la púr-ba* to fly in the air, *mé-la* at, on, in, to, the fire, *ri-la* on, to, the mountain, *ču-la* in, into, to, on, the water, *sár-la* to, towards the east, eastward (e.g. to look), *bód-la* in, to, Tibet; also where we should say: from, as: *ynám-la ká-ba bab* snow falls from heaven, *rtá-la bab* he alights from his horse, *brág-la mčöns* he leaps down from the rock *Dzl.*, *lús-la krag byin-pa* to draw blood from the body by scratching. This latter use of *la* occurs so frequently, that it cannot always be looked upon as a misspelling for *las*, though this would be the more exact word. — 2. with reference to time: *žag ysüm-pa-la* on the third day, *lo nyi-šü-pa-la* in the twentieth or during the twentieth year, *zlá-ba ysüm-la* (finish it) within three months *Gl.*, *pyag dán-po-la* at, during, the first obeisance *Gl.* — 3. in other bearings: *dé-la rtén-nas* (prop. relying

on, keeping to) relative to, with respect to, in consequence of; also *dé-la*, without *rtén-nas* id.; with verbs expressing feelings of the mind: **at, off, concerning** etc., *dé-la dgá-steglad*, rejoicing at it; *sdig-pa-la dzém-pa* to be afraid of sin; *ma byün-ba di-laydams-nág ysól* to be asked advice with respect to this not having been done *Mil.*; in introducing a new subject: *rgyal-sa me-nyág-la sör-bai lo-rgyüs-la* now, as to the fact of the supremacy having been transferred to *Tañ-gud*, it . . . *Glr.*; in headings of chapters etc., e.g. *glin bzün min-la* names of the four parts of the globe *Trig.*; *če-čün-gi tsad-la* with respect to size *Glr.*; *bre-srân-la ryo mi byéd-pa* not to cheat by measure and weight *Glr.*; for the Latin *erga* and *contra*, as: *dgra-la rgol-ba* to struggle against or with an enemy; *bu-la snyün-brtse-nas* from love to her son; *nad-stöbs-kyi če-čün-la dpág-pa* to proportion (the medicines) to the degree of the illness *Lt.*; *snär-gyi rgyün-la* in comparison with the former time *Tar.*; *rgyal-poi tugs-rje-la* by, or according to the king's favour; *nai lugs-la* by my way of proceeding, according to my system *Mil.*; *žabs-pyi-la* (to go with a person) as a companion. — 4. most frq. *la* is used as sign of the dat. case, col. also of the accus. following a vb. a. — 5. in all the relations mentioned above, *la* is added to the inf., partic. and root of a vb., wherever the verb will at all admit of it, and besides it is used as gerundial particle in a similar sense as *te*: a. after the inf. (only in *B.*): *lha-rtén žig yód-pa-la* as there was in that place an idol-shrine *Dzl.*; often also to be translated by **although**. b. added to the root (*B.* and col.): *mñón-la ma btags* (though) having seen it, yet he did not fasten it *Dzl.*; col. esp. when the root is doubled, for **while**, whilst: **ne ša tub-tüb-la kyod šin kur** fetch thou wood, whilst I am cutting the meat into pieces *W.*; in *C.* and *B.* = *čün*, also added to adjectives, *lus mi-sdug-čün fun-la dbyans snyán-pa* ugly as to his body (and) of small stature, (but) having a fine voice *Dzl.*; in sentences contain-

ing an imp. it is added to the root of it: *šög-la ltos šig* come and look!

ལ་ཁྱི་མོ་ *la-kyi-mo* *W.* the mountain-weasel; = *sre-moñ*?

ལ་རྒྱ་ *la-rgyá* *Sch.*: government, administration (?).

ལ་རྩ་ *la-ža* **sealing-wax**, *Wdn.*; **la-kyir** *W.* balls of sealing-wax, with a hole for stringing them, used like our sticks of sealing-wax; *la-tig* drops of sealing-wax; *la-tig rgyág-pa* to drop melted sealing-wax upon (a person), as a torture.

ལ་རྩུ་ *la-nyün* *Glr.*, either a sort of turnip, or (more prob.) for *la-pug* *dañ nyün-ma* radish and turnip.

ལ་ཇེ་ *la-nyé* *Sch.*: 'a mark' (?).

ལ་ད་ *la-tá* *Hind.* لته؟ an imported material like flax or a sort of linen-cloth, not in general use; hence in many parts of the country unknown.

ལ་དུ་, ལ་བུ་, ལ་དུ་ *la-tu, la-tu, la-du*, prop. ལ་བུ་, a sort of pastry of India, composed of suet, coarse meal, sugar and spices; the word may also be used for our gingerbread.

ལ་ཇིག་ *la-tig* v. *la-ča*.

ལ་ཐོད་ *la-tód* **turban** *Glr.*

ལ་དྭགས་ *la-dwags*, also *már-yul*, **Ladág, La-dák**, province in the valley of the Indus between *mñā-ris* and *Balti*, inhabited by Tibetans and formerly belonging to Tibet, afterwards an independent kingdom, but recently conquered by Gulab Singh of Kashmere and hindooized as much as possible by his son and successor; capital **Le**.

ལ་པ་ཤ་, ལ་པ་ཤག་ *lá-pa-ša* or *lá-pa-šag* *Cs.* a kind of upper garment without a girdle.

ལ་པོ་ *lá-po* **buttermilk**, boiled, but not yet dried into vermicelli (*čür-ba*).

ལ་ཕུག་ *la-pug* **radish**, *bod lá-pug* the common black radish, *ni f.*; *rgya lá-pug* a red species, of an acidulous taste. The carrot (*Daucus carota*) is in *C.* also col. called *la-pug sér-po*. — *la-bdár*, gen. **lab-*

*dár**, a contrivance for grating radishes, either made of wood, or consisting of a quartz-stone with a crystallized, rough surface.

ལ་བ་ lá-ba v. *la* II.

ལ་བ་, ལ་བ་ *lwá-ba, lwá-wa, Ssk. कम्बल, Will.*: 'a woolen blanket or cloth; a sort of deer'; *skrai lwá-ba Stg.* frq. a kind of woolen cloth. The seat of Buddha is often a slab resembling a *lwá-ba Do*.

ལ་མ་ *la-ma Sch.*: a certain herb.

ལ་མ་སྲོ་ *la-ma-sró raspberry Kun.*

ལ་ཁྱེར་ *la-úr Cs.*, also *la-gór Sch.*, **quick, swift, speedy**, *kyod ma dug ma dug la-úr den Mil.* make haste, go without stopping (on the road).

ལ་ཡོགས་ *la-yógs retribution, punishments* overtaking a sinner during this life (cf. *lan-čags C.*, *W.*; **la-yóg tob yin** that will come home to you! *Sch.* has *la-yogs-pa* to return, to come back (?).

ལ་རེ་ *la-ré W.* a sort of long-legged and swift-moving centiped, frequent in houses.

ལ་ལ་ *la-la C.*, *B.* (is said to be pronounced *la-lá* in *Sp.*, but *Thgy.* sometimes accentuates *lá-la*, according to the metre) **some, a few**; when put twice: **partly — partly, what — what**; *la-la zig* also as a singular: some body, some one *Dzl. W.*, 1.

ལ་ལ་བྱུང་ *lá-la-pud* a medicinal herb; in *Lh.* a *Bupleurum*.

ལ་སྲོ་ *la-so Sch.* **list** (of cloth), **selvage**.

ལ་སྲོགས་ *la-sógs v. sogs.*

ལག་ *lag*, also *dbón-lag, dgón-lag, Sch.*: little, not much.

ལག་(པ་) *lág(-pa)* 1. resp. *pyag, hand, arm*, **lág-pa tán-čé* W.* to shake hands, also to offer one's hand, as a pledge of faith (for *C. v. mdzúg-gu*); *lág-pa-nas jü-ba* to take, to seize by the hand *Dzl.*; *lag-pai rgyab* or *bol* the back of the hand; *lág-pai mdun* the palm of the hand *Cs.*; *lág-tu lén-pa* to take in hand, to exercise, to practise,

sgóm-pa meditation *Mil.*, *tsig-dón* to study and practise the import of a word, to live accordingly *Mil.*, metaph.: *mtso-lág arm of the sea, gulf, bay, mtso-lag-brél* narrow sea, straits; *glin-lág, yul-lág* tongue of land, *glin-lag-brél* isthmus, neck of land *C.*; fig. for power, authority, *mi lág-tu gró-ba* to get into a person's power, to be at his mercy *Thgy.*, *lág-nas próg-pa* to snatch out of a person's hand, to deliver from another's power *Glr.* — 2. **fore-paw**; also **paw** or **foot** in gen., e.g. foot of a cock *Glr.* — 3. symb. num.: 2.

Comp. *lág - kod* bundle, bunch, armful, sheaf of corn *Ld.* (?). — *lag-skór Ld.*: hand-mill. — *lag-kúg* pouch, hand-bag *Schr.* — *lag-mgó* 1. *lag-mgo tsam* like a fist *Glr.*, or acc. to others: both hands put together in the shape of a globe or ball. 2. a glove with only a thumb, a mitten *C.* — *lag-grám* leaning one's head on the hand *W.* — *lag-rgyúgs* railing. — *lag-rgyün* accustomed manner, use, habit *Cs.* — *lag-nár* the fore-arm *Wdn.* — *lág-ča* utensils, tools, implements; object carried in the hands, e.g. royal insignia at a festival procession *Glr.*; also in a more gen. sense, like *čá-lag, kor-yyóg lág-ča dan bčás-pa toñ zig* supply servants and things (wanted for the journey)! *Glr.* — *lag-čág* a broken hand, a lame hand *Cs.*, *Schr.* — **lag-čad* *W.* solemn promise by shaking or joining hands. — *lag-rjes* 1. impression, mark, of the hand, of the fingers. 2. a work which immortalizes a person's name, *lag-rjes jóg-pa* to leave such a work behind *Glr.* — *lag-nyá*, one *Lex.* has: *lag-nyás = stér-mkan-med-par lén-pa* to take what is not given, hence *lag-nya* prob. a sbst.: a grasp, a snatch. — **lag-nyár* *W.* for *lag-nár*. — *lag - tig* (or *dig*?) travelling-bag, pouch *Ld.* — *lag-rtags* 1. resp. *pyag-rtágs* q.v., sign or mark made with the hand, as a seal of verification, impressed on a legal document, but often only with the finger dipped in ink. 2. any small object, e.g. a needle, which the deliverer of a letter has to hand over together with the letter; present in general? — *lag-stábs Sch.* = *lag-*

len. — *lag-mñil* the palm of the hand. — *lag-dām* *Mil.*, *lag-dām-po* *C.* close-fisted, stingy, niggardly. — *lag-dar* *Lex.*, prob. the same as *lāb-dār* (*W.col.*) grater. — *lag-ydub* bracelet. — *lag-bdē* *Mil.*, *C.*, the person that pours out the tea at a tea-carousal. — *lag-dōn* *Cs.* a vassal or subject paying his landlord in money or kind, opp. to *rkan-grō* who performs his services as an errand-goer or a porter. — *lag-rdüm* *Mil.* having a mutilated or crippled hand. — *lag-lān* having a hand or a trunk, hence = elephant, *Cs.* — *lag-brdā* sign or signal made by the hand, beckoning. — *lag-na-rdō-rje*, *lag-rdōr* v. *rdō-rje*. — *lag-na-γzōn-fogs* *Cs.* 'holding a basin in his hand', n. of a deity. — *lag-snōd* = *lag-tig*. — *lag-dpōn* workmaster, overseer, esp. builder *Dzl.*, *Glr.* — *lag-pyis* a piece of cloth for wiping the hands, towel, napkin. — *lag-būbs* v. *būb-pa*. *lag-bér* walking-staff. — *lag-mi* bail, surety. — *lag-dmār* *C.* hangman. — *lag-btsūg* shoot, scion. — *lag-tsis* joint of the hand, wrist; elbow-joint. — *lag-yzūns*, *W.* **lag-zim**, balustrade, banister, railing. — *lāg-γyog-pa* companion, assistant, associate. — *lag-ris* the lines in the palm of the hand *Sch.* — *lag-lén*, resp. *pyag-lén*, *Sch.* also *lag-stabs*, practice, practical knowledge, dexterity, *Cs.*: *čōs-kyi lag-lén* the practice of religion, *krims-kyi* of the law, *risis-kyi* of mathematics. — *lag-šūbs* glove.

ལགས་པ་ *lāgs-pa*, resp. and eleg. for *yin-pa* and *gyin-ba*, to be; *lāgs-so* like *yin*, as answer to a question: so it is! yes to be sure! very well! at your service! When a Lama asks a shepherd: *kyed-kyi min či yin* what is your name? the latter answers: *N.N. byā-ba lags* my name, if you please, is *N.N.*, and asks on his part: *blā-ma kyed či skad byā-ba lags* what may be the name of your Reverence? *Mil.* — *de kyed lāgs-sam* is it you, Sir? *Pth.*; *dge-slon de su lags* who is this reverend gentleman? *Dzl.*; *či ltar lags-pa* (for *gyur-pa*) *γsol-pa* he reported (to Buddha) what had happened, *Dzl.*; *blā-ma-la bzugs-grogs med-pa lags-sam* *Mil.* has your Reverence no attendant?

ltā-ba ma lāgs-kyi that does not mean: to behold, but... *Dzl.*; *on-ba či lags* 'what is it that this comes here?' i.e. how does this happen to come here? *Glr.*; *rje či lags* what is that, Sir? (when one is surprised at any thing strange or unaccountable, at an unreasonable demand etc., also when we should say: God forbid!) *Glr.*; *yin lags*, *γda lags*, *yod lags* there is, it is *Glr.*; *žal-zās γsol lāgs-nas* when we shall have done dining *Dzl.*; a Lama asks: *btsal-le* (= *btsal-lam*) have you looked for it? and the disciple answers: *btsal lags* yes, I have! *Mil.*; in addressing a person: *blā-ma lags* (prop.: you that are a Lama) for the mere vocative case, *ὦ ἱερεῦ*, *Mil.*, frq. — In *W.* *lags* is not in use now (cf. however *le* 3), but in *C.* it is of frq. occurrence, e.g. in Lhasa: **lā*, *lā-so*, *lā γə*, *lā yin** for: yes, Sir! very well, Sir! **lā?* *lā-am?* *lā-sam?** please? what did you say?

ལགས་མོ་ *lāgs-mo* *W.* clean, for *lēgs-pa*.

ལང་ཀ་ *lān-ka* Ceylon, *lān-ka-pu-ri* city of the Rakshasa in Ceylon, which island is the abode of these beings, according to the belief of many people in Tibet and northern India even at the present day; *lān-kar γsegs-pai mdo* the Sutra *Laṅkāvatāra* in the Kangyur.

ལང་(ང)ལོང་(ང) *lān(-ña)-loñ(-ñe)* weak, e.g. from hunger, disease

Ld.

ལང་ཐང་ *lān-tān* *Scopolia praealta* Don., a common weed with pale yellowish flowers *Med.*; in *Lh.* a species of *Hyoscyamus*, of frq. occurrence, seems to be understood by the same name.

ལང་བ་ *lān-ba* (provinc. *lōn-ba*), pf. *lāns*, imp. *loñ(s)*, = *ldān-ba*, I. to rise, to get up, *da loñs* get up now! also with *yar* (pleon.); *lāns-te sdod-pa* to stand, *Lt.* and col.; to arise, e.g. of a contest *W.*, *C.*; to go away, to depart, esp. fig., of the night: *nam lāns-te* at daybreak; to come forward, to step forth, from among the crowd *Do.*; *pyir lān-ba* to recover, to be restored, to grow well, to come to one's self, after a faint-

ing fit *Dzl.*; *bstán-pai mé-ro láns-pa yin* the dying embers of religion were blown into a flame again *Glr.*; **to appear, to break out**, of a disease, *nad-láns-dus* when a disease is in its first beginnings *Lt.* — II. *lan-ba* and *loñ-ba*, pf. *loñs* to come up to, to arrive at, **to be equal, to reach**, *di loñ soñ* with this it is made up, that will do *C.*; *drén-gyis ma lan* lit.: the serving up (of many dishes) would not do, i.e. there would be no end of serving up *Mil.*; *gráns-kyis lán-ba* to be numerable *Mil.*, cf. also *ča* (init.) and *nyód-pa* (extr.).

ལང་ཙོ་ lán-tso **youth**, youthful age, *dei lán-tso-la ma čágs-pas* not falling in love with, not being enticed or led away by their youthful appearance *Glr.*, *lán-tso rgyás-pas* grown up to adolescence; *lan-tsoi dpal* the charms of youth *Pth.*; *lán-tso srin-moi ydoñ* the face of the youthful Srinmo *Glr.*; *lan-tso-čan* *Cs.* adolescent, young; *lan-tso-ma* **girl**, maiden *Sb.*

ལང་ལིན་ལ་ lán-lin-ba *Sch.* to be in a confused whirling motion (v. *loñ-loñ*); *lan-ma-lin* *Mil.* seems to be a word descriptive of the rising of a cloud, of the soaring of a bird of prey, *sprin-dkár lan-ma-lin*.

ལང་ལོན་ lán-lón v. *lan-ña-loñ-ñe*.

ལང་ཤོར་ lán-sór *Cs.* **stubbornness, obstinacy**, adj. *lan-sór-čan*; sometimes *lan-sór* (without *čan*) seems to be also used adjectively, e.g.: *dre kyéd-pas lán-sór bág-čags yin* *Mil.* evil passion is more obstinate (i.e. more difficult to be got rid of) than ye hobgoblins.

ལང་པ་ lád-pa *Cs.* **weak, faint, exhausted**, of men and animals; **blunt, dull**, of knives; *Sch.* also **rotten, decayed**.

ལང་མོ་ lád-mo **imitation**, *lád-mo byéd-pa B, C.*, *čö-čé*, *gyab-čé* W.*, **to imitate, to mimic, to say after**, *smón-lam di-skad bdág-gi lád-mo gyis* say after me the following prayer *Thgr.*; *néd-kyi lád-mo kyéd-kyis mi ŋoñ* *Mil.* you cannot imitate me.

ལན་ lan (orig. perh.: 'turn', hence): 1. **time, times**, *lan-yčig* 1. once, one time. 2. also *dus-lan-yčig* *Glr.* once, one day, both as to

the past and the future. 3. once for all, decidedly *Glr.* 4. for this time, first, first of all, before all, **lan čig l'-ka di čö** this work must be done first of all; *da-lán* id.; *lan ynyis* **twice**, *lan-bču* ten times etc.; *lan bdun* (*nam*) *ysum* seven times or three times, frq. in rules about ceremonies; *bsgór-ba lan mán-du byás-te* circumambulating round it many times *Mil.*; *lan gráns dpag-tu-méd-pa* innumerable times *Thgy.*; *W.*: **zi lan nyi la tsam pél** how many are 2 times 4? *bzi lan ynyis-la brgyad soñ* 2 times 4 are 8.

— 2. **return, retribution, retaliation**, *lan byéd-pa* (*W.* *čö-čé*), *lan jal-ba* **to return, retaliate, repay**; *pan-lan nyód-pas* or *légs-pai lan nyés-pas jal-ba B.*, **pém-pe lén-la nō-pa jhé'-pa* C.*, **pián-pe lán-la nód-pa čö-čé* W.* to return evil for good; **lan-zó čö-čé W.* to show gratefulness, to be grateful; **punishment**, . . . *bčüg-pas lan dug* that is the punishment for having allowed . . . *Glr.*; *lan lén-pa*, *W.*: **lan kór-čé, tán-čé, dug-lan ldón-čé**, to take vengeance, to revenge one's self; *mig-la mig-lan só-la só-lan šróg-la šróg-lan* eye for eye, tooth for tooth, life for life; *dei lán-la in'* return for that; *lan-gráns* a number of retributions *Thgy.*; *drin-lan* recompense for benefits received, requital of a good action, *bzan-lán* id., *dei bzan-lan-du* as an acknowledgment for it *Glr.*; hence *nan-lan* signifies: taking revenge for an injury received, returning evil for evil, not as *Cs.* gives: *bzan-lan* gratefulness, *nan-lan* ungratefulness(?) — 3. **answer, reply**, *kyód-kyi ysün-ba dei lán-du* as answer to your majesty's question *Glr.*; *lan džébs-pa* frq., also *žébs-pa, klón-pa, ldón-pa Dzl.*, *W.* **žér-čé** **to answer**; *lan ysól-ba, žu-ba* id. in answering to the questions of a person superior by rank, age or office, — *lan mdzad-pa* if he, the superior, answers; *ytám-lan glü-nyis jal* I answer to the speech by a song *Mil.*; *dris-lan* an answer to a question, *prin-lan* a reply to a dispatch received, *rtsód-lan* *Cs.* a defendant's reply (in law), *yig-lan* answer to a letter.

ལན་ཀན་, ལན་ཀན་ lán-kan, lán-gan **railing, fence, enclosure** *Stg.*; *Lea.*: = *pu-šu*.

ལན་སྒྲ་ *lan-skyár* *W.* prob. = *lan*, **retribution, return**, **de lan-kyár yin** that is all he has gained by it!

ལན་གྱིག་ *lan-gyóg* *Thgy.*, prob. = *lan-čags*; or perh. the original form of *la-yógs*?

ལན་ཆགས་ *lan-čags* **misfortune, adversity, calamity**, as a supposed punishment for what has been done in a former life; every unlucky accident, that happens to a person without his own fault, being looked upon as a retribution for former crimes. Thus *lan-čags* denotes about what Non-Buddhists would call **destiny, fate, disaster**.

ལན་བྱ་ *lán-bu* **braid, plait, tress of hair** (*Cs.* curl, lock of hair? *Sch.* pigtail?) *lán-bu slé-ba* or *thé-ba* to make plaits, to plait the hair; *lan-tsár* ornaments, worn in the hair *Mil.*

ལན་རྩ་ *lán-tsa*, more accurately *lañtsa* (acc. to Hodgson corrupted from རྩ་ *n.* of a style of writing in use among Nepalese Buddhists. It is a kind of ornamental writing, used by calligraphists for inscriptions and titles of books.

ལན་ཚྭ་ *lán-tswa* **salt**, prob. = *tswa*, *lán-tswa* *čü-la tim-pa* salt which dissolves in water *Thgy.*; *lán-tswa ka-zás kin-gyi bró-ba skyed* salt gives a relish to every dish *S.g.*; *lán-tswai ču* salt-water *Lex.*; *lán-tswa-ba* saline, briny *Med.*

ལན་བདར་ *lab-bdár* v. *la-bdár* in *la-pjug*.

ལན་པ་ *láb-pa* to speak, talk, tell, *mi-la ma lab* do not tell anybody *Mil.*; *rdzün-ytam láb-pa* *Bhot.* to lie, to utter a falsehood; *lab tsól-ba* *Sch.*: 'to speak unseemly, to brawl(?)'. — *lab tsám-pa* *Sch.*: 'to speak while dreaming, to be delirious. *lab ytón-ba* *Cs.*, **lab gyáb-čé** *W.* to talk, to chat; **ká-lab-čen** eloquent, fluent of words *C.*, *W.*; *rgya-láb* a great deal of talk, *rgya-láb-čan* talkative *C.*, *W.*

Comp. *láb-ga* *Cs.*, **láb-ča** *C.*, *W.* talk. — *lab-grógs* *Mil.* companion, intimate friend *Mil.* — *lab-rdól* talking unbecomingly *Sch.* — **láb-ra** (prop. *láb-sgra*) 'noise of tattling', tattle, talk, **láb-ra tán-čé** *W.* to chat, babble.

— **lab-lób* or *lab-lo**, with **gyáb-čé** to speak indistinctly, to mumble; to speak in one's sleep; **lab-lób-te dul** he walks speaking in his sleep, he is a somnambulist *W.* *ལན་ཅེ་* *láb-tse* a heap of stones in which a pole with little flags is fastened, esp. on mountain passes *Schl.* 198.

ལམ་ *lam* 1. **way, road**, *lam-čen*, *rgyá-lam*, *stón-lam* *Cs.*, **má-lam** *W.* **highway, main road, high-road**; *gyén-lam* an up-hill road, an ascent, *túr-lam* a down-hill road, *préd-lam*, *rtsibs-lam* a horizontal or a sloping road, that leads alongside a hill, *lam-prán* a narrow footpath, *lam dóg-mo* a strait path, *lam yánsa* a broad one; **lam dé-mo** a good, easy road, **lam sóg-po** a difficult, dangerous, road *W.*; *lam tár* the road is open, may be passed, is not obstructed by snow etc. *Gl.*; *lam byéd-pa* *Sch.*, **lam cò-čé, sál-čé** *W.* to clear a path, to construct a road; *rgya-gár-gyi lam* or *rgya-gar-du* *gró-bai lam* the way to India *Pth.*; *gri-lam* the way of the knife, i.e. a cut, slit, slash; **ine dūd-pe lam** here is the way for the smoke, here the smoke escapes *W.* — 2. way, space or distance travelled over, **journey**, *lám-du* on the road, on the journey; *bal-bód-kyi lam* the journey from Nepal to Tibet *Gl.*, *lám-du jüg-pa* to set out, to travel, also: to continue one's journey, *lam-pyéd tsám-du pyin-pa dan* as we had done about half the way *Dzl.*, *lám-nas ldóg-pa* to return home from a journey, *krús-la gró-bai lám-du* when he went to bathe *Dzl.* — 3. **गति**, fig. **way or manner** of acting, in order to obtain a certain end; *tár(-pai) lam* the way of deliverance, viz. for Buddhists: from the cycle of transmigrations, for Christians: from sin and its consequences; hence the way to happiness, to eternal bliss. The six (sometimes only five) classes of beings (*v. gró-ba*) are sometimes called the six ways of re-birth within the orb of transmigration. In mystical writings *lam bia* are spoken of as the ways leading to the *sa bču* (*q. v.*) *Thgy.*; *lam(-gyi) rim(-pa)* *Cs.*: 'a degree of advance; the several steps towards perfection'; also the title of sundry mystical writ-

ings; *zab-lam* the profound method or way, *fab-s-lam* method of the (proper) means (nif.) *Mil.*; *bla-med-rdó-rjei lam*, col. *snāgs-kyi lam* denotes the Uma-doctrine or mysticism, v. *dbū-ma*; *skyés-bu čün-bai*, *brin-poi*, and *čen-poi lam* three ways: that of a natural (sinful) man, that of the more advanced believer (but not: 'the happy mean' *Cs.*) and that of the saint, or the walk and conversation of the righteous, so also in *drañ-sron-gi lam* the saint's or hermit's course of life; *dgé-ba bčuī lās-kyi lam spyód-pa* to walk the way of practising the ten virtues *Dzl.*

Comp. and deriv. *lām-ka* prob. = *lam*, *lām-ka-na* (another reading *lām-ka*), by the road-side *Dzl.* — *lam-mkan* one well acquainted with the road, a guide *Pth.*, also fig. — *lam-gól* by-way, secret path *Sch.* — *lam-grógs* fellow-traveller, travelling companion. — *lam-rgyüd* = *lam* 3? *lam-rgyüd lña* *Dzl.* ༡༩, 18, the five classes of beings, cf. *gró-ba* II. — *lam-rgyüs-pa* = *lām-mkan*. — *lam-čen* *Schr.* = *rgya-lām*. — *lam-rtāgs* the signs of the way being nearly accomplished i.e. the acquirements and perfections of a saint *Mil.* — *lam-ltar-snañ* something looking like a road, but a spurious, wrong way *Sch.* — *lam-stégs* seat, resting-place by the way-side; also fig. *Glr.* — *lam-mdó* v. *mdo*. — *lam-drén-pa*, *lam-sná-pa* guide. — *lām-pa* 1. police-officer stationed on high-roads for seizing thieves or fugitives; toll-gatherer. 2. traveller, wayfarer *Cs.* 3. bell-wether *W.* — *lām-po* = *lam*, *lam-po-čé*. 1. highway *Sb.*; also as a place for practising magic, nif. 2. way to heaven, = **tar-lam** *W.* (?) — *lām-yig* v. *yi-ge* extr. — *lam-lóg* erroneous *Mil.* — *lam-srañ* lane, street.

ལྷ་ lar 1. but, yet, still, however *Mil.*, *Thgy.*, *Glr.*; *lár-ni* and *lár-na* id.; occurs scarcely any more in col. language. — 2. **lar** (or **la-re**) *me'* *C.* none at all (?).

ལས་ las I. sbst., col. *lās-ka*, resp. *pyag-lās* *W.* **fin-lé**. 1. action, act, deed, work, *byi-dór-gyi las* the act of sweeping *Lex.*; *las-bzán*, *las-dkár* a good work, virtuous action, *las-nán*, *las-nág* a bad, a wicked action, frq.; *lus dan nāg dan yid-kyi las* actions,

words, thoughts *Dzl.*; *lās-kyi nām-smin* retribution, reward or punishment for human actions, frq. (cf. *las-rgyu-bras* below); *lās-kyi mé-loñ* mirror of fate, mirror foreshadowing future events *Glr.*; *lās-kyi bñm-pa* a certain vessel used in religious ceremonies *Schl.* 248; *las mazād-pas* because the measure of his deeds was not yet full, his destiny was not yet fulfilled *Dzl.*; also destination in a general sense *Was.* (282); *lās-kyi lhāg-ma lūs-pa* des in consequence of the yet remaining rest of (unrequited) works *Stg.*; *snōm-las* former action; *las dbañ-bčós-su-méd-pa* *Pth.* an accident which cannot be prevented; performance, transaction, business, *las tams-čad nus-pa* one who can do or perform every thing *Do.*; also the functions of some organ of the body *Lt.*; work; labour, manual labour, **lé-ka fób-pa** to get work; *las byéd-pa* *B.*, *C.*, **lé-ka čó-čé, tán-čé** *W.* to do or perform a work, to work, also of things: to operate, to produce effects *Wdn*; *mkar-las-byed-mi* workmen employed in building *Mil.*; *dür-las byéd-pa* to attend to the graves, i.e. to perform the sepulchral rites and ceremonies; *zan-zin-las byéd-pa* to carry on business, to trade, to traffic *Mil.*; *lās-su* as a task, according to one's occupation, trade, or business, by virtue of one's office, ex officio (nif.) *Mil.*; *lās-su rñn-bar* duly, rightly, perfectly, *comme il faut* *Mil.*; *lās-su byá-ba* v. below (extr.). — 2. sometimes: secular business, **lé-ke nāñ-nā** in business-affairs, in practical life. — 3. effect of actions, and in a special sense: merit, *las zād-pa* the merits being over, having an end *Thgy.* (cf. 1, above). — 4. the doctrine of works and their consequences, of retribution, *las mi bden* that doctrine is not true *Thgy.*

Comp. and deriv. *lās-ka* 1. col. work, labour, v. above. 2. *Sch.* and *Wts.*: dignity, rank, title. — *las-skāl* retributive fate, = *las-pró*. — *lās-mkan* workman *Cs.* — *las-rgyu-bras* either for: *las dan rgyu-bras* works and their fruits (which in *Thgy.* are divided into *bsód-nams-ma-yin-pai las-rgyu-bras* sinful deeds, *bsód-nams-kyi las-rgyu-bras*

virtuous actions, *mi-gyo-bai las-rgyu-brás* ascetic or mystical works *W.*), or for *lás-kyi rgyu-brás*: **fruits** of works, retribution and the doctrine of it. — *lás-sgo* **trading-place, emporium** *Gl.* — *lás-čan* 1. laborious, industrious *Cs.* 2. (v. above *las* 3) having acquired merit, **worthy** *Mil.* — *las-čé* in *C.* used for expressing probability, as in *W. gro* with the gerund is used, v. *gro-ba* I, 5; *mton las-čé* he will probably have seen it *Mil. nt.*; *nas di bor las-čé* as possibly I may put this yet aside; *kyod mi-la-ni min las-čé* you are not Mila, are you? *Mil.* — *las tog-pa* *Sch.*: **a person employed, an official, a functionary.** — *las-rtágs* *Sch.* **dignity, rank, title** incident to the office held. — *las-dán-po-pa* v. *dan-po*. — *las-dár* *Sch.*: 'parade, ceremonial (?)' — *lús-pá* 1. **workman, labourer** *Cs.* 2. *Sp.*: vice-magistrate of a village. — *lús-dpon* overseer of workmen. — *las-spyód* works, actions, way of life, *byañ-čub-kyi las-spyód skyéd-pa* to lead a holy life *Pth.* — *las- 'pró* 'continuation, prosecution of works', blessings following meritorious deeds, *Kyed dan na yañ snón-gyi las- 'pró-yód-pa yin* a bond of connection is formed between you and me by the merits we acquired in former periods of life *Pth.*; — **happiness, prosperity** in consequence of good works, good luck, fortunate event, opp. to *lan-čags*. — *las-brél* *Gl.* prob. id. — *lás-mi* **workman.** — *las-méd* **idle, lazy, inactive.** — *las-tsán* 1. **office, post, service,** *las-tsán-du jüg-pa* to put into office, to appoint, *las-tsán-nas don-pa* to put out of office, to dismiss *Cs.* 2. **official, functionary** **yül-gyi le-tśén** elders of a village-community *C.*, *las-tsán-pa* id. — **le-lam-kan** **diligent, industrious,** **le-mi-lám-kan** **idle, lazy** *W.* — *las-su byá-ba* the second case of Tibetan grammar, the **dative** case.

II. only in *B.* and *C.*: postp. c. accus. mostly corresponding in its application to the English prepos. **from**, used also for expressing the ablative case (having nearly the same sense as *nas*): 1. **from**, e.g. delivering from, coming from, often = **through**, e.g. shining into a room through the window

Dzl.; to hear, get, borrow a thing from a person etc.; to call, to denominate a thing **from** or **after**, according to; *tsád-las dpág-pa* to define **by** or **according to** measure *S.g.*; in quotations: *dül-ba-las* **out of** the, **from** the Dulva, sometimes also for: **in** the Dulva; for denoting the material **of** which a thing is made: of earth, of clay etc.; partitively: *bras dé-las šas yèig* a part of this rice, *slób-ma-las yèig* one of the disciples *Dzl.*; *nai yül-mi-las bú-moyód-pa-rnams* the girls that are found **among** my subjects *Dzl.*, *kün-las págs-pa* distinguished **amongst** all, more excellent than all the others *Dzl.*; hence 2. **than** after the comparative degree: *ná-nin-las bzañ* more beautiful than last year *Mil.*; with a negative: *lo bču-drüg-las ma lön-te* not older than sixteen years *Dzl.*; *zlá-ba liá-las mi sdod* I shall not stay **longer than** five months *Gl.*; *ras-yüg yèig-las mi bdóg-ste* possessing **nothing but** one sheet of cotton cloth *Dzl.*; *ná-las med* there is none besides myself *Gl.*; *brnyas Kyér-ba-las mi yon* in the end you will probably do nothing else but despise me *Mil.*; in a brief mode of speaking: *ysa-yèig-las rje-btsun ma mton* we saw nothing but the leopard, your Reverence we did not see *Mil.*; *mi pán-žin ynod-pa-las med* it is good for nothing, it only does harm *Mil.* — 3. added to the inf. of verbs it signifies not so much **from** as **after**, from doing, i.e. after doing, *nyál-ba-las lán-ba* to rise from lying, to rise after having been lying down; **during**, frq., the verbal root being repeated, *soñ-soñ-ba-las* during my going or travelling on *Dzl.*; *nán-du gró-bar bsám-pa-las* when (I) intended to walk in, when (I) was on the point of walking in *Dzl.*

འཇམ་ལས་ *lás-pa* *Cs.* for *lús-pa*; in *rág-las-pa* and a few other expressions occurring also in *B.*

འི་ *li* I. **bell-metal**, *li-sku*, *li-tál*, *li-túr*, *li-snod* an idol, a plate, spoon, vessel made of that metal; *li-ma* in gen.: utensil, instrument that is cast of *li* *Gl.*

II. **apple**, = *ši* *C.*

III. *li-yul* *Gl.*, acc. to *Was.* (74) Bud-

dhist countries in northern Tibet, esp. Khoten; acc. to others in northern India or Nepal.

འི་ཀ་ར་ *li-ka-ra* or *li-ka-ra* *Cs.* a sort of sugar.

འི་ཁྱི་ *li-kri* *Gl.* and elsewh., an orange-coloured powder, acc. to *Lis.* *सिन्दूर* red lead, **minium**.

འི་ཅན་ *li-tán* *Cs.*: 'n. of a province of Tibet near the Chinese frontier', *li-tán-pa* inhabitant of that province.

འི་བ་ *li-ba* **squinting, squint-eyed** *Sch.*, *li-ba mig* squinting eyes *Sch.*

འི་ཅ་བྱི་ *li-tsa-byi* n. of a noble family of ancient India, often mentioned in the history of Buddha *Dzl.*, *Gyatch.*

འི་ཡུལ་ *li-yul* v. *li* III.

འི་ལམ་ *li-lam*, *Hind.* **नीलाम**, acc. to Shak-speare from the Portuguese *leilam*, **auktion, public sale**.

འི་ཤི་ *li-ši* 1. *Ssk.* **लवङ्ग** cloves *Med.*, *C.* — 2. *Hind.* **इलायची** cardamom *W.*

འི་བ་བྱ་མིག་ *lig-bu-mig* *Sg.*, *Sch.*: 'malachite'.

འི་ང་ག་ *lin-ga* *Ssk.* 1. **sign, mark**. — 2. the image of an enemy which is burnt in the *sbyin-srэг* in order thus to kill him by witchcraft *Lt.* — 3. **membrum virile** *Pth.*

འི་ང་གོ་ལ་མ་ *lin-gol-ma* a large hornet *Sik.*

འི་ང་ཇི་ *lin-né* **dangling, waving, floating**, in the wind *Mil.*; *sprin zig lin byun-bas* a floating cloud? *Mil.*; **lin-lin só-čé** *W.* to dangle, to hang dangling, e.g. on the gallows, **lin-lin sé-čé** *W.* to swing, to see-saw; *rkan-lág pra lin-né dug-pa* an infant struggling with hands and feet *Pth.*

འི་ང་རྟོག་ *lin-tóg* or *lin-tóg* a film or pellicle on the eye *Med.*

འི་ང་བ་ *lin-ba* *C.*, also *lin-po* or *lin* alone, a whole piece, *lin yéig* of one piece, *lin bèi* four pieces or parts, = *rnám-pa*; *ysér-gyi lin-ba* *Cs.*: a piece of unwrought gold; *dar-lin* *Cs.* a piece of silk; *lin-gis dril-ba* to pack up into a parcel, to roll up into one packet *Sch.*

འི་ང་རྩོ་ *lin-tse* gratings, lattice *Cs.*

འི་ང་འི་ང་ *lin-lin* v. *lin-né*.

འི་ང་ས་ *lins* a hunting or chase in which a number of people are engaged; *dmág-lins* id. (cf. *kýi-ra*); *byá-lins* *Cs.* falconry, hawking; *lins-la gró-ba* to go a shooting, a hunting; *lins debs-pa* *Sch.* to hunt, to arrange a hunting party; *lins ytón-ba* to get by hunting, to hunt down, *lins btán-ba* what has been got by hunting, game shot or caught; *lins-pa* hunter, huntsman, *lins-pa-mo* huntress *Cs.*; *lins-kýi* bound, *lins-kra* hunting falcon or hawk.

འི་ང་ས་སྐོར་ *lins-skór* hand-mill *W.* (?)

འི་ང་ས་བ་ *lins-pa* *Sch.*: quite round or globular; *dkár-por lins-te* *Pth.*: prob. being quite white, cf. **ldins-se** *Ld.* quite.

འི་བ་ *lib*, **all**, *Ld.*: **lib du-čé** to sweep all together with the hands; *C.*: **ká-we lib kab son** all being covered with snow.

ལུ་ *lu* 1. **knag, knot, snag**, = *dzér-pa*; **lu-big** knot-hole *Ts.* — 2 num. for 86.

ལུ་ཀང་ *lu-kan* (perh. a misspelling for *lugs-kon*?) **crucible** for gold and silver *Sch.*

ལུ་གུ་, ལུག་གུ་ *lu-gu*, *lú-gu*, diminutive of *lug*, **lamb**, frq.; *lu-gu-rggyid* 1. rope to which the lambs are fastened, or strung; hence 2. small chain, e.g. watch-chain, chain or row of stitches on knitting-needles; lace-trimming and the like.

ལུ་བ་ *lu-ba* 1. vb. **to cough**, to throw up phlegm, to clear the throat. — 2. **subst. the cough** *Cs.*

ལུ་མ་ *lu-ma* *Sb.* pool containing a spring, ground full of springs, *lu-ma-dan* rich in springs.

ལུ་ལུ་ *lu-lu* the fruit of some thorny shrubs, *šib-ši-lu-lu* hip, fruit of the wild rose-tree, *tser-stár-lu-lu* berry of *Hippophaë*.

ལུག་ *lug* **sheep**, **dó-lug*, *ši-lug*, *bsád-lug** *W.* sheep for slaughter. — *lúg-kyu* flock of sheep. — *lúg-gu* v. *lu-gu*. — *lug-sgál* sheep's load — *lug-nál-ba* and *lug-čün-ba* names of medicinal herbs *Cs.*, *Wdn.* — *lug-snyid* *Sch.* **wether**. — *lug-tug* **ram** *B.*, *C.*; *lug-tug-gi rwa dbyibs* like a ram's horn *Wdn.*; *rgya-ru-lug-tug* a Saiga ram *Sg.* —

lug - tōn Sch. wether. — *lug - pa* 1. sbst. shepherd, keeper of sheep *Ma*. 2. to stick the heads together like timid sheep, to be sheepish in behaviour *Ma*. — *lug-mig* n. of a flower *Med*. — *lug-mir* and *lug-rtsi* medicinal herbs. — *lug-tságs* a sheep-skin with little wool on it *Ld*. — *lug-rá* sheep-fold, pen, sheep-cot. — *lug-rú* ram's horn; n. of several species of *Pedicularis*. — **lug-lóg** sheep-skin *Ld*.

ལུག་པ་ *lug-pa* I. sbst. and vb., v. sub *lug*. — II. vb., to give way, to fall down, cf. *rlug-pa* *Ts*.

ལུགས་ *lugs* 1. the casting, founding, of metal, *lugs-su blug-pa* *Glr.*, **lug-la lug-pa** col. *C*., to found, to cast; *lugs-ma* a cast, *rgya-gár lugs-ma* an image (statue, idol) cast in India *Glr*. — 2. way, manner, fashion, mode, method, *bód-kyi lugs su gyis sig* *Glr*. make it according to the fashion of Tibet; *ñai lugs-kyis bon byed dgos* you must live according to our, i.e. the Bon-fashion *Mil*.; *bsam-rtán-la yód-pai lugs-su byas* he feigned meditation *Glr*.; *di yin-pai lugs-su byed* they speak, act, make it appear, as if it really were so *Tar*. 184, 21; *ñá-rán-gi lugs-kyi mkár-las* my way of building, what I call my style of building *Mil*.; *opinion, view, judgment, way of proceeding*, *klyed-rán-gi lugs-la* according to you, if we followed your advice *Mil*.; *čós-lugs religion*, i.e. a certain system of faith and worship, *pyi nan ymyis čós-lugs gañ bzan* which of the two religions, the Brahman or the Buddhist be the better one *Glr*.; *established manner, custom, usage, rite*, *čá-lugs* mode of dress, fashion, *čós-lugs* religious rites, *rgyá-lugs* Chinese (or Indian) manners, *bód-lugs* Tibetan manners etc.; *rán-lugs* one's own way, *rtán-lugs* other people's way or manners; *rán-lugs-la yná-s-pa* (= *ran-sa dzin-pa*) *Glr*.; seems to be only another expression for that Buddhist virtue of absolute indifference to all objects of the outer world; *lugs* is also used concretely, meaning the adherents of a custom or religion, hence = **sect, school, religious party, denomination**, *mdo-lugs* follower of the Sutras, the Sutra sect, *snags-lugs* a follower

of the Tantras, the Tantra sect; in a special sense: *lugs ymyis* the two principal classes with regard to religious life, *jig-rtén-gyi lugs* the laical or profane class, laymen, *čós-kyi lugs* the clerical or sacred class, priests *Cs*.; *lugs-kyi* that which relates to manners or morals, **ethical** *Cs*. (v. *As. Res.* XX, 583). — 3. in conjunction with a verbal root or with the genit. of the inf. it often corresponds to the English termination **ing** as: *ldán-lugs* the rising, getting up, *gró-lugs* the going, *sdód-lugs* the sitting *Mil*., *go - rgyál yón - lugs sogs šöl - dabs - kyi žu-ba* the (possibility of) getting into difficulties and other reasons for inducing him to postpone (his setting out) *Mil*.; *bsam-yás bzéns-lugs bris* he described the building of *Sam-yé* *Glr*.; *méd-lugs* the (circumstance of) not having *Mil*.; *yín-lugs* the condition, state *Mil*.; *dá-lta ná-lugs či-ltar na* as to your present illness, in what does it consist? *Mil*.; *tsógs-nas skyón-bai lugs-su yód-pa* they joined in educating them, they educated them together *Mil*.; it is also added to adjectives: *čé-lugs* greatness *Mil*.

ལུགས་མ་ *lugs-ma* v. *lugs* 1.

ལུང་ *luṅ* I. 1. a strap, slung over the shoulder or round the waist, for carrying things; handle, ear (curved), of vessels, baskets etc., different from *yü-ba* a straight handle, hilt. — 2. 'foot-stalk of fruits' *Cs*.; *luṅ-tag* *Cs*.: a rosary, string of beads, suspended by the girdle.

II. *Ssk*. आगम, = *bka*, used of words spoken by secular persons commanding respect: *pas ynan-bai luṅ tób-nas* obtaining (his) father's word of permission *Dzl*, *luṅ byun* an order is issued (by the king) *Glr*., *tü-ru-ška-la luṅ len dgós-pa* being obliged to accept orders from the Turuskas *Tar*.; more frq.: **spiritual exhortation**, admonition, instruction, *luṅ ynan-ba* to give it (sometimes only: to pronounce forms of prayer etc. before devotees); *luṅ ytón-ba* id., **luṅ tañ-ken** instructor, teacher, admonisher *C*.; *luṅ stón-pa*, also *luṅ-du stón-pa* to instruct, to give spiritual precepts, also with regard

to supernatural voices etc. *Mil.*; esp. to **prophesy**, predict, to **reveal secrets**, with termin.: *dā-na-ši-la yin-par luṅ bstan* it is prophesied that it is *Danasila*, the prediction relates to *D.*, *sañs-rgyās-su luṅ-bstan-to* he has received a prediction concerning (his obtaining) the Buddhaship *Dzl.*; *mdaṅ mkā-ṅpros luṅ-bstan-pai skyēs-bu* de the man foreshown yesterday by the *Dākini Mil.*, hence *luṅ-ma-bstan-pa* unheard of, unprecedented *Mil. nt.* (*Cs.* also: to demonstrate, *luṅ-du brtān-du yód-pa* demonstrable?); *luṅ gód-pa Cs.* to make, to establish, precepts; *luṅ drén-pa Cs.* to cite, to quote, an authority *Tar.* 210, 2; *luṅ-gi rjes-brān Was.* (274) those who stick to the letter (opp. to *rigs-kyi rjes-brān* to the real quality, viz. the spirit); *luṅ-bstān* exhortation, precept, commandment, *lhai luṅ-bstān bśād-pa* to communicate the precept of the god *Tar.*, ... *žes byā-bai luṅ-bstān byuñ* there came a divine order or prophecy of this purport, to this effect; hence *luṅ-ston-pa* **prophet** *Chr. Prot.*

ལུང་གྲག་ *luṅ-tāg* v. above *luṅ I.*

ལུང་པ་ *luṅ-pa* 1. **valley**, *ri-luṅ* mountain and valley; *luṅ-čén* a large valley, *luṅ-čün* or *luṅ-prān* a little valley; *luṅ-kóg Sch.*: 'the cavity of the valley'; *luṅ-stón* a desolate, a solitary valley, as a fit abode for hermits, frq. — 2. **furrow**, **hollow**, **groove**, e.g. on the surface of a stick *Mil.*, of the liver *Med.*

ལུང་ *lud* **manure**, **dung**, *lug-lud* sheep's dung; *lud grém-pa* to spread manure (on fields) *Cs.*, *lud drén-pa* to carry manure (to the fields) *Cs.*, **gyāb-čē, táb-čē, tán-čē** *W.* to manure the ground; *lud-ku* dung-water; *lud-dón* dung-hole; *lud-pün* dung-hill; *lud-bu* grubs etc. in a dung-hill.

ལུང་པ་ *lud-pa* 1. sbst. **phlegm**, **mucus**, *rnag-krág - gi lud-pas bkañ - ste* full of phlegm, matter and blood *Glr.*; esp. in the organs of respiration: *lud-pa čig bskyúr-bas* throwing up some phlegm *Glr.*; *lud-pa lü-ba* to throw up by coughing *Dzl.*, *sbrid-pa* by sneezing *S.g.*; *lud-por* spittoon, spitting-box *C.* — 2. vb., to **boil over** *ču lud-pas*

the water boiling over *Dzl.*; *mtso lud-pa* the running over of lakes, **inundation** *Ma.*; *ču lud-nas lud-nas bkāñ-ba yin* it filled, by the water rising higher and higher.

ལུས་ *lums* a **bath** used as a medical cure; **fomentation**.

ལུས་བི་, ལུས་བི་ནི་ *lüm-bi, lüm-bi-ni*, n. of a queen, and of a grove called after her, situated in the north of India, where Buddha is said to have been born.

ལུས་ *lus*, also *lūs-po*, **body**, *lus sá-la brdáb-pa* to prostrate one's self, frq., *lus stón-pa* to show one's self, to appear, to make one's self visible, as gods *Dzl.*, and in a similar manner *lus* is often used for expressing our reflective verbs, when relating to physical processes, cf. *sems*; *lūs-kyi dbāñ-po* the sense of feeling, in as far as it resides in the skin and the whole body of man *Med.*; *rgyál-poi yduñ-brgyüd* (or *rgyal-bu*) *lūs-la yod* I bear a prince under my bosom *Glr.*; *lus smād-pa* to **violate**, to **ravish** *Pth.*; *lus grüb-pai tóg-ma* the beginning of the development of a body as embryo *Wdn.*; *grüb-pa lus* v. *grüb-pa*; *lūs-la čāgs - šin* from love of life *Dzl.*; *lus dañ sróg-la sdó-ba* to risk or stake one's life *Dzl.*; *mī-lus tób-pa* or *blāñ-ba* to be born as a human being, *lus-nān* (to be born) as an animal, or also as a woman *Mil.*; — often for the whole person of a man: *brān-gyi lus kyañ dpón-du gyur* even a servant may become a master *S.g.*; *lūs - kyis mī bzód - par nya-nān-gyis ydñs-te* is used (*Dzl.* ༡༩༡, 2) of an exclusively mental suffering or infirmity. — In mysticism and speculative science several expressions are employed which, however, do not differ much in their import: *sgyū-lus*, *ja-lus*, *bde-gro mfo-ris-kyi lus*; *rig-pa dzin-pai lus* (*Tar.* 56, 20), *yid-kyi lus* (frq.), **འཇིགས་མེད་ཀྱི་ལུས་**, the immaterial body which is enclosed in the grosser material frame, accompanying the soul in all its transmigrations and not destroyed by death (*Köpp. I.*, 66), *yid-kyi lus* might be rendered by 'spiritual body'; another explanation given by Lamas is: the

body which exists only in our imagination (*gid*); in that case it would be identical with *sgyu-lūs*.

Comp. *lūs-rgyāgs* a fat body *Cs.*, *lūs-rīd* a mean, thin, lean body, *lūs-sbōm* a thick stout figure, *lūs-rin* a long tall body, *lūs-tūn* a short body *Cs.* — *lūs-čan* having a body, hence as *sbst.* = *sēms-čan* creature, being, *lūs-čan kūn-gyī yid-du on* a favourite of every creature *Stg.* — *lūs-stōd* upper part of the body, *lūs-smād* lower part of the body. — *lūs-bōis* the bulk of a body. — *lūs-byād* form of the body. — *lūs-med* having no body, incorporeal, ghostlike, ghostly, *lūs-méd-pai skad* a ghostly voice *Mil.* — *lūs-smād* v. *lūs-stōd*. — *lūs-zūns* v. *sub yzūns*.

ལུས་པ་ *lūs-pa*, *C.* also *lūs-pa*, to remain behind or at home, *bōd-du zlá-ba gnyis* to remain in Tibet for two months *Glr.*; to be remaining or left *Dzl.*; to be forgotten, omitted, left behind; *gyēn-du lūs-pa* to remain uppermost, floating to remain standing, sitting, lying, e.g. **kā lūs-sa mi dug** *W.* the snow does not remain, will soon melt away; *lūs-par byéd-pa Pth.*, *lūs-su jūg-pa*, **lūs cūg-čē** *Ld.* to leave behind, to leave a remainder; *ma-lūs-par* entirely, wholly, without remainder, without exception, *grō-ba ma-lūs or mī-lūs Mūg.*, all creatures without exception; *mā-lūs-par* prob. also: surely, undoubtedly, at any rate, in any case, *ni f.* — *lūs-ma*, *rjēs-lūs*, *pyir-lūs*, *thóg-lūs Cs.* remainder, balance, residue.

ལེ *le* 1. a small not cultivated river-island *C.*, = *glin-ka* and *zal.* — 2. v. *leu.* — 3. *W.* a word expressive of civility and respect, and added to other words or sentences, like *Sir!* and *Madam!* in English, **zu-lē** good day, *Sir!* it is also added to the word *sa-heb* gentleman, and then *sa-heb-le* is about equivalent to: honoured *Sir*, dear *Sir.* — 4. num.: 16.

ལེ་བཀྲན་, ལེ་བཀྲན་ *le-brgan*, *leb-rgān* 1. *Med.* freq., *Lex.* = བརྩ་ saffron, whereas *Cs.* has: 'poppy, *le-brgan-rtsi* the juice of poppies, opium, *le-brgān-ghi mé-tog* the poppy flower, *le-brgān-ghi brās-bu* poppy-seed', and *Sch.* adds: *le-brgan-mdōg*

poppy-coloured, light-red, and he translates also *le-brgān Dzl.* ལྷ་, 1, by 'poppy-coloured', although it is mentioned there amongst various species of Lotus. But in *W.* poppy and opium are usually called by the Hindi name غنیم, *pīm*; neither in *W.* nor in *Sik.* did I meet with any body, who knew the significations given by *Cs.* and *Sch.*, but only: 2. **diapered design** of woven fabrics; thus also *Mil.*: *le-brgān dmār-poi ydan* a flowered carpet, *le-brgān jol-bér Pth.* a flowered dress with a train.

ལེ་ན་ *lē-na* the soft downy wool of goats (esp. those of *Jangthang*) below the long hair, the shawl wool; fine woolen-cloth.

ལེ་མ་ *lē-ma* v. *leu.*

ལེ་ལག་ *le-lāg* appendix, supplement, addition *Cs.*

ལེ་ལན་ *le-lān Cs.*: consequence; *Sch.*: rebuke, reprimand, reproof, and *le-lān-pa*, *le-lān bdā-ba* to blame, rebuke, reprove; *le-lān-čan Cs.* consequential, important (?).

ལེ་ལམ་མཐའ་ *le-lām-mkhan* v. *las-lām-mkhan*.

ལེ་ལོ་ *lē-lo*, *lē-lo-nyid* indolence, laziness, tardiness, *lē-lo ma byed cig* don't be lazy! *Glr.*; *yèig lē-lo byās-nas* as one (of them) had been lazy *Dzl.*; *lē-los kyer* he is overcome by laziness *Mil.*; *lē-loi rjēs-su grō-ba* to be given to laziness *Ld.-Glr.*; *lē-lo-čan* lazy, indolent, slothful. — **le-šōl** *W.* = *le-lo*.

ལེགས་པ་ *lēgs-pa B.*, *lēgs-po* and *-mo C.* (cf. also no. 3) 1. good, serving the purpose, with regard to things; adv. *lēgs-par* well, duly, properly, *lēgs-par tsol-ba* to search, to investigate accurately *Glr.*; *bsū-ba lēgs-po gyis* do care for a proper reception! *Glr.*; *lēgs-par gyur cig* (*Schr.* adds *kijéd-la*) may you prosper! *Sch.*, *lēgs-par ōns-so* you are welcome *Sch.*; happy, comfortable, *bdag lēgs-na* when I am well off (opp. to *nyēs-na*) *Do.*; *lēgs nyes stōn-pai mé-loñ* mirror of fate, of the future *Glr.*; *lo(-tog) lēgs(-pa) B.*, **lo lag-mo** *W.*, a rich, healthy, happy year; *ci ltar byās-na lēgs* which is the best way of doing it? *Glr.*,

Tar.; *sems-can mäs byäs-na légs-pa gañ yin* which of the actions of human beings are good (in this connection it is nearly the same as *bzán-po*, morally good); *legs* is also used in politely hinting or requesting, like the English 'you had better': *kyod pyin - pa légs(-so) Ghr.*, and still more polite: *yégs-par legs* your Highness had perhaps better go etc. *Pth*; *nüs-na šin-tu légs-so* if you can do it, very well! *Dzl.*; also *légs-so* alone, very well! well done! *légs-so légs-so* excellent! capital! — 2. neat, elegant, graceful, beautiful *C.* — 3. **lág-mo** *W.* good, due, and adv. well, duly, properly, like *légs-par* (v. above), e.g. **me lág-mo bar dug** the fire burns well, **lé-ka lág-mo čos** you have worked well; but most frq.: **clean, pure, clear**, **ču lag-mo** pure or clear water (opp. to *rtsóg - pa*); **fine**, of powder, = *žib - mo*; **lág-mo čó-čē** to clean, clear, wash, wipe, sweep etc.; to reduce to fine powder, to pulverize.

Comp. *légs-can Sch.*, *legs-ldán Cs.* virtuous(?). — *legs-byäs*, resp. *legs-mdzad* good deed, good work *Cs.* — *legs-sbyar*, संस्कृत, well constructed, skilfully arranged, high-wrought, hence: the Sanskrit language. — *legs-smón patron, protector, well-wisher, congratulator Cs.* — *legs - bšad* a remarkable saying, a sententious remark *Mil.*, two works, called after their authors *goñ-dkār* and *sa-skyā-legs-bšad*, are recommended to students of the language. — *legs-ysol* resp. **thanks**, acknowledgment, gratitude *C.*

ལོ་པ་ lén-pa (rarely *lón-ba*, *lón-pa*), pf. *bloñs* (rarely *loñs*), fut. *blañ*, imp. *lon Cs.*, *loñ(s) Dzl.*, *Mil.*, *blañs Cs.*, *W.*: **lén-čē, nén-čē, blañ-čē** to take, i.e. 1. **to receive, get, obtain**, *ynas-nān* an inferior place viz. for being re-born *Thgy.* — 2. **to accept**, what is offered or given, opp. to *dór-ba*; also **to bear, to suffer patiently, to put up with.** — 3. **to seize, catch, lay hold of, grasp**, e.g. one that is about to leap into the water *Dzl.*; **to catch up; to catch, to take prisoner, a culprit Dzl.**; **to carry off**, e.g. the arms of killed enemies; *ma byin-par* to take what is not given, **to steal, to rob**; *lén-pa-dra* it

is as if it had been stolen from me *Ghr.*; *čün-ma lén-pa* to get or take a wife, frq., also to procure one for another person; *srog lén-pa* = *próg-pa* to deprive of life, **to kill Māg.**; **to fetch, lén-du (W. *lén-na-la*) soñ** go and fetch it! to take possession of, **to occupy** (by force of arms) *Ghr.*

ལོ་པ་ leb-mo (*Cs.* also *leb-po*) flat, mon-srān leb-mo Indian pease are flat, lenticular; *leb-can, leb-léb* id. col., **leb-léb-la bor** lay it down flat! *leb-ma, leb-tāgs lace, bandage, ribbon Cs.*, *dar-sküd-kyi leb-tāgs* lace of silk thread; *bhag-leb* a flat loaf of bread *C.*; *šin-léb, leb-šin* board, plank, *rdo-léb* a slab, cf. *gléb-pa*.

ལོ་པ་ leu division, section of a speech, of a treatise, of a book, **chapter**, of very different length; *leu-can Cs.*, *leur byäs-pa Zam.* having sections or chapters, being divided into chapters; abbreviated *le*, *bšags-le dañ šer-le čad-pa yin* the chapters (treating) of the confession of sins and of wisdom are wanting *Tar.*; *lé-ma Cs.*, *le-tšan Sch.* id.

ལོ lo 1. **year** (resp. *dguñ-lo*, v. *dguñ*), *lo lia-bču-pa Ma.* usually *lo lia-bču lon-pa (W. *lon-kan*)* fifty years old, of fifty years; *bü-mo lo-nyis-ma* a girl two years old *Ma.*; *lo dañs lo, lo-ré (-re)-bžin, ló-ltar (Sch. also bstār!)* **annually, yearly**; *ló-nas ló-ru* from year to year; *šnā-lo, dās-lo* last year; *di-lo*, usually **dā-lo**, this year; *pyi-lo, C. sán-lo* next year; *lo klor-te* after one year had passed, *srās-kyis lo Kor-te* when the prince was one year old *Ghr.*; the names of the twelve years of the small cycle (v. below) are those of the following twelve animals: *byi* mouse, *glāñ* ox, *stag* tiger, *yos* hare, *brug* dragon, *sbrul* serpent, *rta* horse, *lug* sheep, *spre* ape, *bya* hen, *kyi* dog, *řag* hog; thus the first year is called *byi-lo* the mouse-year, and *byi-lo-pa* is a person born in that year etc. — 2. for *lo - tóg*, v. the compounds; for *ló-ma* leaf, for *ló-tsa-ba*. — 3. prob.: **talk, report, rumour, saying**, added (like *skad*) to the word or sentence to which it belongs, *čē-gé-mo ši lo zér-ba tos tsā-na* when a rumour is heard, that N.N. has died

Thgy.; *W.*: **da lam far lo** they say the road is open now; also with a definitive subject: **a-čé-kú-lig ton** *lo** the mistress asks for the key; **ko kóm-se rag lo** he says he is thirsty (yet also in these cases a speaking on hearsay may be meant: somebody tells me that Mrs. N.N. asks for etc.); **tsór-lo** report, rumour *W.*, also **tón-lo** and **lób(?)** *lo** are said to have a similar signification; **šé-lo** and **rig-lo** *W.* are expressions of which I cannot give a satisfactory explanation; *bšád-lo byas kyañ krám-pa yin Mil.*, prob.: though he may get a name (in the world) by his learned discussions, he is after all a liar. — *lo* 3 prob. occurs only in col. language and more recent pop. literature; *Dzl. 3VV*, 17 *lo* is a corrupt reading for *γsol*. — 4. num.: 146.

Comp. *lo-skor* (*Cs.* also *lo-kor*) cycle of years, a period of twelve years; it is the usual manner of determining the exact time of an event, which also tolerably well suffices for the short space of a man's life. If for instance a person in a dog-year (e.g. 1874) says that he is a *byi-lo-pa*, it may be guessed by his appearance, whether he is 10 or 22, 34, 46 etc. years old, and thus also in other cases accidental circumstances must help to determine the precise date of an event. Occasionally, however, the cycles are counted, e.g. *lo-skor brgyad* 96 years *Glr.* Besides this cycle of 12 years there exists another of 60 years which is formed (in imitation of Chinese chronology) by combining those 12 names of animals with the names of the (so called) five elements, *šin* wood, *me* fire, *sa* earth, *lèags* iron, *ču* water. Each of these elements is named twice, followed, the first time by *po*, and the second by *mo*; which signs of gender may also be omitted without altering anything in the matter. Thus *šin(-po)-kji-lo*, *šin(-mo)-pag-lo*, *me(-po)-byi-lo*, *me(-mo)-glan-lo* are our years 1834, 35, 36, 37, and 1894, 95, 96, 97 etc. — *lo-krims* (v. *lo-tóg-gi krims*) ceremonies, at the beginning of harvest. — *lo-gráns* prop. date (of the year), *Sch.* also: *lo-gráns tsán-ma* being of (full) age. — *lo-mgó* *Cs.* the beginning of a year,

new-year's day. — *lo-rgyús* v. *rgyus*. — *lo-nán* a bad year, a poor harvest. — *lo-čág* *Cs.* 'every second year'. — *lo-čün* or *nyün* *C.* young, *lo-nyün-nyün* very young. — *lo-nyés* = *lo-nán*. — *lo-snyin* *Sch.* 'year, period or stage of life' (?). — *lo-tóg* or *tóg* the produce of the year, harvest, crop, *lo-tóg rñá-ba* to reap it, to gather it in. — *lo-tó* almanac. — *lo-dod* *Mil.* earthly-minded, sinner? — *lo-dpyá* annual tribute. — **lo-pjé** = *srus*, *púd*, *C.* — *lo-pyág* (*Ld.* **lob-čag**) embassy sent every year to the king to renew the oath of allegiance. — *lo-pýéd* half a year. — *lo-tsán* annual produce, harvest, *lo-tsán čé-ba* a rich, abundant harvest *Glr.* — *lo-légs* v. *légs-pa*. — *lo-bšád* = *lo-tó* *Cs.* — *lo-γséb* *Sch.* a stack, a heap of corn (?).

ཨྱལ་ ló-ka *Ssk.* world, *lo-ke-šwa-ra* = अव-लोकितेश्वर.

ཨྱལ་པ་ ló-tóg, or *lo-tóg*, v. *lo*, compounds.

ཨྱལ་པ་ ló-dáb v. *ló-ma*.

ཨྱལ་ ló-ma, *W.* **lob-ma**, leaf, *ló-ma lhuñ*, *brul B., C.*, **lob-ma dñil* or *dñul son** *W.* the leaves have fallen; **lob-ma řá-mo** an acerose or pine-leaf; *lo-dáb* = *ló-ma*.

ཨྱལ་པ་ ló-tsa, *lo-tsā* (v. *Ssk.* ལོ་ཅ་ to speak?) the (art of) translating, *sgra dan ló-tsa slób-pa* to learn the language and the (art of) translating *Glr.*; also *ló-tsa sgyir-ba* to translate *Pth.*; *ló-tsa-ba* translator (of Buddhist works) *lo-čen* great translator, seems to be a certain title; *lo-pán* for *ló-tsa-ba dan pánñi-ta*.

ཨྱལ་པ་ ló-li-ma *Ld.* (Urd. لولى) prostitute, harlot.

ཨྱལ་པ་ lóg-ge-ba seems to be nearly the same as *lóg-pa* adj., *te-tsom lóg-ge-bai nán-la* prob.: entertaining irrational doubts or scruples; *bañ-rim lóg-ge-ba* an inverted *bañ-rim* q.v.; *lóg-ge-ba-la kyer* he took it back again *Mil.*

ཨྱལ་པ་ lóg-pa I. vb., pf. and secondary form of *ldóg-pa*, q.v., 1. to return, to go back, *yiñ-du* *Glr.*; **nam lóg-te ča dug** *W.*, **nam lóg-ne řó-gyu yin** *C.* when will you

return? *lóg-pa* ཅུང་ *Glr.*, *lóg-la* རྒྱུ་ལོ་ལོ་ *Glr.* let us turn back, *pyir lóg-pai lam* the way back. — 2. to come back, to come again. — 3. to turn round, to be turned upside down, to tumble down *W.*, e.g. of a pile of wood etc.; *no lóg-pa* or *ldóg-pa* to turn away one's face, always used fig. for to turn one's back on, to apostatize *ñór-bai yul nó-ldóg-na* if you mean to turn your back to the land of the cycle of existences, more freq.: *lóg-pa byéd-pa* to revolt, to rebel, *lóg-pa rtsóm-pa* to plot, to stir up, an insurrection *Glr.*, *lóg-pa-mkán* a rebel *Glr.*; **lóg-pa-can** rebellious, seditious *W.*

II. adj. reversed, inverted; irrational, wrong, *lóg-pai lam*, *lam lóg-pa* *Mil.* a wrong way; *lóg-pa-la* ལུག་པ་ (‘to rush into error, to turn to what is wrong?’), also euphemism for to fornicate *Stg.*; *lta-(ba)-log(-pa)* v. *ltá-ba*; *čos-lóg* a wrong faith, false doctrine, heresy; *grwa-lóg*, *jo-lóg* col. an apostate monk or nun; *lóg-par* and (col.) *log* adv. wrong, amiss, erroneously, *lóg-par sém-pa* to think evil, to have suspicions (about a thing), often = *lta-lóg skyéd-pa* to sin; freq.: **log drén-pa** to mislead, seduce *B.*; **log yón-čé** *W.* to come back, to return, **ši-lóg yón-čé** to recover life, to revive (after having been nearly lifeless), to rise from the dead, prob. also: to appear as a ghost *W.*; **nad log-gyáb tan** *W.* the disease has become worse again, there has been a relapse; **la-lóg (bla-lóg) pó-čé** *W.* to turn, e.g. the roast; **čud log tan-čé** v. *γčud*.

Comp. *log-čos* *Ma.* = *čos-lóg*. — *log-rtógs* wrong judgment, false knowledge. — *lóg-lta* = *lta-lóg*, v. *ltá-ba* — *log-spyod*, *Lt.* *lóg-spyod nán-pa* perverse conduct, a sinful life. — *lóg-čso* with *sgrub-pa* to live in a sinful manner, as much as: to live by crime, by vice *Mil.*

འོག་པ་ logs 1. side, *rtstg-logs* the side of a wall, *mdün-logs* fore-side, front-side, *rgyáb-logs* back, back part of a thing; *lóg-re* 1. side-post of a door (opp. to *yá-* and *má-re*). 2. each side (v. *re* 3); *logs-bzán* the right or upperside, *logs-nán* the left or lower side (of a cloth) *Cs.*; surface, *sai* of the earth;

side, direction, region, *rkán-pai-lógs-nas* from the part of the feet, up from the feet (e.g. a pain in the body proceeding up from the feet) *Sch.*; *γyas-logs* the right side, *yyón-logs* the left side, freq.; *tsü(r)-logs* this side, on this side, *pá(r)-logs* the other side, on the other side; *lóg-su*, *lóg-la* aside, apart, **žág-pa** *C.* to lay by, to put aside, to put out of the way, to clear away, *lóg-su dgár-ba*, *bkár-ba* means about the same; *lóg-su bkál-ba* to hang aside, to hang up in another place; *lóg-na yód-pa* to be distinct, separate, to live by one's self, solitarily *Schf.*, *Tar.* 45, 18; *lóg-pa* other, additional, by-, co-, spare-, *rgyags logs-pa* spare-provision, so also *logs γčig*: *žág-pai sné-mo logs γčig* the other end of a rope. — 2. wall, **log-žál** *W.* id.; *logs-bris* mural or fresco painting *Tar.*

འོང་བ་ lón 1. leisure, spare-time, vacant time, time, *lón yód-du ré-la nám-zla* ལོང་པ་ལོང་པ་ whilst you are always hoping to have (still) time(enough), you allow the favourable moment to pass away *Mil.*; similarly: *lón yod snyam-la mi-tse zad Mil.*; *sdód-pai lón méd-par* without delay, immediately, directly *Glr.*; **na yón-lón med** *C.*, *W.* I have not time to come; **péb-lón yód-na** if your honour have time to come *C.*, *W.*; *rdég-lón yón-bas* as there will be yet plenty of time to beat (me, you had better hear me now) *Mil.*; *lón-ytam* *Sch.*: ‘cheerful talk, animated conversation’. — 2. imp. of *lan-ba* and *len-pa*. འོང་ཁྱ་, འོང་ཁྱ་, འོང་ཁྱ་ lón-ka, lón-ka, lón-ga *Med.* intestines, entrails, guts; strictly taken it is said to denote only the blind gut(?); *yár-'lón*, *már-lón* *Cs.*: the upper gut, the lower gut or thin guts, thick guts; *lón-nád* a disease of the guts.

འོང་བ་ lón-ba 1. pf. and secondary form of *ldon-ba*, as vb.: to be blind, and fig.: to be infatuated; as adj.: blind, blinded etc., as sbst.: blind man *Dzl.* — *lón-krid* (or *ñrid-pa*) the guide of a blind man *Lex.*; *lón-po*, *lón-ba-po* a blind man *Cs.*; **nye-lón** *W.* an empty ear of corn, a ture. — 2. also *lóns-pa*, = *lén-pa* *Glr.* or *lan-ba* 1, 2 *Glr.*

འོང་བ་ lón-bu *Stg.*, *lón-mo* *Mil.* ankle-bone, astragal.

ལོན་ལོན་ *lon-lon* being in pieces, in fragments *C.*, cf. *bun-lon*.

ལོན་ *lons*, 1. pf. and imp. of *lón-ba*. —

2. in conjunction with *spyód-pa*: **to use**, to make use of, to have the use or benefit of, **to enjoy**, e.g. *bdé-ba dan skyid-pa-la* happiness and prosperity; *lón-spyod-par byá-bai rgyu* the object of enjoyment, the thing enjoyed *Stg.*; *lons-spyód* (*Ssk.* མོག)

1. **enjoyment, fruition**, use, esp. with regard to eating and drinking, *lons-spyód sa-la byed* they fed on meat, *lons-spyód šin dé-las byed* they lived on (the fruits of) this tree *Pth.*

2. **plenty, abundance**, *bza-btün-gi lons-spyod dpag-tu-méd-pa bsag* *Glr.* they produced or procured an enormous quantity of food and drink; esp.: **riches**, *lons-spyod čé-ba* great riches; **wealth, property**, *lons-spyod-kyi bdág-por gyur* he became owner of the property *Dzl.*; *mčód-pa byá-bai lons-spyod med* he was not rich enough to bring an offering (to Buddha) *Dzl.*

ལོན་པ་, ལོན་པོ་ *lód-pa, lód-po*, v. *lhód-pa*.

ལོན་པོ་ *lód-po* *Sch.*: 'half through, through the middle, one half (?)'.

ལོན་ *lon* **notice, tidings, message**, *lon-bzán*

good news, *sprin-ba* to give notice, send word, send a message; *lon kyur* or *lon zer* has also the special sense: send in my name! *C.*; *lon žig kyér-la šog* let me know, send me word *Pth.*

ལོན་པ་ *lón-pa = lén-pa* 1. **to take, to receive** etc. *Glr.*, *Pth.*, *ču lón-nam* have you fetched the water? i. e. are you bringing the water? *Pth.*; *nór-bu mi lon* I shall not receive the jewel! *Pth.* — 2. more frq. the word is used with reference to time: **to elapse, to pass**, a. in a general sense, *lo mán-po žig lón-pa dan* after many years had elapsed *Dzl.*, *rín-žig lón-te* after a long time, *rín-por ma lón-par* after a short time. b. with regard to the age of a person: *lo čì tsam lon* how old are you? *bču-drüg-lon* I am sixteen *Mil.*

ལོན་ *lob* *W.* sometimes for *lo* year, and *lób-ma* for *ló-ma* leaf.

ལོན་པ་ *lób-pa*, pf., imp. *lobs*, **to learn**, rarely for *slób-pa*; *lobs-pa* the act of learning *Dzl.*

ལོན་ *los*, **in truth, indeed**, *mgón-skyabs ran los yin* he is indeed the helper (from a hymn in praise of Buddha).

ལ

ལ 1. the letter *ša*, the English **sh**, but palatal; in *C.* it is distinguished from ལྷ་ (*ža*) only by the following vowel being sounded in the high tone. — 2. num.: 27.

ལ་ *ša* I. 1. **flesh, meat**, *gyág-ša* yak's flesh, *lúg-ša* mutton; *ša tsód-pa* (*W.* **tsó-čé**) to boil meat; *ša rnöd-pa* (*W.* **nó-čé*, *šrág-čé** or **lám-čé**) to roast meat; *pyi-ša* outward flesh, *nán-ša* or *nán-ču* inward flesh, or the entrails' *Cs.*(?); *ša-nas čád-pai bu* *Glr.* the child of my own flesh and blood; *ša*

šrig-pa sexual instinct; **á-pe ša*, **á-me ša** in *W.* a vulgar form of attestation; **surface of the body**, *šai ri-mo* spots, stripes etc. on the skin (of an animal) *Tar.* — 2. **muscle**, *nú-ša* thoracic muscle *Mng.* — 2. for *ša-kóg* v. compounds.

II. v. *ša-ba* and *ša-mo*.

Comp. *ša-bkra* n. of a cutaneous disease *Med.* — *ša-skám* meat dried in the sun. — *ša-kán* larder; butcher's stall. — *ša-kú* broth. — *ša-kóg* the body of a slaughtered animal,

without the skin, head, and entrails, *če-ša* of a large — *čui-ša* of a small animal. — *ša-kṛág* flesh and blood, meton. 1. for body, *ša-kṛág ṛsál-ba* a sound body *Mil.* 2. for: children born of the same parents *Cs.* — *ša-rgyágs* fat meat. — **ša-čug** (*ša bəug*) meat cut into strips and hung up to dry in the sun *W., C. (Hook. II, 183).* — *ša-rjén* raw meat. — *ša-nyóg* *Sch.*: 'soup with greens in it'. — *ša-rnyin* old meat. — *ša-mdóg* colour of the skin, complexion *Dzl.* and elsewh. — *ša-mdog-lóg-pa* *Cs.*: erysipelas, St. Anthony's fire? — *ša-nág* the lean of meat *Cs.* — *ša-nád* a certain disease *Lt.* — **ša-na** (lit. *sna*) *W.* ardour, zeal? — *ša-spu* feathers, downs. — **ša-spin** meat boiled down to jelly *W.* — *ša-ṣróg* *Mil.*? — **ša-bhag-leb** a sort of pie baked in oil *C.* — *ša-bo* sheep, cattle or other animals destined for slaughter *Mil. nt.* — *ša-bu* a maggot. — **ša-búr** *W.* boil, abscess, ulcer; *Sch.*: mark left by a lash, weal. — **ša-dé** rice boiled with small pieces of meat *C.* — *ša-sbrán* flesh-fly, blue-bottle-fly. — *ša-rmén* fleshy excrescence, a little lump in the muscular flesh. — *ša-btsós* boiled meat. — *ša-tśá* 1. hot meat. 2. friend *Pth., Sg., ša-tśa-čan* amicable, attached *W.* — *ša-tśán dmár-po* *Sch.*: 'a tumour resembling a weal or a wart'. — *ša-tśil* the fat of flesh. — *ša-tson-pa* butcher, dealer in meat. — *ša-ḍzin* 1. a hook for taking meat out of a kettle *C., W.* 2. the fork of Europeans. — *ša-ḍzér* wart. — *ša-zá, ša-zán* 1. prop.: flesh-eater, carnivorous animal. 2. gen.: a class of demons, described as fierce and malignant, *Ssk. पिशाच.* — *ša-züg, ša-yzüg* = *zug* 2. — *ša-rág* dried apricots, with little pulp, and almost as hard as stone. — *ša-riḍ* lean flesh. — *ša-ril* 1. little meat-pies. 2. v. *ša-ba.* — *ša-rüg* sauce, gravy *C.* — *ša-rül* putrid meat. — *ša-ró* a disease *Wdn.*, is said to be an induration of the skin, callus, or perh. scirrhus. — *ša-rlón* fresh meat, raw meat, *ša-ṛsár* flesh of an animal that has just been killed.

ལྷ་ swa 1. *Dzl. ལྷ་, 1. Sch.*: high water, flood, inundation. — 2. *Lt.*: a certain hereditary disease or infirmity?

ལྷ་ཀ་ ša-ka some kind of game (?) *Wdn.*

ལྷ་ཀ་མ་ ša-ka-ma, *kā-čē ša-ka-ma saffron C.*

ལྷ་ཀ་ར་ ša-ka-r *Cs.* a kind of sugar.

ལྷ་ཀོན་ ša-kón, or ša-*kön*, *Wdn.*; *Sch.*: grudge, resentment, hatred.

ལྷ་ཀྱ་ šá-kya *Ssk., ṣód-pa Tib., the mighty, the powerful, the bold, n. of the family of Buddha, the founder of the Buddhist religion, and hence often n. of Buddha himself, also ša-kya-túb-pa (Mil. rather boldly abbreviates it into šak-tub), ša-kya-mi-ni, ša-kya-señ-ge.*

ལྷ་ཅཀར་ ša-dkár v. *ṛša-dkar.*

ལྷ་སྐད་ ša-skúd the cawing or croaking of ravens *W.*

ལྷ་སྐྱེ་ ša-skyó *Mñg.*? perh. dough mixed with meat.

ལྷ་ཁ་མ་, ལྷ་ཁ་ར་ šá-kā-ma, šá-kā-ra = ša-ka-ma and ša-ka-ra.

ལྷ་ཁྱུ་ ša-kúg *Sch.* a small bag or purse.

ལྷ་ཁྱི་ ša-kyi *Sch.* a shaggy dog, a poodle.

ལྷ་ཁོན་ ša-*kön* v. *ša-kón.*

ལྷ་གོས་ ša-gós, col. for *šam-gós.*

ལྷ་ཅེན་ ša-čén *Lt.*?

ལྷ་མྱམ་(ས་) ša-nyám(s) *Lex.*, as explanation of *dbal*?

ལྷ་སྟ་ ša-sta, = *klu Wdn.*

ལྷ་སྟག་ šá-stag 1. also *ša-dag mere, merely, only, kyeu ša-dag btsás-te* only sons being born *Dzl.*; *mi dbul-ṣōns-pa ša-stag-ste* as they are all of them poor people *Dzl.*; *bdén-pa-mñon-ba ša-stag-tu gyúr-to* they all come to the knowledge of the truth *Tar.* — 2. *Ld.* for (*rtai*) *šám(-la)-btags(-pa)* a pack, a bundle, fastened to the saddle behind the rider, **ša-stag-la Kol* or *rel ton** tie it up, fasten it behind!

ལྷ་དི་ šá-di *Ld., Pur.* ape, monkey.

ལྷ་ན་ ša-na 1. *Ssk. ལྷ་ན་ hemp, Cs.: flax, ša-nai ras Sty., Sch.: 'fine linen', ša-nai*

gos a garment made of fine linen. — 2. v. śa-sna, sub śa.

འདེམ་ śa-pos a thick blanket *Ld.*

འབ་, འབ་ śa-ba, śwa-ba *Cs. W., C., B.* a hart, a stag, col. usually *śa-wa-ra-čü or ru-čü; śa-pō the male animal, śa-mo the hind, roe, śa-prüg a young deer, fawn; cf. ka-śwa.

འབ་ śa-ma 1. after-birth, placenta. — 2. an ordinary coat made of cloth which has not been napped *W.*

འབེལ་ śa-mi-lig parsley *Ld.*

འབ་ śa-mo *C., B. (W. *móg-śa*)* mushroom; the various species of fungus receive their appellations from their colour (*dkar-śa, nag-śa, smug-śa, ser-śa*) or from the place where they grow (*klüns-śa, ču-śa, lud-śa, śin-śa*); the damp climate of Sikkim produces moreover *śg-ke, ka-wa and džé-mo (*sgre-mo*) -śa-mo*, etc. *Cs.* has also śa-mań, a thick kind of mushroom.

འབེལ་ śa-ra śo-ré (cf. *yśér-pa*) *W.* moist.

འབེལ་ śa-ri-ka *Ssk.* n. of a bird, *Gracula religiosa*; a species of jay.

འབེལ་ śa-rii-bu, གའིལ་པུ་, n. of one of the two principal disciples of Buddha.

འབ་ śa-ru 1. hartshorn *Med.* — 2. n. of a vein *Med.*

འབེལ་ śa-lóg warped, oblique, aslant *W.*

འགྲི་ śák-ti *Ssk.*: spear, lance, pike, sword, *Cs.* also trident; *Dzl.*

འག་ śag, in śag-ter-gás it broke, it burst asunder *Sch.*

འག་ śág-ma 1. *C.* small stones or pebbles, gravel, śág-ma-čan 'gravelly, śag-tán a plain abounding with gravel. — 2. *W.* pebble, śag-rád rocky ground, covered with a thin layer of mould which only by dint of much irrigation will yield a scanty produce; śag-rüg gravel, śág-sa earth mixed up with pebbles, stony, sterile ground.

འག་ śags 1. joke, jest, fun, śags čé-ba byéd-pa to rally maliciously, to turn into ridicule with sarcasms *Glr.*; nan-śags *Mil.* a bad joke; ka-śags v. ka. — 2. cause of a

contention, object of a dispute or a quarrel, matter in dispute *Mil.*; quarrel, dispute, contention, in gen., *śag gyág-pa* *C.* to fight, to quarrel, to dispute.

འག་ śań v. *yśań.*

འག་, འག་སྐུ་ཅེས་, འག་རིག་ śań-po, *śań kúl-čé*, śań-rig v. *yčań-po*; *śań-lág* a kind of fur, perh. for *sbyań-slág* fur-coat of wolf's skin *Lh.*

འག་ལང་ śań-lán sabre, sword *Pth.*

འག་འག་ śań-śań a fabulous creature with wings and bird's feet, but otherwise like a human being; śań-śań-téu *Cs.*: pheasant or partridge (འཇིག་འཇིག་).

འག་ śańs, resp. for *sna*, the nose, śańs-rgyud *Pth.*, śańs-sna id.; śańs-kün nostril, śańs-rtsé tip of the nose.

འད་ śad 1. the mark of punctuation: |, also *rkyań-śad* or čig-śad; it is a diacritical sign of about the value of our comma or semicolon; *nyis-śad* the double shad, ||, dividing sentences, or, in metrical compositions, verses; *bzi-śad* the fourfold shad, ||||, at the end of sections and chapters; *tseg-śad* the dotted shad (j), an ornamental form of the ordinary shad, always made use of, when a shad is to be put after the first syllable of a line; śad byéd-pa *Lex.*, tén-pa *Sch.*, to make a shad. — 2. v. the following article.

འད་པ་, འགྲམ་པ་, འཇིག་པ་ śad-pa, *yśad-pa*, *yśód-pa* *Cs.*

1. to comb, to curry, (a horse), also śad *rgyág-pa*. — 2. to brush, to stroke, to rub gently with the hand *W.*; śad-ma *Sch.* curry-comb, horse-comb; *śin-šg* a wooden rake, *čág-šé* an iron rake *C.*

འག་ śań 1. iron hoop of a barrel *Cs.* — 2. small boat, *śém-pa* ferry-man *C.* — 3. snow-leopard *W.* (cf. *ysa*). — 4. difference, distinction, śań byéd-pa to distinguish, decide, determine *Mil.* and elsewh, *yčań-gyis* śań mi byéd-pas as nobody else is able to decide it *Glr.*; *skad-nyis-śań-sbyór* is said to be the title of a certain dictionary.

འག་ śań-ka 1. oblique *W.*, *śań-ka-la džé-čé* to cut off obliquely; śań-tér id.,

lam śan-tér-la ča dug the road has an oblique direction. — 2. *C.*: place of passing over a river.

ཤང་པ་ *śán-pa* 1. also *bśan-pa*, slaughterer, butcher *Glr.*, sometimes also *hang-man*; *śán - kan* slaughter-house, butcher's shop, *śán-gri* butcher's knife, *śan-grib* pollution by the sin of slaughtering an animal. — 2. master or rower of a boat, *boatman*.

ཤབ་ཤབ་ *śab-śub* 1. *W.* *whispering*, **śab-śub tán-čé, zér-čé** to whisper. — 2. also *śab-śób* lie, falsehood, *śab-śób byéd-pa* to lie, to cheat; *śab-śub-čan* deceitful, fraudulent, crafty.

ཤམ་, ཤམ་ཤམ་ *śam, yśam* the lower part of a thing, e.g. of a country, *śám-pa* a lowlander (opp. to *yśún-pa* and *stód-pa*); *yśám-du* adv. and postp. *below*, at foot, *rán-leui śám-du* *čad* they will be treated of in their respective chapters *Lt.*; *dei śám-du* under it, underneath (e.g. to write); *śam-gós, śam-fábs*, resp. *sku-śám* a garment like a *petticoat*, worn by Tibetan priests and monks.

ཤམ་བུ་ *śám-bu* *ffounces, fringes, trimmings*.

ཤམ་བྱ་ལ་ *śám-bha-la* *Ssk.* in pure Tibetan *bde-byün*, n. of a fabulous country in the north west of Tibet, fancied to be a kind of paradise; *śám-bha-lai lám-yig* (not passport, but:) 'guide for the journey to Shambhala'.

ཤར་ *śar* (from *śár-ba*) 1. *east*, *śar-pýógs* id.; *śár-pa* inhabitant of an eastern country; *śar-lhó* south-east. — 2. termin. of *śa*, into the flesh.

ཤར་པ་ *śár-pa* 1. young men, grown-up youth (collective noun) *W.*; perh. also: a young man. — 2. v. the preceding article.

ཤར་པོ་ *śár-po* 1. *W.* *adulterer*, **śár-po cò-čé* or *kúr-čé** to commit adultery, (on the part of the husband.) — 2. = *śar-pa* 1.

ཤར་པོ་ *śár-po* a young man, *śár-pó yžón-nu ysum* three young men *Mil.*

ཤར་བ་ *śár-ba* pf. and secondary form of *čár-ba*.

ཤར་མ་ *śár-ma* 1. *Sch.*: a strip *Schr. śar rgyáb-pa* to sew in long stitches, to baste (*Sch.*: *zuñs ydáb-pa*). — 2. *W., C.* grown-up girls (collective noun); a female(?)

ཤར་མོ་ *śár-mo* adulteress, cf. *śár-po*.

ཤར་ཤར་ *śar-śár* straightway, directly, *śar-śár gró-ba* *Cs.*

ཤར་ཤར་ *śar-śur* *Ld.* furrowed, having small elevations and hollows.

ཤར་ *śal*, in *rna-śál* ear-lap, tip of the ear.

ཤར་བ་ *śál-ba* 1. *Sch.* stone-pavement. — 2. a harrow, *śál-śal-ba* *Sch.*, **śál-la dūd-čé** *Ld.* to harrow.

ཤར་མ་ *śál-ma* *Cs.*: a flint, sharp-edged stone; *W.*: stony ground; mountain side consisting of detritus; *śál-ma-čan* full of sharp stones *Cs.*

ཤར་མ་འི་ *śál-ma-li* *Ssk.* the seven-leaved silk-cotton tree, *Bombax heptaphyllum* *Stg.*

ཤར་ *śas* 1. *part*, *ča-śas* id.; *bras de-las śas yčig* part of this rice *Dzl.*; *śas-śás-su bgó-ba* to distribute, . . . *la* among *Dzl.*; *śas-čé-ba* a good deal, much, the greater part of, *zla-mtsán śas-čé-bai ku-krag* generative fluid in which uterine blood predominates (cf. *ku-krag* in *kū-ba*) *Wdn.*; *yti-mug śas-čé-bar gyúr-ba* excess of dullness or stupidity *Thgr.*; *śas-čér, śas-čés, śas-čen* in an eminent degree, in an exceeding measure. — 2. *some, a few*, *žag-śas* some days *Mil.*; *ga-śas* some, a few *Mil.* — 3. instr. of *śa*.

ཤི་ *ši* num.: 57.

ཤི་བ་ *ši-ba* pf. and secondary form of *čé-ba*.

1. vb. *to die, to expire, to go out* (as light, fire); *ši-bar gyur-pa-las* when she was in a dying state *Pth.*, *ši-zin-pai óg-tu* after her death; **ši-te lóg(-yon)-čé** *W.* to rise again from the dead, **lán-čé** (lit. *slan-čés*) to raise from the dead. — 2. sbst. the state of dying, expiring, *ši-ba-las* *sos* awakened from a dying state *frq.*; cf. also comp. — 3. partic. and adj. *ši-ba sós-par byéd-par gyur* one already dying still recovers *Do.*; *ši-bai lus* the body of the deceased *Do.*

Comp. *ši-ki-ma*, ཤི་ཀི་མ་ 1. sbst. **dying, death**, *ši-ki-ma-ru* in dying. — 2. adj. **dying**, *ši-ki-ma yod* (or ཤི་ཀི་མ་ ཡོད) he is at the point of death, he is at death's door. — **ši-Kan** col. the deceased, the dead. — *ši-sno Sch.*: 'blessing for one deceased'. — *ši-čos* religious ceremonies for the dead *Sch.* — *ši-ša* flesh of animals that have died of themselves, the only flesh which a strict Buddhist is allowed to eat, and which accordingly in Buddhist countries is frequently consumed.

ཤི་རིག་ *ši-rig* *W.* clinking, jingling.

ཤི་རོག་ *ši-róg* *W.* a sort of early barley.

ཤི་ལ་ *ši-la* *Ssk.* for *Krims*, *tsül-Krims* custom, manner, moral law.

ཤིག་ *šig* 1. for *čig* (q. v.) after a final s. — 2. **louse**, *mi-šig* common louse, *liy-šig* sheep-louse, tick, *kyi-šig* flea, (*lha*)-*dre-šig* bug; **dag* (lit. *brag*)-*šig-pa** *W.* mite, wood-louse, tick; *šig* ཁྱུ་བ་ *B.*, **ltá-če*, *rüg-če** *W.* to look for lice, to louse, *šig bsál-ba* to clean from lice; *šig-čan Sch.* also *šig-po* or *šig-šig-po* infested with lice, lousy; *šig-nád* pedicular disease; *šig-sró* lice and nits *S.g.*

ཤིག་གེ་བ་, ཤིག་ཤིག་ *šig - ge - ba*, *šig - šig* 1. standing or lying close together, **close-banded** *Mil. nt.*, *C. cf.* *yšig-pa*, *yšib-pa*. — 2. **trembling, tottering, wavering**; with *mig*: looking this way and that, looking about, perh. also: rolling (the eyes).

ཤིག་མ་(སེ), ཤིག་མ་ *šigs(-se)-šigs* **rocking**, as trees moved by the wind *Mil.*; *šigs-šigs yom-yóm* waving, moving to and fro, shaken etc., also fig. *Pth.*

ཤིང་ *šin* *I.* gerundial particle for *čín* after a final s.

II. sbst. 1. **tree**, *bzá-šin* fruit-tree, *rtši-šin* v. *rtši*; *ljon-šin* a beautiful green leafy tree, *skám-šin* a dry withered tree. — 2. **wood**, *šin žig* some wood; *Kán-šin* timber, timber-wood, *búd-šin* firewood, fuel, *skám-šin* dry wood; *yám-šin Cs.*: 'a small quantity of wood thrown into the fire for sacrifice'. — 3. a piece of wood, **log, billet**, **šin*

*nyi sum tob** *W.* put two or three pieces (to the fire); **stump, stub** of a tree *Gl.*; **tü-pag-gi šin** *W.* gun-stock; *sróg-šin* axle, axle-tree.

Comp. *šin-kir-ti* a carrying-frame *Lh.* — *šin-kyu* a wooden hook. — *šin-rkan Sch.* a wooden leg, a crutch. — *šin-rkéd* the upper part of the trunk of a tree. — *šin-kan* 1. a wooden house, log-house. 2. shed or out-house for wood. — *šin-ku* sap, juice of trees. — *šin-kur* a load of wood. — *šin-kri* wooden chair. — *šin-mkan* worker in wood, **carpenter, joiner**. — *šin-rgón Sch.* wood pecker, *šin-rgon krá-bo* the spotted woodpecker, *šin-rgon mgo-nág* black woodpecker. — *šin-rgyál* a tree of extraordinary height or circumference, a **giant-tree**. — *šin-miár* licorice *Sch.*, *Wts.*; a sort of cinnamon *W.* — *šin-čás* 1. wooden utensils, implements. 2. tools for working wood *Sch.* — *šin-tog*, *šin-tog* fruits of trees, **fruit**. — *šin-rta* v. that article. — *šin-stan* **chopping-block** *Ld.* — *šin-tags* wooden enclosure. — *šin-tún* wood-picker, gatherer of wind-fallen wood. — *šin-dum* log, billet, block. — *šin-dra* wooden lattice-work; wooden paling *C.*, *W.* — *šin-druñ-pa* one sitting under a tree, i.e. an ascetic, *Burn. I*, 309. — *šin-ydugs* the leafy crown of a tree *Sch.* — *šin-sdón* trunk, **stem of a tree**; a tree; **block**. — *šin-prán* a small tree, a shrub, bush *Sch.* — *šin-bál* cotton from the cotton-tree *Cs.*, cf. *šal-ma-li-šin*. — *šin-bu* a small piece of wood, *šin-bu sor-bzi-pa* a piece of wood four inches broad or long *Tar.* — *šin-brás* fruit. — *šin-smán* medicine prepared from wood *Sch.* — *šin-rtśá* root of a tree. — *šin-rtśi* **resin** *Cs.* — *šin-rtśé* **top of a tree**. — *šin-tsa* cinnamon (having a 'saltish' taste, as is expressly stated *S.g.*); **šin-tse lób-ma** *W.* bay-leaf, laurel-leaf. — *šin-tśál* chip, shaving, splinter. **šin-tśógs** *W.* forest. — *šin-yžon* a wooden basin, trough, tub. — **šin-žóg** (lit. *bžogs*) chip, splint *W.*; shavings brought off by the plane *C.* — *šin-zán* wood-rasp *Sch.* — **šin-zél** a small chip, a very small and thin piece of wood, a splinter, **šin-zél zug soñ** *W.* I have run a splinter into (my hand or foot).

— *šin-zóg* *W.* a rasp. — *šin-yzer* a peg. — *šin-léb* board, plank. — *šin-sún* the bark of trees. — *šin-séd* a rasp.

ཤིང་ཀུན་ *šin-kun* *asa foetida*, used as medicine, and (like garlic) as a spice; also n. of a mountain pass between Lahoul and Zankar.

ཤིང་རྩ་ *šin-rta* ('wooden horse') *waggon, cart, carriage*, also fig. = *tég-pa*, e.g. *šin-rta cén-po* frq. in the writings of *Tsonkapa*; *šin-rta-kór-lo* id.; *šin-rtai kañ-bzán* the body of a carriage, *šin-rtai mda* the pole, beam, shaft of a cart, *śán-lo* the wheel, *ñes, lam, šul, srol* the track, rut (of a cart) *Cs.*; *šin-rta rkañ-yeig* *Sch.* wheelbarrow; *šin-rta-mkan* *Cs.* maker of carts, cartwright; *šin-rta-pa* 1. carter, driver, coachman. 2. charioteer.

ཤིང་ *šid* 1. *Sch.* **hazel-nut**. — 2. also *jšid-jšid-ma, jšid-stón, jšid-zán* **funeral repast**, of which every body may partake; *šid-čós* religious funeral ceremony; *šid-sa* *Sch.* 1. burying ground, cemetery. 2. a fruitful field = *jšin-sa*. Cf. *jšin*.

ཤིང་ཐུ་ *šin-tu* **very, greatly**, esp. before adj. and adv., in *B.* frq.

ཤིབ་ *šib* v. *šib*.

ཤིབ་བ་ *šib-pa* v. *šub-pa* to whisper.

ཤིབ་ཤིལ་ལུ་ *šib-ši-lú-lu* or *rú-ru* *Ld.* **hip**, the fruit of the dog-rose.

ཤིམ་ཤ་པ་ *šim-ša-pa* *Cs.* a kind of tree or wood.

ཤིར་, ཤིར་ཤིར་ *šir, šir-šir*, with *tón-pa* *Cs.* to gush out, to stream forth with a noise.

ཤིབ་བ་ *šil-ba* *W.* to drip through.

ཤིལ་ལི་ *šil-li* a gauze-like texture *W.*; *šil-šil* 1. id. 2. *Cs.*: 'a cant word denoting the noise of any thing'.

ཤིམ་ *šis* **good luck, fortune, bliss**; *de byün-na šis* if that happens, it will be an auspicious sign, *šis-pai min* a name foreboding good *Lt.*, *mi šis-pai ltas* an omen foreboding ill *Wdn.*; *bstán-pai šis* acc. to *Schl.* 232 denotes the religious plays performed in the

convents. *Cs.*: *šis(-pa)-po* one blessed, *šis-pa yin-pa* to be blessed, *šis-par gyür-ba* to become blessed, *šis-par byéd-pa* to make blessed, to bless; *bkra-šis* v. *bkra-ba*.

ཤུ་ 1. acc. to Cunningham and other English authorities the Tibetan word for **stag**; yet as none of the many Tibetans, from different parts of the country, that were consulted by us, seemed to know this word, it is not unlikely, that in consequence of indistinct hearing it is but a corruption of *ša-ba* (q. v.). — 2. **šu-šü jhé'-pa** *C.* to **whistle**. — 3. num.: 87.

ཤུ་དག་ *šu-dag* n. of a plant *Med.*; *Sch.*: the **rush**.

ཤུ་བ་ *šu-ba* I. sbst. 1. **an abscess, ulcer, sore** *Cs.*: *šu-ba ton* an abscess rises, *na* gives pain, *šan* heals; **šu-búr** *W.*, and prob. also *šu-tór* *Med.*, id; **šu-nág* and *bá-šu** *W.* a sore that has become inflamed and rankling. — 2. **scab, scurf, scald** *W.*

II. vb., pf. (*b*)*šus*, fut. *bšu*, imp. (*b*)*šu(s)*, 1. **to take off**, pull off, draw off, *jžán-gyí gos* to take off a person's clothes, *gó-ča* armour, *mtsón-ča* arms, weapons *Pth.*; **to strip, strip off**, e.g. leaves, twigs, *págs-pa* the skin, the peel, hence (also without *págs-pa*) **to skin, to pare, to peel** *W.*, e.g. **á-lu šú-de** to peel potatoes; *gyab-šus* coat of wool shorn from a sheep, fleece *Ld.* — 2. **to copy**, *dpe* a book, resp. *žal-šus byéd-pa* *Cs.*; *dpe-bšus* a copied book *C.*

ཤུ་བྱི་ *šu-bham* *Ssk.*, sometimes at the end of books, hail! all hail!

ཤུ་ར་སེ་(ན་) *šu-ra-se(-na)* n. of a tract of land in the neighbourhood of Mathura, not far from Agra *Wdk.*

ཤུ་ལི་ཀ་ *šu-'i-ka* *Tar.* 63, 8, prob. also *šulig* *Sch.*, n. of a fabulous country in the north-west.

ཤུག་ *šug* 1. **a thrust, push, knock**, **šug cém-po jhé'-pa** **to push off**, to give a knock, to elbow, differing from *śúl-ba* to shove (by a more gentle motion) *C.* — 2. in comp.: *kyo-šug*, v. *kyo*; *šug-bza* **wife**, consort, spouse *Schr.* — 3. *W.*: **old**, but still fit for use. — 4. *šug-šug-la* col. for *šub-bur* **softly, gently**, e.g. *gró-ba* to walk, to tread etc.

འག་གུ་ śūg-gu W. for śóg-bu.

འག་པ་ śūg-pa 1. the high, cypress-like juniper-tree of the Himalaya mountains, the pencil cedar (*Juniperus excelsa*). It covers large mountain tracts, is considered sacred, and much used in religious ceremonies; its berries (śug-brás) are burnt as incense. — śug-dúd the smoke or perfume of juniper. — śug-tsér Med. the young pointed sprouts of this tree. — sug-tsód a sort of mistletoe, *Viscum Oxycedri*, growing on it and gradually killing it. The leaves have a slightly sour taste and are used for culinary purposes W. — rgya-śug acc. to Cs. = spá-ma *Juniperus squamosa*, a low shrub and similar to our *Juniperus communis*. But a passage of the *Stg.* shows that its fruits are eaten like pease or rice, which cannot be imagined of juniper-berries or cypress cones; cf. spá-ma. — 2. in śug-pa „púd-pa Sch., v. sub „púd-pa.

འགས་ śugs 1. inherent strength, power, energy, c. genit.: dád-pai, byáms-pai, dgá-bai śugs-kyis by the power or ardour of faith, love, joy, e.g. to shed tears, = to weep with joy etc. *Glr.* and elsewh; yčín-gyi śugs dgag mi bya the impulse to make water must not be suppressed Med.; „di-dag sión-gyi sbyin-śugs yin this is the power of former alms or presents *Glr.*; tugs-rjei śugs-kyis by the power of grace Do.; der sléb-pai śugs the power or ability of attaining to that place *Thgr.*; without a genit.: śugs-kyis = rán-śugs-kyis spontaneously, of one's own accord, śugs-kyis yon they will, no doubt, come of their own accord *Mil.*; śugs byéd-pa to exert one's self(?); śugs-stóbs = śugs; sná-śugs „drén-pa Cs.: 'the accenting the first syllable'. — 2. col. also śubs and śud, mostly in compounds: śugs-skad *Mil.*, śugs-sgra, col. *śug-ra* a whistling, a whistle or whiff; śugs-glu 1. a whistling. 2. a whistled tune, *śug-da jhě-pa* to whistle a tune C.; śugs-pa a small whistle which, in sounding it, is put quite into the mouth.

འགས་ན་ śugs-nár (W. *Kóg-śug*), śugs-rin sigh, groan, śugs nar byéd-pa

or byin-pa to sigh, to groan, śugs-rin nar nár dug he heaves a deep sigh *Mil. nt.*

འག་བ་ śún-ba, pf. śuns, 1. to snore. — 2. to hum, to buzz, e.g. of a large beetle.

འག་ śud v. śugs 2.

འག་བ་ śud-pa pf. fut. bśud, 1. to rub, e.g. one thing against another C. — 2. to get scratched, excoriated, galled (cf. śun-pa). — 3. śud byéd-pa (W. *čó-čé*) to steal silently away, to sneak off unperceived.

འག་བ་ śun-pa bark, rind, peel, skin, śun-kóg, śun-págs id., the last expression is also used of the skin of animals *Lex.* — jyi-śun the outer rind or skin, nán-śun the inner rind; bór-śun the middle rind, the bast, esp. of willows *Sch.*: śun-kóg lán-pa the spontaneous chapping or peeling off of the skin; śun-mán box-wood.

འག་བ་ śub-pa, also śib-pa, pf. imp. śubs, to speak in a low voice, to whisper, śub byéd-pa id.; *Kóg-śub-la sil-čé* W. to read in a low voice, to read whispering; śub-bu a whispering, śub-bus zlá-ba to recite in a low voice *Lex.*, śub-bur smrá-ba B., *śub-la zér-čé* W. to speak softly; śub-bus smód-pa to reprehend in a whisper B.

འགས་ śubs case, covering, sheath, paper bag etc. frq.; rkan-śubs, resp. žabs-śubs stocking, sock, gri-śubs knife-case or sheath, mje-śubs v. mje; lag-śubs, resp. pyag-śubs glove.

འགས་ śum-pa, pf. (b)šums, ft. bśum, imp. (b)šum(s), 1. to weep, ma šum mdzod do not weep! nu-šum *Mil.* weeping, lamentation. — 2. to tremble(?) grañ-šum *Lt.*, *Schr.* grañ-šum byéd-pa to tremble or shiver with cold, to shudder.

འག་བ་ śur-ba, pf. fut. bśur, imp. (b)šur, 1. to burn slightly, to singe. — 2. to cut off.

འག་བ་ śur-bu 1. girdle, belt *Lex.*; śur-bu préu *Zam.* id. (acc. to *Sch.*). — 2. Cs.: sore, ulcer. — 3. Ts.: dumpling of flour, = ko-lag.

འག་ śul 1. an empty place, a place that has been left, that is no longer occupied, rán-śul stóns-nas your own place becoming

ལུའ་པ་ *śul-pa*

ཤ

ཤེར་ཕྱིན་ *śer-pyin*

empty, by your quitting it *Mil.* *śul-du lus-pai* nor all the things left behind in the camp *Glr.*; *dön-tse lāns-pai śul-du* instead of the coin which had been taken away (there appeared . . .) *Dzl.*; *kýód-kyi śul-du* in the place which you occupied during your life *Thgr.*; hence in a looser sense: *btsün-mo méd-pai śul-du* on the occasion of the queen's absence *Glr.*; in the same manner *Tar.* 103, 16, 19, and also thus: *dei śul-du Glr.* 51 during her absence. — 2. **track, rut**, of a carriage, **furrow**, of a plough *Dzl.*, **way, road**; also in a gen. sense: *śul tag-rin* a long way *Glr.*; *śul-lām = śul*; acc. to *Cs.* also **manner, method**. — 3. any thing left behind by a person departed, or by a thing removed, as *ču-śul*, *mar-śul*, *pye-śul* that little water, butter or flour which adheres to the vessel emptied, but not washed; *me-śul* the extinguished cinders left by a fire; **property left** by a deceased person *śul tsān-ma yóg-po-la tob* his servant gets all the property left (by his master) *W.*, *C.*, *pā-śul* paternal inheritance, patrimony; *pā-śul-ḍzin-pa* the heir *C.*; *śul yañ mi ḍug* nothing at all is left; **śul-med-kan čö** *W.* finish it at once! eat it all up! *śū-tsañ-po* one that eats all up, clears his trencher (a good trencherman) *Ts.*

ལུའ་པ་ *śul-pa*, *bśul-pa* *Cs.*: **backbone, back**, **posteriors**; *śul-sá* the flesh, the muscles of the back, *śul-rgyis* the fibres, the nerves of the back; *Sch.*: *bśul-dri* smell of excrements, *śul-byi* **polecat, fitchet**.

ལུའ་ *śus* 1. v. *śū-ba*. — 2. *śus ḍébs-pa* to whistle *S.g.*

ལུའ་མ་ *śus-ma* any thing copied, **a copy** *Cs.*

ཤེ *śe* 1. *Cs.* *śe-stag*, *śe-dag* = *śa-stág mere*, **only, nothing but**. — 2. num.: 117.

ཤེན་ *śé-na* v. *čé-na*.

ཤེཔ་ *śé-pa* v. *śés-pa*.

ཤེབས་ *śe-bām* *Cs.*: = *to-yig* a kind of contract or bargain.

ཤེམ་ *śé-ma* (for *rjé-ma* or *γés-ma*?) *W.* **noblewoman, lady of rank or quality**,

lady, **śé-ma čün-ñu, śem-čün** nobleman's daughter, **young lady, Miss**.

ཤེམོན་ *śe-món* *Sch.*: 'divine predestination, divine protection; nature, fate, destiny; power; origin of power or authority; strength', force, the latter signification also in *Wts.*(?).

ཤེརལ་ *śe-rul* *Sch.*: **fetid, putrid**.

ཤེག་ *śeg* 1. imp. of *γségs-pa*, resp. for *śog*. — 2. the Arabian شَيْخ, chieftain, elder, senior. — 3. *C.* col. for *śed* I.

ཤེད་ *śed* I. **strength, force**, = *stóbs*, *mtu*, *C.* also *śeg*; *dpā-zin śed-čé* a mighty hero *Thgy.*; *śed-can* **strong, vigorous, powerful**; *śed-mo* 1. sbst. = *śed*? 2. adj. = *śed-can* *Ts.*, **śé-mo gyág-pa yin** he is strong and stout, *śed-méd* **powerless, weak**, *śed-méd-kyi rtā-bas rkan-tān mgyogs* one travels quicker on foot than on a weak horse; *śed-čün* **weak, feeble, frail**, e.g. *lus Lt.*; *śed bri* strength decreases, begins to fail, *γsos* is restored, *nyams* is impaired; *śed skyéd-pa* to grow fat *Sch.*: 'to protect; to make haste'; **mi zig-la śed čüg-čé** *W.* to strengthen a person; **śed dan nyé-čé** *W.* to rub well, forcibly; **śed žār-te (sbyar-te) čön** run and jump! **śed žār-te gyob** swing your arm and throw! *W.*; **śed-kyer-nág-pā** by force, with violence, e.g. **tan** he forced it on (me) *W.* (cf. *nan*); *śed-po-čé* a strong, powerful man *Thgy.*; *śed-bu* *Lex.* id.; *śed-bdág* *Sch.* one having power or authority, a lord, ruler. — **śed-wān** *W.* **force, violence**, **śed-wān dan** by force, e.g. to take, **śed-wān tán-čé** *W.* to violate, to force (a girl).

II. the approximate **direction, region, quarter**, *nyi-mai ḥog śed-na* below the sun, i.e. between the sun and the horizon *Mil.*; *W.*: **gañ śed-la** in what direction? where-to? **de śed-la** about in that direction; **gañ śed ne* (lit. *γnas*) *śig-tu** to some place or other.

ཤེན་ *śen*(?) **floor** of a house or room *W.*

ཤེར་ཕྱིན་ *śer-pyin* abbreviation for *śes-ráb-kyi pā-rol-tu pyin-pa*, the title of a division of the *Kan-gyur*.

ཤེར་བ་ śér-ba, pf. b̄ser, to compare, to confront *Cs.*

ཤེལ śel crystal, glass *Dzl.* and elsewh.; acc. to *Stg.* the moon also consists of such crystal *Cs.*: rán-śel native crystal, b̄zū-śel artificial crystal, glass; mán-śel *Pth.* prob. = śel; spos-śel amber; me-śel burning-glass, ču-śel चक्रकान्त a fabulous magic stone supposed to have the power of producing water or even rain.

Comp. śel-kór or -p̄or a tumbler. — śel-dkár = śel *Glr.* — śel-kán glass-works, glass-manufactory *Schr.* — śel-sgón globe of glass *Mil.* — śel-sgó glass-door. — śel-rdó crystal. — śel-snód, śel-spyád a crystal or glass vessel. — śel-prén a string of glass-beads. — śel-bum glass-bottle. — śel-mig spectacles, spy-glass, telescope.

ཤེས śes v. śes.

ཤེས་པ་ śés-pa (synon. rig-pa, resp. mkyén-pa) I. vb., 1. to know, perceive, apprehend, bzán-bar śés-pa to find, to know a thing to be good *Glr.*; brtágs-na mi śes when (the soul) is searched for, it is not to be perceived or apprehended *Mil.*; śés-pai blo ingenium sapiens *Dzl.*; mi-śés-pa-dag those who do not care for knowing (a thing) *Dzl.*; su śés B., C., *ci śé* W. (like the Hindi क्वा जानि) who can tell? may be; čian mi śé-kan a know-nothing, ignoramus, dunce; *ko-rán mā śé-kan čén-mo žig tsor dug* W. he is said to be an extremely clever (learned etc.) man; mi-śés dgu śés-pa knowing (even) the unknown things, knowing every thing *Thgy.*; čan-śés id.; *na-rán ton śé* W. I know it from having seen it; śés-par gyur 1. he will know. 2. he comes to know, he learns; śés-par gyis śig 1. know! 2. let it be known! śés-bžin-du knowing, knowingly, with (my) knowledge; nó-śés-pa = śés-pa, yet cf. sub *no.* — 2. to understand, = gó-ba, don the sense *Glr.*; nas rtsis śes I understand mathematics; to be able, in a general sense, also physically: *ghan śé-pa* C. to one's best ability, to the utmost of one's power (= ji nus-kyis B., *ci túb-kan* W.); krág-gi goñ gul śés-pa a clot of blood that

could only quiver (though, in fact, a human being) *Glr.*; esp. with a negative: smra mi śés-pa not being able to speak, dgye dgu mi śes they cannot be bent or curved *Med.* — 3. to be convinced, to be of opinion, to think, su-la yañ mdzá-bor ma śes do not think anybody to be your friend!

II. subst. (= rig-pa) 1. the knowing (about a thing), knowledge. — 2. science, learning, śés-pa-la zóg-tu ltá-ba to look upon science as a (sort of) cheating. — 3. intellectual power, intelligence, śés-pa t̄ibs the intellect (of infants) is still very weak *Lt.*, ysal is clear *Pth.* — 4. the soul or spirit, separate from the body *Thgy.*, *Mil.*

Comp. *śé-gyá* talent(?) C., W. — *śé-gyá* character C., W., *śé-gyá* n̄ém-pa* a bad character. — śés-dód desire of knowledge, curiosity of mind *Mil.* śés-ldan, śés-blo-ldán-pa 1. knowing, rich in wisdom. 2. very learned Sir! — śés-po, śés-pa-po one that knows or understands, a knower *Cs.* — śés-bya 1. what may be known or ought to be known, śés-bya kun every thing worth knowing, all the sciences. 2. knowing, conscious, wilful? śés-byai sgr̄ib-pa contamination by wilful sins *Do.?* — śés-byed that which knows, the understanding. — śés-bžin consciousness (v. above śés-bžin-du), dran-pa dan śés-bžin-čan yin-te *Gyatch.* ॡॡ, 14 (cf. *Burn.* II, 806, 5); śés-bžin may, accordingly, be used for 'conscience' in a christian sense. — śés-yon Ts. = śés-rgya. — śés-ráb (प्रज्ञा) 1. 'great knowledge', wisdom, intelligence, understanding, talent, śés-rab čé-ba very talented, gifted (e.g. a boy) *Mil.*; śés-rab dan ldán - pa id.; śes - rab - spyan the (mystic) eye of wisdom *Schl.* p. 210. — śés-rab-rtswa Taraxacum, dandelion, also used as food. — śés-rab-kyi pá-rol-tu p̄yin-pa, मन्त्राधारमिता, the having arrived at the other side of wisdom, n. of that section of the *Kangyur* which treats of philosophical matters.

ཤོ śo (*Cs.*: śó-mo) I. die, dice, śo rgyáb-pa to dice, śo rtsé-ba to play at dice, śo-gyéd-pa (*Sch.* Kyé-žig as imp.) id.? — śo rgyál-ba or pá-m-pa to win or lose at playing;

šo-rgyán Cs. the money or stake deposited at dice-playing; *rtsis-šoi rdeu Mil.*, *šo-rdél Wlk.*, an attribute of certain deities; *šo-mig* the points of dice, *šo-mig ysum-par* (or *-pa-la*) *báb-na* when three points are thrown. Tibetans play with three dice marked with 6 and 1, 5 and 4, 3 and 2 on opposite sides, hence from 3 to 18 points may be thrown.

II. 1. the white willow of *Spiti, Ld.* and other Himalayan districts. — 2. other plants *rgya-šo, lug-šo? Wdn.*

III. = *btsa-ma* blast, blight, smut, mildew *Cs.*

IV. for *šo-gam*, q. v.

V. num.: 147.

ཤོ་གཤམ་ *šo-gám* custom, duty, tax, *šo-gám lāi-ba W.* **lān-te** high duty, *šo-gam len-pa* to take toll, to levy a duty; *šo-gám bzā-ba Sch.*: 'to smuggle, to circumvent or defraud the customs' (?); *šo-gám-gyi ynas* custom-house; *šo-gám-pa* receiver of the customs, toll-gatherer; **šo-ṭ ál, šo-dyü** *Ts.* tax, duty.

ཤོ་ཅ་ *šo-ča* a kind of steel-yard *C.*

ཤོ་མ་ *šo-ma*, v. *šā-mo*, mushroom *Mil.*

ཤོ་མན་ *šo-mán* a medicinal herb *Med.*

ཤོ་ར་ *šo-ra* saltpetre, nitre, *šo-ra-čan* nitrous.

ཤོ་རེ་ *šo-ré*, adj., damaged, spoiled, by being partially broken, torn etc., sbst.: a defect, flaw, notch, gap, also hare-lip; **šo-ré son** it is damaged, **šo-ré fon son** a notch, chink, crack has been caused; **kā-šór, na-šór**, with a slit lip, a slit nose.

ཤོ་ལོ་ཀ་ *šo-lo-ka* v. *šlo-ka*.

ཤོག་ *šog* I. *šog-čig*, prop. from *yšégs-pa*, imp. of *šón-ba*, 1. come! let him come! *brás-bu tsür-šog-gi yid-smón ná-la med* I do not wish that fruit should come to me from without *Mil.*; *kür šog, kyer šog bskyal šog* bring hither, (with *son* inst. of *šog*: take away!) *šog zér-ba* to invite, *ned-la šog kyan mi zer Gtr.* we are not so much as invited, you know. — 2. with the imp. = *gyur-čig*, *bsad-par-šog* may (he, I etc.) be killed! *Dzl.* — II. v. *šos*.

ཤོག་པ་ *šóg-pa* I. sbst., also frq. *yšóg-pa*, 1. wing, *yšog-rkyan-ba* to spread the wings, also to spread like wings; **šóg-pa dṣé-če, ḍád-če, ḍum-če** *W.* to clip the wings; *yšóg-pa-čan, yšog-ldán* provided with wings, winged, a bird. — 2. wing-feather, pinion, *dab-yšóg, yšóg-sgro* id.; *mjug-yšog* tail-feather. — 3. fin, of fishes. — 4. other things resembling a wing or a feather, *mig-yšog*, resp. *spyán-yšog* eye-lash; *rañ-tág-gi yšóg-pa* prob.: wing or float-board of a water-mill; of course it might also be used for: wing, sail, of a windmill, though these are not yet known in Tibet.

II. vb., v. sub *yšog-pa*.

ཤོག་བྱ་ *šóg-bu*, *W.* **šüg-gu**, 1. sheet of paper, and paper collectively, *rgya-šóg* China paper, *bod-šóg* Tibet paper, *dar-šóg* silk-paper, *ras-šóg* cotton-paper (also paper of linen-rags), *šin-šóg* bast-paper, *pags-šóg* leather-paper, skin-paper, parchment; *mñin-šóg, nag-šóg* dark-blue or black paper, for writing on in gold or silver; *mgo-šóg*, resp. *dbu-šóg*, upper leaf, i. e. cover, covering, wrapper. — 2. *Bal.*: book.

Comp. *šog-kán* paper-maker's form. — *šog-gán* a sheet of paper. — *šog-gráns* number of leaves in a book. — *šog-sgril, šog-dril*, *W.* **šog-ril** paper-roll, codex. — *šog-ldéb Sch.*: 'leaf, sheet'? — *šog-tsár* scrap of paper. — *šog-šin Sch.* palm-tree? — *šog-hril yčig* = *šog-gán*, *Sch.*

ཤོང་(ས་), བཞཤང་(ས་) *šón(s), yšón(s)* (*Lex.*: སའུ་ 'elevated plain, ridge of a mountain') 1. mountain-ridge *Wts.* Usual meaning: 2. pit, hole, cavity, excavation, valley, *ču-šóns* cavity filled with water *Dzl.*; *span-šóns* valley with meadows, low ground overgrown with grass; *snai bya-yšóg-gi yšóns* the cavities near the wings of the nose *Mil. nt.*; *šón-du* valley-ward, down hill *Dzl.*; *šóns-čan, (y)šón-(y)šón* full of cavities, uneven, *Sch.* also: rough, rugged, steep; *šóns-bu* furrow, *šóns-bu tén-pa* to make furrows, to furrow.

ཤོང་བ་ *šón-ba* I. to go in, to have room in or on, with term., *mi šón*, *W.* also: **šón-če mi dug** that is not to be got in,

there is no room for it; *bre lia šón-bai büm-pa* a can holding five quarts *Dzl.*

II. pf. *bšaṅs*, fut. *bšaṅ*, imp. *šón(s)*, to empty, remove, carry or take away, *W.* stones, earth etc., but gen. (with or without *rkyág-pa*) to go, to stool, to ease nature, *B.* and col.

ཤོད་ šod 1. the lower, the inferior part of a thing, *rtse-šod* upper and lower part, top and bottom *C.*; *rgya-šod* *Wdn.* a low tract of land, with a milder climate, where e.g. apricots are thriving, opp. to *pu-lhags* elevated cold region, scarcely fit for the cultivation of corn and barley; *šód-du* to or towards the bottom, down, downwards, *C.*, **šó-du báb-pa** to descend, come down, **šó-ne džég-pa** to ascend *C.* — 2. imp. of *ščád-pa*, *bšád-pa*; yet cf. also:

ཤོད་བ་ šod-pa, pf. *bšád-pa*, 1. to say, to declare *C.* — 2. to comb *Cs.*

ཤོབ་, གཤོབ་ šob, ḡšob a fib, falsehood, lie, *smrá-ba*, *W.* **gyáb-če**, to tell a lie.

ཤོབ་ཤོབ་ šob-šob loose, soft, as leaves etc. *W.*

ཤོབ་བ་ šom-pa, pf. (b)šoms, bšams, fut. bšam, imp. (b)šom(s), to prepare, make ready, arrange, put in order, fit out, ḡnas lodgings, ḡdan a seat, stón-mo a festive entertainment, bžón-pa a carriage, i.e. to have the horses put to *Dzl.*; *dpün-gi tsogs* an army *Dzl.* — šóm-ra 1. preparation, arrangement, fitting out, šóm-ra byéd-pa = šóm-pa *C.*, so also *Cs.*; but *Sch.*: 2. šóm-ra state, pomp, splendour, with byéd-pa to show off, to dress smartly, šóm-čan stately, grand(?).

ཤོར་ šor v. šo-ré.

ཤོར་བ་ šór-ba 1. v. šór-ba. — 2. to measure *Mil.*, v. ḡšór-ba.

ཤོབ་བ་ šól-ba 1. intercalation, insertion *Cs.*, *zla-šól* intercalary month. — 2. *Cs.*: pres. tense of *bšól-ba* q.v.

ཤོབ་པོ་ šól-po *Sch.*: 'a species of willow', v. ḡšól-po.

ཤོས་ šos 1. almost always in conjunction with ḡyig, the other, of two, e.g. *bud-méd ḡyig-šos* the other woman *Dzl.* — 2. *Zam.* མར་ col. šog, a termination indicating

the comparative or superlative degree: *čun-šós*, ḡžon-šós the younger, the youngest, of two or of several, *btsün-mo lia-brgyái čun-šós* *Pth.*; **rín-šóg** *W.* the tallest; *yun-rín-šós* *Thgy.* the most long-lived; *drin-če-šós* the principal benefactress, cf. *drin*; *nad če-šós rgás-nad tšébs-pas* because one is suffering under the chief disease, viz. old age, *Thgy.*

ཤྱི་ śrī *Ssk.*, = *dpal* glory, magnificence; magnificent, splendid, grand; *śrī-ri* *Mil.*, pr. n., a naked mountain in a sandy plain, about a ten day's journey to the west of Tashilhunpo, covered with monasteries, and perh. on that account considered as *nyams-mtsár-ba*. *śrī-kaṇḍa* v. *dpál-gyi dum-bu*.

ཤྱི་ཀ་ ślō - ka *Ssk.*, also šo-lo-ka, strophe, stanza, esp. one consisting of four catalectic trochaical dimeters.

གཤམ་ ḡśa I. 1. also ḡśa-ma, bšá-ma, worthy, becoming, fitting, suitable, tšé-ba *mi ḡśai* as it is unworthy, unbecoming, improper, to persecute (others) *Dzl.*; **de kyód-la ša yod** or **šá-če yod** *Ld.* that serves you right. — 2. righteous, upright, honest, good, = *skyón-med-pa*, *C.*; *blo ḡśa-ma* an upright, true heart, *Thgy.*; **le šá-ma jhé-pa** *C.* to perform a work faithfully, in good earnest.

II. only, merely; mere, nothing but, (= šá-stag) *C.*

གཤམ་དཀར་, གཤམ་དཀར་ ḡśa-dkár, bša-dkár *S.g.*, *Wdn.*, *C.* tin, *W. kar-ya*; yet cf. *ža-nye*.

གཤམ་རིང་ ḡśa-rín a long skirt or coat-tail *Sch.*

གཤགས་ ḡśág-pa v. ḡšóg-pa.

གཤགས་ ḡśags right, justice, *Lex.* and esp. *W.*; ḡśags byéd-pa *Lex.* to investigate the rightfulness (of an action), = **ge dig pé-če** *W.*; **tim-śág tán-če** to administer justice, to sit in judgment **tim-śág-tan-kan** judge, **śag (go-) lóg tán-če** to warp justice, to judge contrary to justice and right; **tim-śág zu-če** to go to law, to bring an action, **śág-pon** superior judge, chief-justice, *W.* — *bka-ḡśags* v. *bka* extr.

གཤང་ *ṣān* a musical instrument, esp. used by the Bonpo, *Glr.*, *ṣān krol-ba* to play on that instrument *Mil.*

གཤང་བ་ *ṣān-pa Sch.* = *bān-ba*.

གཤང་གཞོང་ *ṣān-ṣōn* rough, rugged places or tracts *Cs.*

གཤང་པ་ *ṣād-pa* 1. = *śod-pa* to comb. — 2. = *śād-pa* II., to explain, to relate.

གཤམ་ *ṣām* 1. the lower part of a thing, *ṣām-du* a. adv. down. b. postp. under, below, beneath; also adv. farther down, more towards the end, in the course of; examples v. sub *leu*; postp. *dei ṣām-du* under it. — 2. barren, *B.* and col., *mo-ṣām*, *rgod-ṣām*, *ba-ṣām* a barren woman, mare, cow.

གཤར་ *ṣar Sch.*: a certain style of writing.

གཤས་མ་ *ṣās-ma Sch.* = *ṣā-ma*.

གཤེགས་ *ṣig-pa* v. *ṣib-pa*.

གཤེན་པ་ *ṣin-pa* 1. also *ṣin-po* good, fine, *zin ṣin-pa B., C.* a fertile field, *sa-pyōgs ṣin-pa* a rich country *Stg.*; *ṣin-par rmō-ba* to plough well; *ṣin-sa* 1. fertile field or land. 2. v. *ṣin-po*. — 2. = *ṣim-pa*.

གཤེན་པོ་ *ṣin-po* one deceased, a dead man, *ṣin-mo* a dead woman, e.g. **ṣin-mó jor-zóm** the deceased, the late *Jorzóm*; it may have reference to the body, as well as to the soul, or to both together. — *ṣin-rje* the god of the dead, of the lower regions, of *hades*, also regarded as the judge of the dead, *Ssk.* *यम*; *ṣin-rjei ṣed* a. id., *Yama* the destroyer. b. the destroyer of *Yama*, *Siwa*; *Ssk.* *यमान्तक*. cf. also *Schl.* 93. **cin-dúd** knot, opp. to **tol-dúd** a bow, a slip-knot *W.* — *ṣin-dré* the soul as a ghost or spectre *Sch.* — *ṣin-prás* the convulsive motions, the writhings of a dying creature. — *ṣin-zas* food presented to the Lamas when a person has died (*Cs.*: food prepared, or exposed for the dead?). *šin-sa* 1. burying ground, cemetery, 2. fertile field.

གཤེབ་(ས་)པ་, གཤེབ་(ས་)པ་ *ṣib(s) - pa, bāb(s) - pa*, also *ṣig-pa*, 1. *Sch.*: to range, to compare; *Ld.* to be ranged, to draw up in files; **gral*

*ṣig rgyāb-pa** *C.* to induce assembled people by means of a stick to stand or sit closer; cf. *žal-bdāg*. — 2. *ral-gri ṣib-pa Wdn.?*

གཤེས་པ་, གཤེས་པ་ *ṣim-pa, ṣin-pa Sch.*: 'ground, crushed'.

གཤེས་མ་བཟང་བ་ *ṣims-bzān-ba Sch.* to be irresolute, unsettled in opinion; to be distrustful, suspicious.

གཤེས་ *ṣis*, often also *bāis*, 1. nature, temper, natural disposition, *ṣis-ka* col. id., *ran-ṣis yin* it is their nature, their natural disposition *Mil.* — *ṣis-kyis* by the very nature of the case, without secondary causes, naturally, quite of itself *Mil.*; *ṣis-nān Mil.*, *Do.* was also explained by *rgyū-med-par*, prob. implying merely: not having been one's self the efficient cause. — 2. person, body, *ṣis tams-cād-du byūg-go* they anointed the whole body *Do.*

གཤུང་བ་ *ṣun-ba Cs.* to rebuke, reproach; the *Lexx.* explain it by: *śub-bur smād-pa* to blame in a whisper, i.e. behind a person's back.

གཤུས་པ་ *ṣum-pa* v. *śum-pa*.

གཤེ་བ་ *ṣé-ba*, pf. *ṣes*, to abuse, revile, with *la*, *Dzl.* and elsewhere; *ṣe yañ slar mi ṣé-ba* even when reviled, (one should) not revile again (rule for monks) *Cs.*

གཤེག་པ་ *ṣég-pa* v. *ṣóg-pa*.

གཤེགས་པ་ *ṣégs-pa* (imp. *ṣégs*, *Dulva* in *Feer* *Introd.* etc. p. 68; but *śog* is prob. the original and older form), *Bal.* **śags-čas**, resp. to go, to go away, opp. to *byón-pa* to come *Glr.*; in other passages to come *Dzl.*; *ṣégs-grābs mdzad* he made preparations for setting out *Mil.*; *nām-mka-la jūr - zin ṣégs* he ascended to heaven *Tar.*; *slar ṣégs-pa* to return, to come back. *ṣégs-pa* is col. seldom used, but often in books, and mostly of Buddha and great saints; *bdé-bar ṣégs-pa* to die, of saints and kings; *sku ṣégs-pa Glr.*; *dgūn-du* or *dgūn-la ṣégs-pa Mil.*, *mkar ṣégs-pa Glr.*, id.; *bdé (-bar) -ṣégs(-pa)* as partic. = *सुगत* Buddha; *de-bzin-ṣégs-pa* *तथागत* acc. to the explanation now generally accepted: he that

walks in the same ways (as his predecessors), a very frq. epithet of the Buddhas. — *γšégs - bskyés* parting-(beer-) cup, parting-feast or treat *Mil.* — *γšégs-zón Cs.* a banquet or dinner, after the death of a great person.

གཤེད་མ་ *γšed-ma*, rarely *γšed*, 1. **executioner, hangman** *Stg.*; *γšéd-ma skó-ba* to engage a hangman, i.e. to pay a murderer *Glr*; fig.: *pan tsun γšig-gi γšed γšig-gis byá-ste Wdn.* prob. means: one destroying the other. — 2. in a special sense: gods of vengeance, tormenting the condemned in hell, or fighting against evil spirits, *drag-γšéd Schl.*

གཤེད་རབ་(ས་) *γšen-rab(s)* *Glr.*, the founder of the Bon-religion, his full name being *bon γšen-rabs-γyün-drün C.* prob. identic with the Chinese philosopher *Lao-tse* — *ye-γšen Mil.* id. — *sgrub-γšén* the Bon-doctrine (opp. to *dam-čós Mil.*)

གཤེད་(བ་) *γšér(-ba)* *B., C.*: **wet, wetness**; *γšér-ba, γšér-pa, γšér-po* adj, *γšér-bar γyür-ba* to get thoroughly wet, to be drenched *Dzl.*, to get moist, to be moistened; *γšér-bar byéd-pa C., B., *šér-pa čó-čé* W.* to wet, to moisten. In *C.* and in *B.* *γšér-ba* seems to be mainly used for **wet**, in *W.* for **moist**.

གཤེད་བ་ *γšér-ba* I. sbst. and adj. v. the preceding article.

II. vb.. 1. **to ask for, beg for**, *šér-te tob soñ* I got it by asking for it (I did not buy it) *W.* — 2. **to ask** **šér-len-pa** (lit. *γšér-len-pa*) **to interrogate, to question, to try** (judicially); as partic. and sbst.; the examining or criminal judge *C.* — 3. = *γšór-ba* **to measure** *C.*

གཤོབ་ *γšó-ba*, pf. *γšos*, 1. **to pour out, to pour away** *C.*, prob. the same as *bso-ba*. — 2 (?) **ka šós-te Kyer** he has alienated him, enticed him to join his own party *Ld.* **གཤོམ་** *γšó-mo* **lever** **šó-mo gyáb-pa* C., W., *tañ-čé* W., *šó-mo kán-pa* W., *kémpa* C.* to put a lever to (a thing).

གཤོག་བ་ *γšóg-pa* I. sbst. v. *šóg-pa*.

II. vb., also *bšóg-pa, γšág-pa, γšég-pa, šégs-pa*, pf. *γšags, bšags*, fut. *γšag, bšag*,

imp. *γšog, Pth.*, 1. **to cleave, to split**, *šin* wood, *rnám-par* entirely, *tsál-pa bžir* into four pieces *Glr*, *dum-bur* into pieces; *sgo γšág-pa* **to break open** a door (with a hatchet) *Pth.*; **to break or pierce through**, *dkyil* through the middle *Mil.*, *gañs bšóg-pa Mil.* to break through the snow, by means of yaks sent in advance to beat a path (v. *Huc.*), *lam bšog-pa* in a gen. sense: to beat a path; *lam mi šog* or *ma šog-par dug Glr.* the road is not practicable; *šog-les γšég-pa Thg.* to saw lengthwise; — *γšeg-pa* is also used for: **to rend, to tear**, to make a rent or slit into a dress etc. *C., W.* — 2. **to confess**, *sdig-pa, nyés-pa, ltün-ba* to confess a sin, and thus **to expiate it**, which two, according to the views of a Buddhist, are always united, at least as it regards lighter transgressions. Hence *sdig-pa bšags* frq. means: the sin is atoned for, is blotted out, and *γšeg-pa* is the usual word for **'to forgive'**. *sdig-bšags atonement, expiation, sbrul bsád-pai-sdig-bšags-su* as an atonement for having killed a serpent *Glr*; *mtol - bšags = sdig - bšags, mtol-bšags-la ša-kóg bul-ba* to offer a killed animal (a sheep) as an atonement *Mil.*; *sdig-bšags-smón-lam Glr.* **penitential prayer.**

གཤོང་(ས་) *γšon(s)* v. *šon*.

གཤོད་བ་ *γšód-pa* to comb *Cs.*

གཤོན་བ་ *γšón-pa Cs.* = *skyón-pa* to put on (?).

གཤོབ་ *γšob = šob*.

གཤོམ་བ་ *γšóm-pa Thgy.* = *šóm-pa*.

གཤོར་ *γšor Sch.* a basin or reservoir of water, seems to be not much known; but in *Zam.* *γyür-bai γšor* is to be found.

གཤོར་བ་ *γšór-ba* I. vb., *C.* also *γšér-ba*, pf. fut. *bšar, bšor*, 1. **to count**, e.g. sheep, by letting them pass one by one through one's hands, the beads of a rosary (through one's fingers), hence *čos - brjod-bšar-sbyañ mañ-po byed* to read prayers etc. (cf. *sbyañ-ba*, 3). — 2. **to measure**, *bres* by the peck *Lex.*; **to weigh**; *γšér-la rá - gan γšár-ba* to weigh out (to exchange) brass

for gold. — 3. **to hunt, to chase**, = རྩོད་པ་, *ri-dwags* game *Lex.*; *nya-γsör-ba* **to fish** *Dzl.* — 4. *Sch.* to cut through (?).

II. adj., also *γsér-ba*, **rough, bristly, shaggy**, *skra*, *spu* *Stg.*, opp. to ཇམ་པོ་ (*Sch.* rough, gruff, rude?)

གཤོང་པ་ *γsöl* **plough** *Gl.*, *ton*, *tón* - *γsöl* id.

The plough in India and Tibet consists only of a crooked beam, *γsöl* - *mda*, (without wheels) with the share (*γsöl-lcāgs*, *ton-lcāgs*) at the lower end; *γsöl-mdā dzin-pa* **to plough**, lit. to take hold of the plough-beam.

གཤོང་པ་ལྷོ་པ་ *γsöl-po* **poplar-tree** *C.*

གཤོང་པ་འ་པ་ *γsös-pa* 1. *γsö-ba* and *bso-ba*.

བཤེད་ *bṣa* 1. in *bgo-bṣa* **portion, share, allowance, ration** *Lex.*, evidently a secondary form of *ṣas*. — 2. *Dzl.* གཡ་པ་, 1 inundation, flood; *ṣwa*, the reading of the manuscript of Khyelang, seems to be preferable.

བཤེད་པ་ *bṣā-ba*, pf. *bṣas*, **to slaughter, to kill** (animals for food); in a story of *Gl.* it follows the slaughtering and must be understood to denote the cutting to pieces of the killed animal; but our Lama preferred to read *bṣūs-pa* to skin.

བཤེད་མ་ *bṣā-ma* v. *γsā-ma*.

བཤེད་པ་ *bṣāg-pa* v. *γsōg-pa*.

བཤེད་པ་ *bṣān-ba*, *Sch.* also *γsān-ba*, alvine discharges, *bṣān-ba byin-pa* to make open bowels, of food, medicines *Med.*; *bṣān-dgāg* **constipation** *Med.*; *bṣān-γci* excrements and urine, *bṣān-γcis skū-ba* to dirty therewith *Dzl.*; *bṣān-γci bsri-ba* to retain stool and urine *Sch.*; *bṣān-lām* the anus *Med.*

བཤེད་པ་འ་པ་ *bṣāns-pa* **leaky, leaking, full of crevices**, **čū-zóm nyi-ma-la bór-na ṣaṇ dug** *W.* the water-pail will become leaky, if it is left standing in the sun.

བཤེད་པ་ *bṣād-pa* (prob. pf. of རྩོད་པ་ q.v.) 1. **to explain, expound; to declare**, pronounce, *čos-bṣād-pa* to explain religion, to lecture on religious subjects, **to preach**; རྩོད་པ་ *daṇ drar bṣād* he must be set down

for dead *Wdn.*; *bū-mo skyé-bar bṣād* this indicates that a girl will be born *Lt.*; *bṣād-kylis mi lān-no* it is ineffable, unspeakable; **to say**, *bāb-par bṣād* they say it flows down *Wdn.*, *tā-mar bṣād* he is said to be on the lowest stage *Thgy.*, *nān-par bṣād* it is said or declared to be bad, *smān-du bṣād* it is mentioned as a medicine *Wdn.*; **to tell, to relate**, col. the usual word. — 2. **to comb**, v. *ṣód-pa*. — *bṣād-grwa* **school-room, lecture-room**. — **ṣad-dōn** *W.* the subject of a talk. *bṣād-yām* a public lecture *Sch.* (?). *bṣād-ló byéd-pa* to make many words *Mil.*

བཤེད་པ་ *bṣān-pa* v. *ṣān-pa*.

བཤེད་པ་ *bṣar*, supine of *bṣā-ba*.

བཤེད་པ་ *bṣār-ba* v. *γsör-ba*.

བཤེད་པ་ *bṣāl-ba* 1. **to wash, to wash out or off, to clean by washing, to rinse**, plates, dishes, etc. — 2. *ltó-ba bṣāl-ba* **to purge** the body, hence in gen. *bṣāl-ba* to suffer from diarrhoea, and *W.* col. **ṣal* *diarrhoea, looseness, flux*, **ṣal rag** I have d., **ṣal dug** he suffers from d., **ṣal yon** d. begins; *bṣal-γām* a mild d., *bṣal-ṣyés* (?) a violent flux *Sch.*; *bṣal-nād* indisposition from d.; *bṣal-byéd* *B.*, *bṣal-smān* *B.* and col. **laxative, aperient medicine**.

བཤེད་པ་ *bṣās-pa* v. *bṣā-ba*.

བཤེད་པ་ *bṣig-pa* v. རྩོད་པ་ *dzig-pa* I.

བཤེད་པ་ *bṣib-pa* v. *γsib-pa*.

བཤེད་པ་ *bṣū-ba* v. *ṣū-ba*.

བཤེད་པ་ *bṣug-pa* to sell *Cs.*

བཤེད་པ་ *bṣūd-pa* 1. v. *ṣud-pa*. — 2. *Sch.*: to purify by fire, *bṣūd-me* purifying fire (?).

བཤེད་པ་ *bṣub-pa* to put into the scabbard, **to sheathe** *Sch.*

བཤེད་པ་ *bṣum-pa* — བཤེད་པ་ *bṣér* - *ba* v.

བཤེད་པ་ *ṣum-pa* etc.

བཤེད་ *bṣeu* (cf. *bṣa*, *ṣwa*) **inundation, flood** *Mil.*

བཤེས་པ་ *bšes-pa*, prop. pf. of *šes-pa*, to know (a person or thing), to be acquainted, *dan* with *Dzl.*; *nyen-bšes* a relation, relative, *nyen-bšes-la pán-ytogs-par sems* so they are intent on being of use to their relatives *Dzl.*; *nyen* and *bšes* may also be separated: *kyód-la nyen med bšes kyañ med*, *Mil.*; *bšes-nyén* on the other hand means: friend, *dgé-bai bšes-nyén* (*Ssk.* कल्याणमित्र) friend to virtue, spiritual adviser, opp. to *mi-dgéi bšes-nyén* seducer, *Glr.* (cf. *sdig-pai grógs-po*); *dge-bšes* 1. = *dgé-bai bšes-nyén*. 2. = *dge-bsnyén* lay-brother. — *no-bšes* v. *no-šes*. — *mdza-bšes* friend.

བཤེས་པ་ *bšó-ba*, pf. *bšos*, 1. also *yšó-ba*, to pour out *Lex.* — 2. to lie with, to have sexual intercourse with, = *krig-pa byéd-pa*, e.g.: *de dan bšós-pas bu skyes* after having slept with him, she bore him a son *Pth.*; to engender, to generate, to beget (v.a.), *pág-rdzis bšós-pai bu* the son begotten by the swine-herd *Pth.*, (*bšó-ba* seems not to be considered obscene).

བཤེས་པ་ *bšóg-pa* v. *yšóg-pa*.

བཤེས་པ་ *bšód-pa* = *bšád-pa*, *šó'-ri* *C.* rumour, report, *šó'-ri-la dhé-qa zer dūg-te yi' mi čē* though it is rumoured I cannot believe it *C.*

བཤེས་པ་ *bšór-ba* v. *yšór-ba*.

བཤེས་པ་ *bšór-po* *C.*, *W.* liberal, munificent, *Schr.*: squanderer, spendthrift(?).

བཤེས་པ་ *bšól-ba* 1. to put off, postpone, defer, delay, *bód-la gró-ba* the going to Tibet *Glr.*; absolutely: *bšól-ba bzañ* it is good to wait; — to prolong, e.g. *mi žig-gi čsó-ba* the life of a person (by a reprieve) *Dzl.*, also to grant, to allow viz. a respite, a reprieve, *bdág-la žag bdun žig bšól-te* granting me a respite of seven days *Dzl.*; to stop, detain, e.g. the sun in his course *Thgy.*, a traveller wishing to set out *Pth.*; to omit, to neglect doing *Mil.* (ni f.); *pyi bšól-ba* to put off, postpone, *pyi-bšól byéd-pai gán-zag* a person that is always postponing his religious duties *Mil.*; *čós-la pyi-bšól byar mi run* *Mil.* there should be no putting off, whenever religion is concerned; *bšól debs-pa* and *tebs-pa* = *bšól-ba* frq.; *bšól ma tebs* he could not be detained, kept back, diverted from his purpose *Pth.*; relatives are called *bdud-kyi bšól-debs* a hinderance on the way of the believer, caused by the devil.

བཤེས་པ་ *bšos* resp. for *zan* or *spags*, food, victuals, provisions of the table; *bšos-la yšegs-pa* to go to dine, to go to dinner *Dzl.*; *dge-dün-la bšos yšól-ba* to treat the priests to a meal *Dzl.*; now almost exclusively applied to food offered to the gods, = *tha-bšos*; *bšos-bu* *Mil.* offering-morsels, e.g. small pieces of butter offered to the gods or the ghosts.

བཤེས་པ་ *bšos-pa* begotten, generated, v. *bšó-ba*.

ས

ས *sa* 1. the letter **s**, the sharp English **s**, in *C.* distinguished from **z**, (which is sounded there also as sharp **s**) only by the following vowel being high-toned. — 2. num.: 28.

ས *sa* 1. earth, as elementary substance, *sa ču me rluñ* earth, water, fire, air, the

four elements, *sa nyün-zad čig* a small quantity of earth, opp. to: *sa čén-poi sa* the mass of the whole earth *Dzl.*; *rāzá-sa* clay, argillaceous earth, *bē-sa* *W.* sand and earth, *šág-sa* flint and earth; also for ore, metal (like *rdo*), *yšér-sa* gold-ore, *diñl-sa* silver-ore *Cs.*; *kyim-sa* sweepings, offscourings;

the ground, *sá-la* (W. also **se ká-na**) *ḍug-pa* to sit on the ground, *sá-la ltùn-ba*, *gyél-ba* to fall to the ground; *sa-óg*, *sa-stén*, *sa-blá*, under, on, above the ground; *sa-og-spyód* the Nagas (*klu*); the earth, the globe which we inhabit, usually more accurately *sa čén-po* v. above. — 2. place, spot, space, = *ynas*, and col. more in use than this, *rwai sa būr-ba* *Stg.* 'swollen in the places of the horns', i.e. men that had been oxen in a former life, and in consequence of it are distinguished by little knobs corresponding to their former horns; **póg-sa ghá-la dug** C. where have you been hit or hurt? *dá-sa* and *bém-sa* sharp-shooters' stand and place of the target C.; *yod-sa* the place where a person lives, (in the old classical style usually expressed by *gañ-na-ba*), **čîn-tań-sa** vulg. 1. orifice of the urethra. 2. privy, water-closet; *ná-la grós-dri-sa čig yod* I have a place where to ask advice, I have an oracle *Glr.*; in a wider sense: occasion, opportunity, possibility, *lús-la rég-sa med* one cannot get near him *Glr.*, *rje Kyód-kyi yšégs-sa dé-na med* you cannot go to that place, Sir! *Mil.*; *nor-gyis blú-sa med* you cannot ransom yourself by money *Mil.*; also with respect to men: *na yžán-la zér-sa (žú-sa, ré-ša) med* I cannot address myself to any body else with my words (requests, hopes); place, step, degree, grade, *čun-ma čé-sar bzuń* he took and treated his second wife in the place of the first, i.e. he showed the second the honour due to the first; *sa-bču* v. compounds. — 3. it is also said to be the name of a quadruped of the size and appearance of a badger, but not identic with *yša Sik*.

Comp. *sa-dkár* = *dkar-rtsi* Cs. — *sa-skám* *Sch.* arid soil, dry ground, steppe. — *sa-skyón*, *sa-skyór* *Lex.* protector of the earth i.e. king. — *sa-ku* made dirty by earth, dust etc., soiled, turbid. — **sa-kyád** W. (for *ynas B.*, *sá-ča C.*) place, **sa-kyád kám-po** a dry place, also: the dry land; a piece of ground, **sa-kyád čig tań** he gave him landed property, **sa-kyád-di dag-po** landlord; dwelling-place, place of residence, **kyód-di*

*sa-kyád gá-ru yod** where is your home? — *sa-kyáb* Cs. = *sa-bdag*. — *sa-kyon* Cs.: 'the earth's extension or compass'. — **sa-čá** (*sa-kra*) map C. — *sá-mkán* one who is well acquainted with a particular place or country, a guide *Dzl.* — *sa-mkár* *Glr.* a castle the walls of which consist for the most part of earth. — *sa-gyón* *Sch.* hard ground. — *sa-dgá* and *sa-dgyés* *Lex.* = *ku-mu-da*. — *sa-dgra* *Glr.* the enemy of a country, i.e. in many cases nothing but a demon. — **sań-gúl** W. earthquake. — *sa-nós* surface of the earth. — *sa-sińon* Cs. blue earth. — *sa-bču*, दशभूमि, acc. to one explanation the ten steps or degrees of perfection which must be attained by those striving after the prize of Buddhahood; *sa tób-pa* to reach one step (viz. the first) *Do.*; *sa čén-po* a high degree, e.g. the eighth *Thgy.*; *Foucaux* enumerates them all *Gyatch. Transl.* p. 3. According to another supposition *sa-bču* signifies the ten worlds or dominions of the Bodhisattvas *Was.* (124). — *sa-čá* *Glr.*, *Mil.*, C. place, country (W. **sa-kyád**). — *sa-čén* 1. v. above *sa* 1.; 2. v. *sa-bču*; 3. v. *sa-skya*. — *sa-stén* v. above *sa* 1. — *sa-dug* evaporation, damp, injurious to those sleeping on the bare ground. — *sa-dó* (v. *do-po*) half a load of earth, a sackful of earth, being half the load of a donkey *Mil.* — **sa-dón** W. pit, hole. — *sa-bdag* 1. landlord, master or lord of the ground, sovereign *Stg.*, *sá-yi bdag-po* *sá-yi rje* are words used in addressing a king *Mil.* 2. more frq.: god of the ground of the country, supposed to be a jealous and angry being, of terrific appearance, to whom on many occasions sacrifices are brought, and who prob. was worshipped already before the spread of Buddhism cf. *Schl.* 271. — *sa-mda* 1. mouse-trap, also a large trap for catching leopards and other animals. 2. a fabulous plant (?). — *sa-rdó* a stone of earthy fracture; earth and stones; **sa-dó da tsi-wa** to slight, to disregard, to neglect C. — *sa-ynás* (= *ynás-sa*) place, region, country, landscape, *nyams-dgá-bai sa-ynás* a lovely landscape *Glr.* — *sa-sna-lhá* soil of five different places. — *sá-*

pa inhabitant of the earth, of our globe *Sch.*
 — *sa-spyód* possessing the earth, man *Cs.*
 — *sa-pág Glr.*, prob. = *so-pág* brick, dried
 in the sun. — *sa-pág* cavern, cave. — *sa-
 pyógs* place, region, tract, *Jigs-pai sa-pyógs*
 an unsafe place or region *Thgy.* — **sá-
 bi-lig** *W.* 1. mouse, rat 2. *Ld.* also bar, bolt,
 door-bar? — *sa-blá* v. above *sa* 1. — *sa-dbán*
Cs. = *sa-bdág*, v. above *sa* no. 1. — *sa-bol*
Cs. soft earth. — *sa-ma-rdó* or *sa-min-rdó-
 min Sch.*: 'neither earth nor stone', i.e. a
 kind of conglomerate. — *sa-mín Sch.*: 'white
 sand' (??). — *sa-mós Sch.* = *kü-mu-da* or
üd-pa-la. — *sa-dmár* red earth; *sa-dmar-
 bón* n. of a monastery in the neighbourhood
 of Darjeeling, situated on a mountain-slope,
 which consists of a red-coloured soil (*Hook.* I,
 171 calls it Simonbong). — **sa-tse** *W.* sand
 or gravel found in roasted barley etc. —
sa-rtsig, *sa-rtsis*, *sa-tsig* stage, post-station.
 — *sa-mtsams*, *W.* **san-tsam**, border, fron-
 tier, boundary *Glr.*; *sa-mtsams gégys-pa* to
 fix the borders or limits, to mark out the
 boundaries. — *sa-zag* dust floating on water
Pth. — *sa-yéi* ground, soil, footing, floor;
estate Tar. 99. — *sa-óg* v. above *sa* 1,
sa-og-spyód the Nagas (*klu*). — *sa-yáns* a
 wide place or space, an extensive tract of
 land. — *sa-yül* = *sa-čá Glr.* — *sa-yyos*, *sa-
 yyó-ba* earthquake. — *sa-rigs* species of
 earth. — *sa-ris Pth.*? — *sa-rül Cs.* rotten
 or decayed earth (?) — **sa-ró** *W.* rubbish,
 (*Sch.* fallow-ground, fallow-field?) — *sa-
 lám Mil.*, perh. for *sa-bcui lam.* — *sa-šün*
Sch. crust of the earth (?) — *sa-bšin* fertile
 land, rich soil. — *sa-srán* hard ground. —
sa-srín Cs. = *sa-bdag* v. above *sa* no. 1. —
sa-srós evening twilight, dusk *Cs.*

ས་སྐྱ sa-skyá a large monastery, S.W. of
 Lhasa, also the Lamas belonging to
 it, clothed in red, *Wts.* 132. *Schl.* 73. *sa*
 (-skyá)-čén(-po) honorary title of the Lama
Kun-dga-snyin-po, born in the year 1090
 after Christ; *sa-skyá pañdi-ta* a famous Lama
 of this monastery, born 1180.

ས་ག sa-ga n. of one of the lunar mansions,
 v. *rgyu-skár* no. 20, and hence also n.
 of a month, part of March and April, ni f.

ས་ག་ར sa-ga-ra *Skr.* the sea.

ས་གུའོ sa-gu-tsé worm *C.*

ས་ཏ sa-tra *Tar.* 184 and 187, *Schf.*: di-
 ploma, patent, not to be found in *Ssk.*
 dictionaries.

ས་ཧེལ་ནག་པོ sa-tel-nág-po deity of the *Ilór-
 pa*.

ས་བོན sa-bon 1. seed, *sá-bon* *debs-pa* to
 sow, *sá-bon btáb-mkán* sower, *sá-
 bon-du byéd-pa* to use as seed-corn *Dzl.*;
 seed-corn, corn, grain, also green corn, *sá-
 bon tsám-la riá-ba* to mow off as if it were
 green corn *Ma.* — 2. = *kü-krag*, v. *kü-ba*
Med.; also = *kü-ba*, e.g. *sá-bon dzin-pa*
 conception *S.g.*, *sa-bon zág-pa emissio semi-
 nis Glr.*; fig.: propagation, progeny, issue,
sá-bon byed mi nus then no propagation can
 take place; *sa-bon čig zög* 'propagate thy-
 self!' — 3. fig.: *dgé-bai sá-bon* the seeds or
 germs of virtue, *sdag-pai sá-bon* the germs
 of vice, *da sá-bon ma bskyéd-na* if I do not
 now produce seeds viz. of virtue (else more
 freq.: 'a root of virtue') *Dzl.*; *byañ-čub-kyi*
sá-bon Tar. — 4. *W.* soap, acc. to the Hind.

سَابِن, more accurately صَابُن

ས་འཇོ་མ་ sa-tšó-ma Gopa, the wife of
 Buddha.

ས་ཡ sa-ya a million; this number, however,
 is not much in use with Indians and
 Tibetans, whereas the *lāk*, *bum*, 100,000,
 freq. serves to represent a very large sum.

ས་ཡལ sa-yáb (sovereign, 'father to a coun-
 try') a not unfrequent perversion of
 the title *sa-heb W.*

ས་ར་སོ་རེ sa-ra-so-ré also *sar-sór*, coarse-
 grained and fine-grained (corn,
 seeds etc.) mixed together *W.*

ས་རི sa-rí n. of a lunar mansion, v. *rgyu-
 skár* 20.

ས་ལ sa-la *Ssk.* n. of an Indian tree, *Shorea*
 robusta, with which also some super-
 stitious fables are connected.

ས་ལང་གླི sa-lán-gi, *Hind.* सारङ्गी, a kind
 of violin,

ས་ལ sa-lu *Ssk.* शाली, *Oryza sativa*, rice,
 as a plant; acc. to *Sch.* also Indian
 corn (?).

ས་ལེ་སྤྲུམ་ *sa-le-sbrám* (cf. *sbram-bu*) *Wdi.*
fine gold.

ས་ཤེབ་ *sá-heb*, col. *sāb*, *sab*, *Arab.* صَاحِبْ,

formerly in India title of Moslems of high rank, now title of every European, = **gentleman, sir.**

སྤྲུག་ *sag*, also *nya-sag* *Cs.*, 1. brawn, callosity; *Sch.* also: hair-side (of a skin); *sag-čan* brawny, *sag-tūg* a thick brawn. — 2. *W.* **scale**, (of a fish) *nya-sag-čan* scaly.

སྤྲུག་གྲད་ *sag-ydár* *C.*, **sab-dár** *W.*, *ysag-brdár* *Sch.* a rasp, *sag-ydár* *rgyag-pa* to rasp.

སྤྲུག་པ་ *sag-pa* *C.* a little bubble, **sag sag zér-wa** to sparkle, to effervesce.

སྤྲུག་རམ་རྩི་ *sag-ram-rtsi* sulphuric acid *Cs.*

སྤྲུག་(ས་)རི་ *sag(s)-ri* shagreen.

སྤྲུག་ལྷ་ *sag-lád*, *Pers.* سَفَلَات, 1. fine cloth, made of *lé-na*, *C.* **go-nam** (v. *snam-bu*). European broadcloth *W.* — 2. round or twisted lace, round tape, strips of cloth set with spangles? *W.*

སྤྲུག་ *sañ* 1. *B., C.* **to-morrow**, *sañ-nyin* id. *Glr.*; *sañ-gi ydúgs-la* for to-morrow noon *Dzl.*; *sañ nán-par* *Cs.*, *sañ sná-bar* *Glr.* to-morrow morning; also absolutely: on the following day *Pth.*, *dei-sañ* id.; *sañ-pód*, more frq. *sañ-lo* next year; *sañ-pód da tsám-du* a year hence, this time a year. — 2. *W.* particle denoting the comparative degree, inst. of *las* or *pas* of *B.*, **de sañ i gyál-la** this is better than that. — 3. *Ld., Balt.* sometimes for *yañ*.

སྤྲུག་རི་སྤྲུག་ *sañ-kritai skad* the Sanskrit language *Glr.*

སྤྲུག་གི་ཀ་ *sañ-gi-ka*(?) a greenish stone of which knife-handles and similar articles are said to be made *W.*

སྤྲུག་ *sañ-ná, sañ-né, sañ-sún* *Ld.* **secretly, privately, whisperingly, by report**, = *sám-súm*.

སྤྲུག་སོང་ *sañ-sén* hiding-place, chink, crevice, *Kyím - gyi* of the house *Stg.*, for hiding money and treasures, = *sbugs; gós-*

kyi folds of the dress, that are a haunt of vermin.

སྤྲུག་ *sán-ba*, pf. (b) *sañs*, fut. (b) *sañ*, 1. **to do away with**, to remove (dirt etc.), to cleanse, cf. *tsán-ba*, where also examples are given. — 2. in a more gen. sense: **to take away or off**, *kebs sañ-ba* to uncover; **ko-la nyi? sañ son** *C.* his sleep is gone, he cannot sleep. — 3. **to spoil**, to render unfit or useless, **wó-ma sañ son** *C.* the milk is spoiled, **zem sañ son** the cask or tub leaks *C.* Cf. *sen*.

སངས་རྒྱས་ *saṅs - rgyás* the Tibetan equivalent for བུད་; as to the etymology of the word v. sub. *tsán-ba*. The first historical Buddha is *Saṅs-rgyas śā-kyā túb-pa*, whose family name is *Gau-ta-ma* and his personal name *Don-grub*, *सिद्धार्ते*, which, however, is not much used. In course of time several imaginary predecessors were given to him: *Od-srūn*, *Gser-túb* and *Kor-ba-jig*, as having existed and reigned in former periods of the world. A successor also, *Byáms-pa*, was assigned to him, of whom it is supposed that he will reign at the period following this present one. According to others, however, *Sákyatubpa* was already the seventh Buddha that appeared on earth, the four above-named having been preceded by *Tams-čad-skyób*, *Gtsug-tor-čan* and *Rnam-par-γzigs*, this last one being the first of them all. These seven Buddhas then are comprised under the name of *Saṅs-rgyas-rabs-bdün*. — But the fertile imagination of devote Buddhists has further increased the number of future Buddhas to not less than one thousand(?), appropriate names for each of them have been invented, and Prof. Schmidt has thought it worth his while, to have these thousand names reprinted in a special pamphlet. Mysticism, however, generally knows only of the five first-named Buddhas (*Gautama*, his three predecessors and his first successor) and to each of these five 'human' Buddhas a celestial Buddha corresponds, called 'Dhyani Buddha' or the Buddha of contemplation, whilst to every Dhyani Buddha again

his Dhyani Bodhisattwa is associated. In later times there is even mentioned a supreme or highest god, Adi-Buddha, *tóg-mai Sans-rgyds*, which doctrine, however, seems not to have been generally accepted. — Cf. *Köpp.* II, 15—29.

སད་ *sad* frost, cold air, cold, coldness, *sád-kyis kyer-ba* to be destroyed by frost *Gl.*; often in conjunction with *sér-ba*, hail.

སད་པ་ *sád-pa* I. to examine, see, try, test, *Kyod bzód-dam mi bzod sád-par byao* I shall see, whether you are patient *Dzl.*; *γser ltar sád-nas mnón-par gyur* like gold, it is approved by testing *Dzl.*; *nyáms-sad-pa* v. *nyams*; *sád-mi mi bdun* 'the seven men of trial', i.e. the seven most distinguished and talented among the young Tibetans sent by king *Kri-srón-lde-btsan* to 'Kanpo Bodhisattwa, for being thoroughly instructed in religion and sciences *Gl.* 86, also *Tar.* 162, 22; *las sád-pai gán-zag Mil.* a tried, a tested man?

II. frq. in conjunction with *nyid*, resp. *mnal* I. to cease to sleep, to awake, *rmis ma-tóg-tu* directly from that dream *Dzl.*, *γzim-pa-las* from sleep *Dzl.* — 2. to rouse, from sleep, to waken, more precisely *sád-par byéd-pa*; also fig.: *dgé-bai rtsá-ba* good, virtuous, emotions *Tar.*

སད་གིན་ *san-gin*, Pers. سنبین, bayonet *W.*

སབ་ *sab*, col. for *sa-heb*.

སམ་དྭ་ *sam-ta* Schr., *brtsam-grwa* Cs., others: *bsám-kra*, *sáb-dra*, pocket-book, note-book, memorandum-book, tablets *C.*, *W.* (*Cs.* a small writing-desk?).

སམ་དལ་ *sam-dál* *Ld.*, *γar-sam* *Lh.* mustaches.

སམ་(ས་)ལུམ་(མེ) *sam(-ma)-sum(-me)* with a low voice, lowly, softly, e.g. **zer-čé**, from politeness etc.; **sám-sum zer** speak in a low voice! *W.*

སར་ *sar* 1. termin. of *sa*, *čé-sar dón-pa* Cs. to promote to high rank or dignity, *sar-γnas-dpá-bo* (in a hymn) was explained by: *sa bñu-la γnas-pai dpá-bo* i.e. Buddha. — 2. *sár-γdod-pa* v. *γsar*. — 3. subst. wick *W.*

སར་རྩེ་ཀ་ *sa-rdzi-ka* *Ssk.* soda, in *Wdn.* it is mentioned as a plant, yielding soda.

སར་སོར་ *sar-sor* v. *sa-ra-so-re*.

སལ་བབ་ *sal-báb* *W.*, and prob. also *sal-sil Mil.*, gold ornament, gold lace, and the like, *ni. f.*

སལ་ལེ་བ་ *sál - le - ba* clear, bright, brilliant *Mil.*, *sal-lér snán-ba* lighted up brilliantly, well lighted *Pth.*, *mdaṅs sal-sál id. Pth.*

སས་ *sas* instr. of *sa*.

སྱི་ *si* 1. in some parts of *Ld.* the termination of the instrum. after vowels, like *su* in *Kun.* — 2. also *si-si*, the sound of whistling through the teeth, *si-skad*, *si-sgra* whistling, whistle; *si-brda* whistling, whistle, as a call or sign; *si-glu* a whistled tune. — 3. num.: 58.

སྱི་རྩ་ *sī-tā* n. of one of the four fabulous streams of the world.

སྱི་རི་ *si-rí* 1. pack-thread, twine *C.*, *W.* — 2. bar, bolt, door-bar, **si-rí čug-čé* or *γyáb-čé** to bolt, to bolt up, **si-rí tón-čé** to unbolt, unbar *W.*

སྱི་རི་འབྲུ་ *si-rí-bu* centiped *W.*

སྱི་རིལ་ *si-ril* a kind of inkhorn, case for carrying an inkstand in one's pocket *Ld.*

སྱི་ལ་ *si-la* *Ssk.* सिन्धुकी a sort of incense.

སྱི་ལི་མ་ *si-li-ma* the breaking up of the ice *Sch.*

སྱི་ཁ་པ་ *sig-pa* to hitch up, to give a hitch, as porters do with a load on their back *Cs.*

སྱི་ཁ་བུ་ *sig-bu* *Sch.*, *sig-ra* *Schr.*, a sort of basket.

སིང་ *sin* v. *sin-sin*.

སིང་སྦྱར་ *sin-skyir* *Sch.* curdled milk, sour milk.

སིང་གཤིན་ *sin-ga-glin* *Cs.*, *sin-ga-lai glin Gl.*, सिंहल, Ceylon.

སིང་གེ་ *sin-ge* 1. frq. for *sen-ge*. — 2. v. *rtsin-ge*.

སིང་བ་ *sin-ba* 1. vb., **bal sin-čé** to pick out, sort out, wool for the third time, by

which the finest is obtained. — 2. adj. in compounds: *nág-sin-ba* jet-black, very black *Thgy.*; *spró-sin-ba* v. *spro*.

སིང་བྱ་ *sin-bu* liquor made of mare's milk, Tartar arrack *Sch.*

སིང་ཁ་པ་ *sin-tsal* *Ts.* tea-pot, tea-kettle.

སིང་ཡོལ་ *sin-yól* v. *sen-rás* in *sen-po*.

སིང་རི་ *sin-ri* 1. n. of a mountain *Glr.* — 2. = *sins-po*.

སིང་སིང་ *sin-sin* thin, limpid, of fluids *W.* (yet cf. *sen-po*), **sin čug-čé** to clarify, to purify.

སིང་སུ་ཡོ་ *sins-po* 1. adj. thin, clear *W.* — 2. sbst. *Cs.*, also *čan(-ba)-sins* *Pth.*, *Lt.*, **ug-sin** *Ld.* small-beer, the fourth infusion of 'chang', a weak beverage, without any intoxicating qualities, yet not disrelished on that account.

སིང་པ་ *sid-pa* to whistle *Sch.*, *sid-sgra* = *is-sgra*.

སིང་ར་ *sindhu-ra*, for *सिन्दूर* minium, red lead, = *li-kri* *Glr.*

སིང་པ་ *sib-pa* to evaporate, to soak in, to be imbibed, of fluids, *sib-sib* or *sib-kyis*, also *sib-kyis tim-pa* to evaporate quickly.

སིང་བྱ་ *sib-bu* *Lt.*; *Cs.*: a sort of small-pox; *Schr.*: the measles.

སིང་པ་ *sim-pa* *Lex.* = *bdé-ba*, *ཐུག*, sbst. good health, prosperity, vb. to be well, to be well off.

སིང་བེད་(ལ་) *sim-bid(-la)* adv. sliding, gliding, slipping, with **čá-čé** to move along in this way *Ld.*

སིང་བྱ་, བསིང་བྱ་ *sil - bu, ysil - bu* a little piece, a fragment, *ro sil-bur* for the corpse falls to pieces *Mil.*; *sil-sil* col. id.; **sil čó-čé** to reduce to small pieces, by breaking, crumbling, plucking etc. *W.*

སིང་སྒྲ་ *sil-snyán* (also *sil* and *sil-sil* *Lex.*) cymbal, *lčags-kyi sil k̄ról-ba* *Lex.*, *sil snyán ról-mo k̄ról-ba* *Glr.*, *Dzl.* to strike the cymbals; *sil-snyán-ma* a female cymbal-player *Tar.*

སིང་མ་ *sil-ma* 1. the tinkling sound of a cymbal, *rdza-čáb sil-mas snyán-pa*

brjod tunelessly flows the brook over its clay-slate bed *Mil.*; *sil-čáb* gurgling water, rippling brook *Mil.* — 2. also *sil-diul* the rupee of Ladak, = 4 *jau*, = $\frac{1}{4}$ of an Indian rupee, **sil-inul gyad-di nas** a patch of barley worth 8 *Silma* *Ld.*

སུ་ *su* I. pron., also *su žig*, 1. interrog. pron. who? *di-na su yod* who is here? *kyod su yin* who are you? *su čt-skad byá-ba yod* who is it and what is his name? *Mil.*; which? = *gan*, *rgyál-poi bu su žig* which son of the king? *Tar.*, *sü-rnams, sü-dag*, col. **sü-su** plural form; in certain popular phrases: **su-gyóg** race, running-match *W.*, **su tob gyáb-pa** to pounce upon, to snatch away, to plunder *C., W.* — 2. correlative and indefinite pron.: *su mi di ysód-pa dé-la . . . sbyin-no* to him that kills this man, I shall give . . . *Stg.*; *kyod snar sú-la yañ ysól-ba ma btáb-bam* have not you already asked somebody before? *Dzl.* ㄥㄣ, 14 (acc. to a better reading); *su de čán-bai gán-du mčio* I shall go to him who has it *Do.*; *su tod-tód* whom it concerns *Sch.* (?); *su yañ (ruñ)* whosoever, whoever, any body who, also absolutely: every, every one, all, *sü-bas kyañ p̄yis* later than all (the others) *Dzl.*, when followed by a negative: nobody, frq.; *su byuñ* *Mil.* = *su yañ*; *su med kyañ* though nobody be present *Pth.*; *su, su žig, su gan* is also used for somebody, some one, a certain (but not frq. and more in col. or vulg. language): *su gan mdzá-bo žig* a certain friend; *su sér-sna-čan žig* a (certain) miser; also in the following manner: **sy čad dug sy tsem dug** one cuts out, the other sews *W.*; **bón-bu su lo-ču-nyi-pa, su lo-ču-pa yin** some of the donkeys are twelve, others ten years old. — II. termination: 1. of the term. after a final s, cf. *tu, du, ru*. — 2. of the instr. in *Kun.*: **á-pa-su** from or by the father, inst. of the *pás* of *B.* (cf. *su* in the Brāj-dialect of the Hindi). — 3. expletive after *nas* *Mil.* and elsewh. — III. num.: 88.

སུ་གི་ *sü-gi* vulgar corruption of *dzo-ki* q.v.

སུ་མི་ *su-mi* a medicinal root serving as an antidote *Cs.*

སྲུ་རུ་པན་ཚ་, སྲུ་པན་ *su-ru-pān-tsá, sur-pān* Guinea pepper, *Capsicum annuum* C., W.

སྲུ་ལུ་ *sü-lu?* *sü-lui tsül-du bžugs-pa* denotes perh. the usual sitting posture of Milaraspa who, while reciting his songs, used to stretch out his left leg, drawing up the other, and supporting his right arm on it, on which his head was leaning.

སྲུ་སྲུ་ *su-su* 1. v. *su*. — 2. *su-sü zer-wa* denotes the drawing in the breath in blowing up a fire, the lips being nearly closed, to prevent ashes or smoke from entering the mouth.

སྲུག་ *sug* reward, recompense, *sug-rñan* id., *sug-rjéd* mark of honour as a reward Cs.; *ñag-süg* a bribe, frq.

སྲུག་པ་ *süg-pa* I. sbst. 1. the hand *Med.*; *sug-bris* handwriting *Sch.* — 2. the lower part of the leg of animals, *rtai süg - bži*; **süg-gu** W. id. — 3. a medicinal herb *Wdn.*

II. vb. to push, jog, nudge a person, in order to waken him, or to make him attentive; to push open, a door with a stick *Mil.*; *süg-pa žig byéd-pa* *Mil.*, **sug gyáb-pa** C. to push, to shove, to displace, **sug ča yin** it will get out of its place W.

སྲུག་མེལ་ *sug-rmel* Cs.: 'a kind of spice, betel, betel-nut'(?); *sug-smél* *Lt.* and C. cardamom.

སྲུད་པ་ *süd-pa* to cough, to breathe with difficulty Cs., *süd-de ši-ba* to be choked or suffocated *Sch.*

སྲུན་པ་ *sun-pa* vb. and adj. 1. to be tired of, weary of, sick of; tired, weary, out of humour *rná-ba mi sün-te* not tired of hearing *Mil.*; *yid sün-par gyür-ba* to become tired, to get weary of; the more precise form of the adj. is *sün-po*: **žag-dan de zá-na sün-po rag* or *sün-na rag** W. if one eats rice every day, one gets tired of it; **sems sün-po** id.; **ám-čog syn son** C. one gets tired of hearing C.; **sá-heb nyen syn run** though it may be disagreeable to you, Sir, to hear it C.; *tugs-sün dgóns-pa yin-pa dug* I suppose your Reverence will be tired of it *Mil.*; **sun** (C. **syn**) **cug-čé** to make (a person)

tired of (a thing), to vex, annoy, to stun or drown with noise, to deafen. — 2. *sün-par byéd-pa* *Dzl.*, and more frq. *sün-par byin-pa* 1. to drown with, to overpower by noise, to silence (thus prob. *Mil.* ch. 34 init.); hence 2. to refute, confute, disprove *Tar.* 3. c. acc. to insult, defame, disgrace, dishonour *Schr.*, *Dzl.* ༡༡, 1, 3, ༢༠, 2; *Bhar.* 67, *Schf.*; so perh. also *sun-pa* in the following passage of *Mil.*: *tugs-rje drág-po sun ma byin* we will not put to shame the great favour (of the Lama). 4. to renounce, to resign, *sun byin-pai stobs* strength to renounce (the world).

སྲུབ་པ་ *süb-pa*, pf. (b)subs, fat. *bsub*, 1. to stop up, plug up, close, cork; to keep shut, closed, locked up, to stop, *ka sna lág-pas* to stop one's mouth and nose with one's hand *Lt.*; *dbugs süb-pa* to strangle, suffocate, choke (a person); to fill up, choke up (with earth, rubbish etc.) a lake *Gl.*; *sna-süb* a disease of the nose? *Lt.* — 2. to cover, close, shut up *Sch.*, more frq., fig. *rkan-rjés süb-pa* to cover the trace or track, to efface every vestige; **ti-pi tür-la süb-čé** to turn down the brim of the hat; to blot out, erase, *ri-mo* a drawing, *bú-lon-pai min* the name of a debtor; to hush up, conceal, cover, e.g. other people's offences; to suppress, to avoid, e.g. obscene words; to allow to settle, the mash, in brewing; in all these instances in W. also **süb-te bór-čé** is used.

སྲུམ་ *sum*, for *ysum*, three, in compounds before consonants: *süm-cu* 30, *sum-brgya* 300, *sum-stón* 3000; *süm-ča*, *Sch.* also *sum-yar*, a third, the third part, *dzam-bu-glín süm-ča ynyis* (or only *sum-ynyis*) two thirds of Dzambuling (i.e. of the world) *Dz.*, *bod sum ynyis* two thirds of (all) the Tibetans *Ma.*; *sum-skyá* *Sch.* a cord of three twisted threads; *sum-cu-rtsa-ysum* the 33 ancient gods (of the Vedas); *süm-cu-pa* the thirty, i.e. 30 letters, the Tibetan alphabet, *süm-cu-pa dan rtags-ñjug* *Zam.* the alphabet and the punctuation, abbreviated: *sum-rtágs* *Lexx.*

སྲུམ་(ཅུ)དྲིལ་ *sum(-cu)-tig* a medicinal herb *Med.*

སུམ་པ་, སུམས་པ་ *súm-pa, síms-pa* I. adj.
putrid, rancid, rotten.

II. vb., pf. *bsums?* fut. *bsum*, Sch. to
bind or tie together, to draw together; to
condense.

སུར་ན་ *súr-na*, Pers. سُرْنَا, hautboy, larger
than the *gliñ-bu* and sounding sharper; for
profane use.

སུར་པན་ *súr-pán* v. *su-ru-pán-tsa*.

སུར་ཡ་ or སུར་ *sur-ya* or *surya* Med., མུལ་,
colocynth.

སུར་སུར་ *sur-sur* coarse-grained, e.g. grits W.

སུལ་ *sul* an artificial plait or gather made
in a dress W.; furrow, channel, groove,
trench, ditch (Cs.); *ri-sul* lateral valley,
ravine, hollow, *ri-sul-gyi groñ-kyér* ravine
as a haunt of evil spirits; *brag-sul* narrow
ravine between rocks; *ka-sul* the fluting in
a column; *sul-ñan* furrowed, having plaits
or folds; *sul-ma* an angular, not round,
vessel; *sul-mál* the third stomach of ru-
minating animals, the psalterium or book-
tripe Sch., *sul-máns* Lt.

སུས་ *sus* 1. instr. of *su*. — 2. *Kyeu - sus*
Gyatch. ཏ་, 13, also *Stg.*?

སེ་ *se* 1. *Ld.* inst. of *te* after *s*, e.g. **zós-se**
— 2. num.: 118.

སེ་གོལ་ *se-gól* 1. snapping one's fingers. —
2. the time it takes to do this, i.e.
a very short time, a moment, a twinkling Cs.,
se-gól-gyi sgra the sound produced by snap-
ping the fingers, *se-gól-gyi brda* a signal
given by it Cs.; *se-gól ytóg-pa Mil.*, *byéd-*
pa Mil., *brdáb-pa Glr.* to snap one's fin-
gers as a sign of contempt or indignation.

སེ་རྩ་ *se-trán* yellow beads of a rosary,
coming from the central part of Ti-
bet, accounted more valuable than **rág-*
*sa** W.

སེ་རྩལ་ *se-düg* v. *se-sin*.

སེ་རི་, གསེ་རི་ *se-dri, bse-dri* the disagree-
able smell of the sweat of the
arm-pits Lt., *se-dri bsnám-pa* having that
smell Pth.

སེ་ནས་ *se-nam* vulgar for *bsód-snyoms*, alms.

སེ་སྤར་ *se-spur* Sch. dung-beetle.

སེ་བ་, གསེ་བ་, བསེ་བ་ *sé-ba, ṛsé-ba, bsé-ba*
1. rose-bush, rose-
tree; rose; *γser-mdog-sé-ba-me* (for *mé-tog*)
Lt., prob. the yellow rose; wild roses with
beautiful and rich blossoms frequently adorn
the slopes of the lower hills in the Hima-
laya mountains; whether the *se-rgód* Med.
and the 'wild rose' of Cs. are identical, seems
to be questionable; **se-düm** C. hip, haw. —
sin-sé-ba is mentioned as the food of the
silk-worm Glr., hence = *śó-se-sin*. — 3.
thorn?

སེ་བོ་ *se-bo* gray, *skra se-bo* gray hair; *mgo*
se-bo (resp. *dbu se-bo*) a gray-headed
person. — In col. language many things
which we call gray, are styled white.

སེ་འབྲུ་, འབྲུ་ *se-bru, seu* (C. **sen-dü**, W.
sem-rü) pomegranate.

འེ་མོ་རྩ་ *sé-mo-do* or *sé-mo-to* Mil. a kind of
ornament, e.g. made of pearls.

སེ་མོ་ག་ *se-móg* C. the venereal disease; *se-rmä*
syphilitic ulcers Sch.

སེ་ཡབ་, བསེ་ཡབ་ *se-yáb, bse-yáb* fig Med.

སེ་ར་ *sé-ra*, n. of a large monastery near
Lhasa.

སེ་རྒྱ་རྩ་མུན་ *se-rag-dur-smán* carrot W.

སེ་རེལ་ *se-rél* half open, **se-rél ñüg-ñe** to
open half (doors, lids, covers etc.) W.

སེ་ཤིང་, བསེ་ཤིང་ *sé-sin, bsé-sin* Cs.: 'a tree or
shrub, good for hedges,
se-düg 1. poison contained in that shrub.
2. = *se-móg* Cs.

སེག་, སེག་སེག་ *seg, seg-ség* obliquely, awry,
sideways, *ség-γcód-pa* Cs.,
ség-dhe-la dhá-wa C., **ség-ñe-la ñé-ñe** W.
to cut off obliquely (opp. to **ñé-kañ-la**
straight C.).

སེག་མ་ *seg-ma* small stones, gravel W.

སེང་ *sen* v. *γsen*.

སེང་གེ་ *sén-ge*, W. **sin-ge**, lion, *sén-ge-mo*
lioness, *sén-gei rúl-pa* the mane of

a lion; *sen-gei kři* **सिंहासन** a throne ('said to be so called from its being supported by golden lions' *Will.*); *sen-mgó* lion's head *Glr.*; *sen-ydon-ma* *Sch.*, = *si-ha-mu-ka* lion's face, a goddess, *Glr.*; *sen-prüg* a lion's whelp, *sen-tsán* a lion's den.

སོང་ལྷང་ *sen-lđan* *S.g.*, *sen-tsér* *Wdn.*, a tree growing on the southern, lower ranges of the Himalayas, having red wood, and a bark which by poor people is used for tea (*sdon-ja*); its sap serves as an official drug, *Lt.*; acc. to *Schf.* **खदिर** *Acacia Catechu*.

སོང་པོ་, བསོང་པོ་ *sén-po, bsén-po* 1. clean, white, cf. *skya-sén*. — 2.

Sch.: thin, airy, transparent, not dense or tight, *sen-sén* id. (*Sch.*: open, free, roomy, spacious); *skyé-bo sen-sén-por gyur* they became very thin, lean, pale people, **sin-sin-po, sings-po** *W.* id.; *sen-rás* *Sch.*, **sin-yot** *W.* a thin curtain, thin cotton cloth.

སོང་བ་ *sén-ba*, pf. *bsans*, fut. *bsan, bsén*, to lift up, to raise what was hanging down or drooping *W.* **san čò-čè* or *tan-čè** to lift up (the eyes, the hands, the dress etc.); *sku-káms bsén-ba-la byon* (his Reverence) goes to take some recreation *Mil.*; *kams dúb-pa sén-ba* to refresh the wearied body *Mil.*; *kams rmugs-pa bsén-bai rlun-riád* bracing air; *skyo-bsán-ba* to unbend the mind, to divert one's self; *skyo-sén-la gró-ba* (resp. *byón-pa*) to take a walk, *sén-la mdzád-pa* to drive out, to take the air in a carriage *Pth.*; *mya-nán bsáns-te* consolatory, giving comfort *Pth.*

སོང་ཤིང་, སོང་ཤང་ *sen-šin, sen-šan* v. *γseg-šan*.

སོང་ *séd* a file, **čag-sé** id., **šin-sé** a rasp.

སོན་ཐབས་ *sen-tábs* *Mil.*?

སོན་པོ་ *sén-mo*, resp. *pyag-sen* or *žabs-sén*, nail of a finger or toe; *sen-tóg* a gripe, pinch, nip, twitch; a pinch (of snuff) *sén-mo dëbs-pa*, *W.* **táb-čè* or *gyáb-čè** to pinch, squeeze, **sen-čus gyáb-čè** to bore with the knuckles *W.*; *sen-tsám* *Sch.* as much as may be put on a finger-nail, a small quantity;

sen-zó a white spot, such as will sometimes appear on the nails of the fingers.

སེབ་ *seb* v. *γseb*.

སེམ་, སེམས་ *sem*, usually *sems*, *Ssk.* **सत्त्व**, resp. **बुद्धि**, soul; esp. as power of perception and volition,

mind, cf. *yid* and *blo*; *sems na* the mind is disturbed, disordered *Mng.*; *sem kṛugs-pa* a mind agitated and troubled by sorrow, affliction, vexation etc., *sem kón-du* (or *kón-su*) *čüd-pa* one very much grieved, deeply concerned; *sem čün-ba* a timid mind, **sem tsér-čan** *W.* a compassionate disposition, **sem nyé-mo** *W.* a friendly disposition; *sem γsó-ba B.*, **sem so tán-čè* or *čüg-čè** *W.* to console, comfort, appease; the mind as imaginative faculty, intellectual power, *sem stór-ba* to lose one's senses *Do.*; **spirit**, *kun-γžti sem* the (eternal) spirit (opp. to *byün-ba bžti lus* the material, perishable body) *Mil.*; *sém-kyi spyód-pa* intellectual power, mental faculties *Wdn.*; *diós-po tams-čád rán-gi sems yin-te* 'as things with me are only mind', i.e. as they exist only in my mind, in my imagination *Thgr.*, cf. *Was.* (136); *sém-la ma soñ* 'it did not enter his mind', he had no mind, did not like *W.*; *sems gyur* (his) mind is changed, *sems sgyur-ba* to change one's mind, *μετανοεῖν*; *bžód-pai sems* patient indurance, fortitude, constancy; *γnod-sems malice*; *šes-ráb dan lđan-pai sems* wisdom, knowledge; *sems skyéd-pa*, c. genit., to suffer thoughts or inclinations to rise in one's mind, as e.g. *dod-čágs-kyi* libidinous (thoughts), frq.; also: to nourish, indulge (desires, passions), to give way to them; often used for our reflective verbs: *sems smád-pa* to humble one's self (*mi žig-la* before a person); also: *bdág-gi séms-la smad* he blamed, scolded, himself *Dzl.* 75, 3, cf. *lus*.

Comp. *séms - mkan* intelligent, sensible, *séms-mkan mi γèig kyañ ma byuñ* not one sensible person was present *Glr.* — *sems-kṛál* a mind afflicted, painfully agitated *Sch.* — *sems-čan* animated being, man, animal, very frq.; *séms-čan dan lđan-pa* being with child, pregnant; *sems-čan dmyál-ba* = *dmyál-ba*.

— *sems-nyid* *Glr.*, *Thgy.*, 'the very soul', but this is often nearly the same as 'spirit', and in the language of the N. T. it may fitly be used for *πνεῦμα*, and *tugs-nyid* for *πνεῦμα ἅγιον*, Holy Spirit. — *sems-rten* keepsake, token *Pth.* and col. — *sems-dón* an intellectual or spiritual good, gift, or possession *Mil.* — *sems-bdē* cheerful, merry *Mil.* — *sems-nád* heart-grief, affliction, *séms-kyi nád-du* *če* he has much heart-grief *Glr.* — *sems-dpá* a brave mind; *byañ-čub-sems-dpá* v. *byañ-čub*; *sems-dpa-čén-po*, महासत्त्व, a frq. apposition to it. — *séms-tsam* a mere thought, idea *Was.* (134), *séms-tsam-pa* (Cs.: योगाचार्य) a mystic *Köpp.* II, 25. — *sems-tsér* fatigue, weariness, disgust *Sch.*

སེམ(ས)་པ་ *sém(s)-pa*, pf. *sems*, *bsams*, fut. *bsam*, imp. *som*, W. **sám-čē**, to think, *di snyám-du séms-so* or *bsáms-so* he thought as follows, he had the following thoughts; *lóg-par sém-pa* to think ill (of a person) *Dzl.*; to meditate, muse, ponder, *sém-bžin-du* absorbed in meditation, lost in thought *Dzl.*, *mi-dgá-bar sém-šin* immersed in melancholy thoughts *Dzl.*; in C. **sém-žin-du** signifies at the present time: knowingly, wilfully, purposely, = *šes bžin-du*; *šin-tu soms šig* think over it seriously! *Dzl.*; to think of, c. accus., *grán-bai ynas* (to think) of a cool place, i.e. to long for coolness *Dzl.*, and c. dat.: *rán-gi yül-la ma bsám-par* forgetful of home, forgetting one's native soil *Glr.*, *yi-ge di-la ma bsám-par* disregarding this contract *Glr.*; also with termin.: *žán-du ma sems šig* do not think of anybody else; to intend, purpose, have in view, e.g. *žnód-par byá-bar* to do harm *Dzl.*; construed in the same manner, it also signifies: to fancy, imagine *Do.*; with *dan drá-bar* and similar expressions: to hold, think, consider, to take for, to look upon as; *da kór-bai nyes-dmigs bsám-šes-na* (for *bsám-žin*) now that you know with full consciousness the punishment of (going through) the cycle (of animal existences) *Mil.* (yet cf. *bsám-šes* in *bsám-pa*). Sometimes it denotes only an act of memory, a remembering: *lhá-čos toš-bsam-byéd-pa-rnams* those who have heard

and kept in their memory the religion of Bud-dha, (who remember the words even without understanding them) *Mil.* Cf. *bsám-pa*.

སེལ་ *seu* 1. a little tooth *Lt.* — 2. pomegranate.

སེར་, སེར་རུ་ *ser, sér-ru* corruption, putrefaction? **már-la sér-ru gyab** C. the butter turns yellow and rancid, *sér-čan rancid* *S.g.*

སེར་ཀ་ *sér-ka, sér-ka, sér-ga* 1. a cleft, slit, fissure, crevice, gap, *brag-sér* chasm or cleft in a rock; *ryga-sér* a large gap, cleft, chasm; *sér-ka súb-pa* to close, stop up a hole *Pth.* — 2. v. *sér-po*.

སེར་སྐྱ་ *ser-skyá* Lamas and laymen, **ser-kyá kun dým-ma jhé-pa** a promiscuous convention, parish council C. — 2. v. *skyá-bo*.

སེར་ཁྱིམ་པ་ *sér-kyim-pa* a sect of Lamas = *dbón-po*.

སེར་ག་མ་ *sér-ga-ma* *Sch.* turmeric, *Curcuma*.

སེར་ཆེ་ *ser-čē* *Lt.* a yellow aquatic flower; **ser-čen** W. *Saxifraga flagellaris*.

སེར་སྒ་ *sér-sna* avarice, frq.; *sér-sna byéd-pa* to be avaricious *Dzl.*

སེར་པོ་ *sér-po* yellow; *ser-prén* clerical procession, parade *Mil.nt.*

སེར་བ་ *sér-ba* hail; *ser-král* a kind of insurance against damage done by hail, i.e. money paid to the Lama for his preventive ceremonies.

སེར་བུ་ *sér-bu* v. *bsér-bu*.

སེར་མོ་ *sér-mo* 1. C. col. finger. — 2. W. six-rowed barley, late barley. — *sér-mo-ba* the Lamas *Sch.*

སེལ་ *sel* 1. discord, dissension, *nan-sél* domestic dispute. — 2. a kind of incantation, like *brtad*, *sel jüg-pa* to exorcise, to make use of conjurations or incantations *Mil.*

སེལ་བ་ *sel-ba*, pf., fut. *bsal*, imp. *sol*, to remove, esp. impurities, hence to cleanse; to pick, pick off; to blot out, cross out, *bú-lon* a debt; to clear, **lam sál-čē** W. to make a path or road; very frq. fig.: to remove, to remedy (an evil), to cure (a disease), to repair (a damage), to redress grievances, to dispel (darkness) etc.

མོ so, I. sbst. 1. resp. *tsems*, **tooth**, *stén-so*, *ya-so* upper tooth; *og-so*, *má-so* lower tooth; *mdin-so* Sch. *yèád-so*, *Stg.* *so-drün* fore-tooth, front-tooth; *sbübs-so*, *grám-so*, *rán-tag-so* Sch. *ldán-so* cheek-tooth, molar-tooth, grinder, *mèó-so* Cs., **čód-ten-so** W. eye-tooth, corner-tooth, canine-tooth. — 2. **tooth** of a saw, wheel, comb. — 3. **edge** of a knife.

II. sbst. *forsa*, in conjunction with certain words, e.g. *ñan-sor skye-ba* to be born in an inferior place *Mil.*; v. also *rán-so*, *sór-bzag-pa*, *krül-so*.

III. sbst. **joy** (?), *so bsod-pa* id. Cs. and *Lex.*; cf. *ñó-so*.

IV. sbst., also *bso*, **look-out, guard, spying**, *so byéd-pa* to spy, to look out; *só-kuñ* peep-hole; *só-pa* keeper, guard, watchman, spy, emissary, *zas nor bdúd-kyi só-pa yin* money and dainties are the devil's emissaries *Mil.*; *mé-bso* a guard or watch kept by several persons round a fire; *só-sgra* 1. watchword, = *sgar-mñi*. 2. v. comp.

V. grammatical termination: **tén-so** provinc. for *rtén-no* C., also *Glr.*

VI. num. for *sím-ču* in the abbreviated numbers 31–39.

VII. num.: 148.

Comp. *so-grí* a saw. — *só-sgra* the whistling through the teeth, in the magic performances of the Bonpo, *só-sgra dēbs-pa Glr.* — *so-čág* a broken tooth. — *so-drég* tartar? *Med.* — *so-búd* a tooth that has come out. — *so-mán* comb. — *so-zó* a small white spot on a tooth, cf. *sén-zo*. — *so-zéd* **tooth-brush**. — *so-šin* **toothpick**. — *so-srúb* gap in the teeth Sch.

མོ་ག་ *só-ga* = *sós-ka*.

མོ་ཅ་ *só-ča* n. of an emetic *Med.*

མོ་ནམ་(ས་) *so-nám(s)* **agriculture, husbandry**, *so-nám-sbyéd-pa* to till the ground, to practise agriculture, farming, *sgrúb-pa*, *bad-pa* id., *so-nám-pa* Cs. husbandman, farmer.

མོ་པ་ *só-pa* v. so IV.

མོ་པ་རི་ *só-pa-ri* Cs. a kind of berry, beneficial to the teeth.

མོ་པག་ *so-pág* **brick, tile**; also collective noun, brickwork, tiling.

མོ་བ་ *só-ba* coarse, thick-shelled **barley**, used for fodder.

མོ་བྱ་ *só-bya* an aquatic bird *S.g.*

མོ་མ་ *só-ma* 1. sbst. *Ssk.* (prop. a climbing plant the juice of which was offered in libations to the gods and was also worshipped itself, on account of its intoxicating qualities, hence): **hemp**, also *γtsó-ma*, *btsó-ma*; *so-ma-rá-dza* id., *so-ma-rá-dzai ras* **hemp-linen** *Schr.*, *so-ma-rá-dzai tág-pa* **hempen rope** *Pth.* — 2. adj. **new, fresh**, esp. *W.* **só-me nán-na zer gos** this ought to have been mentioned directly (when it was still fresh in every body's memory).

མོ་ཆེས་, མོ་ཆེས་མ་ *so-tsis, so-tsiys* **house-keeping, management** of domestic concerns, **husbandry**, cf. *so-nam* agriculture.

མོ་ལུག་ *so-lug* **lees of liquors, yeast of beer** Sch.

མོ་ལོག་ *so-log* **high-road, causeway** *W.*

མོ་སོ་ *so-só* distinct, separate, singly, individually, *zas so-soi lág-tu óns-so* the victuals came into the hands of the individual persons *Dzl.*; *so-só-nas* adv. frq.: *so-só-nas snod bzéd-de* 'singulativ', each for himself, holding forth his vessel *Dzl.*; **various** e.g. **na so-só** *W.* for *sna-tsogs* of *B.*; **diverse, different** *sám-pa so-só* different opinions, a dissension; **separate, distinct**, *so-só byéd-pa*, *W.* **so-só čó-če** to separate, disjoin, divide, *so-sór bzág-pa*, *W.* **so-só bór-če** to set, put, lay apart. — *so-soi skye-bo*, བྱམས་འཇགས་, prop. one separated (from the saints), one outside the pale, a man of the lower classes, of low caste; with Buddhists: **a layman**, and as to his spiritual condition: a man in his natural state, one not yet enlightened (like *ψυχικός* I Cor. 2, 14, though on account of its derivation, the above term cannot well be used for the Greek word); also the lower classes of clerical persons, monks, — *so-só(s)-tar-pa*, *so-tár*, प्रतिमोक्ष,

liberation, **deliverance**, *so-só-čar-pai mdo* the book of deliverance, code of the moral law, containing about 250 precepts for the priesthood, the monastic rules of the Buddhists.

སོ་སོ་ཆ་ so-so-čá a medicinal herb, an emetic *Wdn.*

སོག་ sog 1. v. *sob.* — 2. for *srog* Ū.

སོག་པ་ sôg-pa 1. *subst.*, also *sôgs-pa*, **shoulder-blade**, scapula, *sôg-pai mé-loñ* the flat part of it, *sog-yu* the narrow extremity of it; *sog-mó dēbs-pa* (v. *mo* III.) to divine from the shoulder-blade; *sog-lhu* shoulder as a piece of meat for boiling (I Sam. 9, 24). — 2. *vb.* (also: *ysôg-pa*, *bsôg-pa*, *sôgs-pa*) *pf.* (*b*)*ags*, fut. *bsag*, imp. *sogs*, *bsag*, *W.* *sôg-čē*, **to gather, heap up, hoard up**, *pral sog-jog-méd-pa* without having collected and deposited the daily requisites, the things wanted every day *Mil.*, *bsôd-nams sôg-pa Mil.*, *tsogs sôg-pa* frq. to collect, to hoard up merits of virtue, *las-nân sôg-pa* to heap up sins; *ysog-lđân* morbid matter consisting in too great an accumulation of humours, *nif.*, *Med.*; *dmâg-gi dpun sôg-pa* to collect an army *Dzl.*; **to assemble**, children *Glr.*; hence *sag(s)* *W.* all (of them), *lug sag tsam* how many sheep are there in all?

སོག་པོ་ sôg-po a Mongol *Glr.*, *sôg-mo* a Mongol woman, *sog-prug* Mongol child, Mongol boy, *sog-čás* Mongol dress or fashion of dress, *sog-rta* Mongol horse.

སོག་མ་ sôg-ma **blade, stalk; straw**; *sog-bru Sch.* green corn that begins to sprout; *sog-tsigs* a knot on a stalk *Cs.*; *sog-sbūr* a small blade of straw, chaff *Pth.*; *sôg-mai bú-la* a shoe of straw; *sog-rú*, *sog-rúm*, *sog-lđum* stubbles.

སོག་ལ་ sôg-le *B., C.*, *čad-sôg, *gya-sôg* *W.* a saw, *sôg-les yčód-pa B.* to saw to pieces, *gya-sôg šrúl-ce* *W.* to saw; *sog-le Ka* the toothed edge of a saw, also botanical term.: serrate, serrated (of leaves) *Wdn.**

སོག་པ་ sogs and so forth, and the like, mostly preceded by *la*: *mi-la sôgs-pai srog-čâgs homo et cetera animantia*, prop. the be-

ings in addition to man; *ba-dân-la sôgs-pas brgyân-te* decorated with little flags and the like; less frq.: *la sôgs-te*, inst. of which always *la-sôgs-pa* or *pai* may be used; often *sogs* alone, also in prose; after (*la*) *sôgs(-pa)* usually a comma is to be supplied, and the words following are to be considered as an apposition: *yi-ge rtsis-la sôgs-pa rig-pai ynas lia* writing, arithmetic and so on, the five sciences; hence often applicable, when a comprehensive noun appellative does not exist: *γser sogs* gold and the other, viz. metals, *Glr.*; *tsa sogs γsum* the three *tsa*-sounds, *tsa, tsa* and *dza Gram.*

Note. In course of time the original grammatical sense seems to have been forgotten, in as much as *la* is now read together with *sôgs-pa*, and often also the dot separating the syllables is omitted.

སོན་ sôn perf. and imp. of *gró-ba* to go, 1.

I went, I have (thou hast etc.) gone, v. *gro-ba* 1 and 2, e.g. *der sôn yód-pas* when he had gone thither *Pth.*, *sôn-sôn-ba-las* going on continually, *Dzl.*, continuing to do a thing *Dzl.*; *sôn-ba yin* it is gone, it is no longer extant *Mil.*; *dbân-du sôn* (he or it) came into the power of... *S.g.*; *da sdôg-pa-la sôn-na Thgy.* if we now go on to (the topic of sins) *W.*: *da-rin na ma sôn* it is not yet past five o'clock; *i-ne sôn-pa 'a tsug-pa* from here (adverbially, like *bzüniste*) to that place *Ld.*; imp.: *di-ru ma dug! sôn!* do not stand here! walk on! — 2. **became, turned** etc. *Kyi-mo žig-tu sôn* she became a bitch, was changed into a bitch *Mil.*, *dkâr-por sôn* it turned white *Glr.*, *doñ nâg-po sôn* *W.* his face grew dark; *bi-gân sôn* *W.* a hole has been made, it got a hole; *gyâl-se Ka-čüd sôn-ne* as she got a taste for the town *W.*; *nod ču gari sôn* the vessel was already full of water (when I came) *W.* — *sôn-tô* *W.* account of expenses.

སོན་པ་ sôd-pa 1. *C.* **to wake, rouse.** — 2. sometimes for *ysôd-pa*.

སོན་ sôn rarely for *sôn*; frq. only in *nâr-sôn-pa*, v. *na*.

སོན་པ་ sôn-pa 1. v. *son.* — 2. v. *γsôn-pa, γsôn-po.*

སོབ་ *sob* 1. also *sog*, *γsob*, *γsog*, null, void, vain, empty, bad in its quality, not durable. — 2. also *γsob* something stuffed (as a chair), *nán-sob*, *kón-sob*, *kóg-sob* *Wdn.* prob. id.; *sob-stán* cushion, bolster, mattress, *pags-sób* the stuffed skin of an animal, *señ(-gei)* *sób* the stuffed skin of a lion *Pth.*

སོམ་ *som* 1. also *γsom*, *sóm-sin* fir-tree, pine-tree. — 2. also *soms*, imp. of *sém-pa*.

སོར་ *sor* 1. also *γsor*, gimlet, *rús-pa* *búgs-pai* *sor* *S.g.* prob. a sort of trephine. — 2. v. *sór-mo*. — 3. v. *sar*, *sor* *bzag-pa* to put in its place (*Sch.* also: 'quite the same?'); *rán-sor* v. *rañ* compounds. — 4. (cognate to *só-ma*?) *sor* *čúd-pa* (*Sch.* *jud-pa*) to restore, renew, e.g. exhausted strength *Dzl.*, the doctrine of Buddha *Pth.* — 5. term. of so.

སོར་མོ་ *sór-mo*, resp. *pyag-sór* *Mil.*, *žabs-sór*, 1. finger, toe; *sor-γdub* finger-ring, *sor-fsigs* the joint of a finger. — 2. inch, *sor-bži-pa* four-inched.

སོལ་བ་ *sól-ba* coal, esp. charcoal, = *sol-nág*; *sól-bai me* coal-fire *Lt.*; **sol-mé** *W.* live coal, burning coal.

སོལ་པོ་ *sól-po* resp. friendly, kind, affable *C.*, *W.*

སོས་ *sos* 1. inst. of *so*, *sos* *btáb-pa* to bite, *Sch.* also to backbite, to calumniate. — 2. v. *γsób-ba* and *fsób-ba*.

སོས་ཀ་, སོག་ *sós-ka, só-ga*, 1. in Tibet: spring, = *dpyid*, *Mil.* — 2. in India: the hot season, from about the middle of April till the middle of June.

སོས་དཔ་ *sos-dál* or *sos-bsdal* *Sch.*: slow.

སོས་ཟླ་ *sos-zin* disease of the membrum virile, in five forms (prob. different stages of gonorrhea) *Mig.*

སྒ་བ་ *srá-ba* 1. adj., also *srá-bo* and *srá-mo* *Cs.*, col. **srán-te** (cf. *srán-pa*), hard, solid, compact, firm, and abstract noun: solidity, hardness, compactness, of wood, meat etc., and often fig.: *γzu-srán* a bow difficult to be bent *S.g.*; *rgas-srá* hearty vigorous old age *S.g.*; *mtson kar sra* proof against cut and thrust, also: proof against malicious words *Mil.* — *sra-brkyai*, कठिनाक्षर, the

coarse blanket of a monk. — *sa-rtsi* varnish. — 2. vb. *W.*, to empty.

སྒྲ་ *srán* I. (cf. *srón-ba*) 1. pair of scales, balance *B.*, *srán-la* *dégs-pa* *Cs.*, *γzál-ba*, *tsád-pa* *Sch.*, *srán-ba* *Sp.* to weigh, to balance. — 2. steel-yard, **srán tág-čé** to hold the steel-yard, in weighing. — 3. weight, in a general sense, *bre-srán* weight and measure, *rgya-srán* Chinese weights *Cs.* — 4. an ounce, *srán gán* one ounce, *srán* do two ounces, *smán srán* 23, two pounds of medicine, the daily quantity taken by Buddha when he had caught cold *Dzl.* 23, 3. — *srán-ča* *Sch.* balance and what belongs to it. — *srán-mdá* scale-beam or lever of a pair of scales *Sch.* — *srán-pór* scale. — *srán-tsád* *Cs.* weight. — *srán-ba* vb. v. above.

II. street, *lam-srán* id.; *srán-yár* *Sch.*: tortuous path, labyrinth (?). — *rgya-srán* street, lane *Glr.*; *rgyu-srán* the road which a person habitually walks.

སྒྲ་བུ་ *srán-bu* thread, yarn, *kál-ba*, *sgril-ba*.

སྒྲུབ་ *srád-ma* v. *srán-ma*.

སྒྲུབ་ *srán-pa* (cf. *srá-ba*) *Cs.*: pf. fut. *bsran*, imp. *sron*, *W.* **srán-čé** to suffer, bear (with patience), endure, to be hardened *W.* frq., **srán-tub-kan* or *srán-teg-kan** one that can endure much; **kýod srán gos** *Ld.* you must hold out, you must stand it; in *B.* *srán dzugs-pa* is used in the same sense; **kýag-srán-čan** hardened, accustomed to frost, **dug-srán-čan** inured to hardships *W.* — **srán-te** col. frq. adj.: 1. = *srá-ba* (opp. to *lhód-po* and *ból-mo*) hard, firm, durable, rigid, strict. 2. fig. hard, severe, bitter. — *sdug-srán* hardness *Mil.*; *srán-čé-ba* = *srán-tub-mkan*. *Cs.*: *srán-pa* sbst. hardship, severe distress or toil, *srán-par* toilsomely, rigorously, *srán-pa-po* one that hardens himself (?).

སྒྲུབ་, སྒྲུབ་ *srán-ma, srád-ma* 1. pease, beans, lentils, *Cs.* mentions also *srád-dkár*, *srád-nág* and *srád-shón*, also *mkal-srán*, in *W.*, however, we only met with the common field pea and some dry imported Indian sorts of it (*mon-srán*); *rgya-srán* (*Cs. mon-srán*) was the name the

natives were inclined to give to our European bean. — *sran-pūn* a heap of pease, *sran-pūb* pease-straw, *sran-pyē* flour of pease, *sran-mé* blossom of pease. — 2. **grain**, like *rdóg-po*, e.g. of Indian corn; even *lāgs-kyi sran-čün Wdn.* grains of shot(?).

སྒྲ་ *srab* **bridle**, *rtai*; *srab sga stan tsān-po* a complete riding-gear; **srab čüg-čē** *W.* to **bridle**, to **bit** (a horse), **srab gyūr-čē** to **govern**, to **rein** (a horse) *srab-skyōgs Cs.* the reins, — *srab-lāgs Cs.* the **bit**. — *srab-mtūr Sch.* the **halter**. — *srab-mdā Stg., Ld.:* **sram-dā** **reins**.

སྒྲ་པ་ *srab-pa B.*, **srab-mo** *W.* **thin**, **tender**, **fine**, e.g. skin *Dzl.*, cloth, leather, paper, clouds; **shallow**, **loose**, not close; *srab-mtīl Sch.* inner sole, welt; *srab-mtūg* thickness, dimension.

སྒྲ་སྒྲིབ་ *srab-srib Cs.* **dark**, **obscure**.

སྒྲ་ *sram*, རྩ་ 1. **otter**, the flesh of which is considered very nourishing, the liver is used as a remedy for strangury *Sg.*, but encountering this animal is regarded as an evil omen *Sg.*; *ču-sram* id.? (*Cs.* beaver?) *nyā-sram Mil.*, either the same, or: fishes and otters; *brag-srām* rock-otter? sable? **ka-lon-srām** *W.* prob. **sable**; it is nearly black and stated to live near Yarkand, in the mountains as well as in the flat country. The ear-coverings worn by the ladies of Ladak are made of the fur of this animal. — 2. **otter-skin**, **sable-skin**.

སྒྲ་ *srar* adv. *Sch.:* **severely**, **rigorously**.

སྒྲ་(པོ་) *sras(-po)* resp. for *bu*, **son**, **child**, *dpon-srās*, *rgyal-srās* son of the sovereign, a prince; *rgyal-srās* also: son of Buddha, a Buddha; *lha(i) sras(-po)* 1. son of a god *Dzl.* 2. a prince; *tugs-srās* spiritual son or daughter *Mil.*; in this sense *sras* may be applied to females: *sañs-rgyās-kyi sras dāg-pao* she has become a spotless child of Buddha *Dzl.* — *srás-bu* = *sras*. — *srás-mo* daughter, young lady, princess. — *sras-tsāb Cs.* adopted child.

སྒྲ་ *sri* 1. a species of **devil** or **demon**, devouring esp. children, a **vampire**, also

sri-nān Schl., *čün-sri Glr.*, *pūn-sri Mil.* a devil bringing misfortune; they are supposed to live in underground places, and are therefore also called *mās-kyi sri*; *sri lañ* a devil rises from below; *sri nōn-pa B.*, **nān-čē** *W.* to **lay**, **suppress** a devil.

སྒྲ་ *sri-ba* I. pf. *bsris*, fut. *bsri*, 1. to **retain**, e.g. *bāñ-ba*, *γēn* constipation, strangury. — 2. to **be parsimonious**, **niggardly**, esp. with *nor*; *sba-sri-méd-par γnān-ba Mil.* to give unsparingly, to bestow very liberally; **sri-šes-Kan** *W.* **parsimonious**.

II. *W.* to **wind**, to **wrap round**, for *dkri-ba*.

སྒྲ་ *sri-žu*, less frq. *srid-žu*, **respect**, **reverence**, **deference**, *sri-žu-pa*, *sri-žu-mkan* one paying his regards, his respects, showing deference.

སྒྲ་ *sriñ-ba* pf. *bsriñs*, fus. *bsriñ* 1. (cognate to *riñ-ba*) to **extend**, **stretch**, **stretch out**, the arm, to **hand**, **reach**, **de dūl soñ, nā-la sriñ ton** it has fallen down, hand it to me *W.*; to **fling far away** *C.* — 2. to **postpone**, **put off**, *či-bai tse Glr.* the term of death; to **prolong**, *tse* life *Sg.*; to **wait**, to **tarry**, **ā-tsig sriñ** *Lh.* wait a little, **dag-sa yon-na tsa-big sriñ-te yon** shall (I, you, he etc.) come directly or after a while? *Ld.*; **nam dir sriñ-čē ča dug** how long shall you stay here? *W.* — 3. to **send** (*skūr-ba Lex.*) *priñ*, *yo-byād Sch.* — 4. *skyéd-sriñ-ba* to **bring up**, **train up**, to **rear** *Glr.*

སྒྲ་མོ་ *sriñ-mo* **sister** (of a male person, cf. *min-po*) *bu-sriñ*, *min-sriñ*, resp. *lām-sriñ* brother and sister, cousins.

སྒྲ་ *srid* 1. **length**, **extension**, *γug srid-du kru-bō-bryād-pa* a cavern 18 cubits long *Tar.*; more frq. with regard to time: *di* or *de-srid(-kyi bar)-du* (for) so long (a time), *čt-srid-du*, also *čt-srid-de*, how long (a time)? also: as long as; when followed by *yan*: be it ever so long (in this case *ji* would be more correct); also *srid-par*, or *srid* alone, for *srid-du*. — 2. **dominion**, **government**, *srid-la ma čām-pas* falling out with one another about the government *Glr.*, esp. *rgyal-srid*, *dbañ-srid* id.; *srid byéd-pa* to **reign**, to **govern**, *srid fso-ba* id. *Dzl.*; *di γnyis-kyi srid gañ yód-rnams jrog* he

seized upon their territorial shares *Glr.*; *bla-srid Cs.* a Lama's dominion. — *sde-srid province*; *chos-srid* clerical government, ecclesiastical dominion. — 3. ruler, commander, regent, reigning prince; so also in the compounds just mentioned.

སྤྲིང་པ་ *srid-pa* I. vb., 1. to be, to exist(?). —

2. to be possible, often preceded by *yañ*; *skyé-ba dan jig-pa kun-la srid-na* since springing up and passing away is the lot of all men *Dzl.*; *pán-pa zig srid* healing is possible *Pth.*; *di-las sla yañ srid* it might be easier (for me) then than now *Dzl.*; *de-bzin-du bden srid snyám-nas* thinking this might possibly be true; the verb is usually put in the infinitive mood terminating in *pa*: *de yin-pa-añ srid* after all it might be this man, it might be he *Mil.*; *dir ón-ba mi srid -do*, *bód-du brós-pa srid* he will scarcely come back, he will have escaped to Tibet *Glr.*; sometimes with the root of the verb: *yoñ mi srid Mil.*; *bdag tar kyañ srid-kyis* as it is a possible case, that we might be released *Dzl.*; *ma srid ñig* about the same as: God forbid! by no means! In *W.* nearly = to be obliged: **kyer-wa-la ñrid** now it will be my lot, now I shall be obliged, to carry (twice as much), **sád-če-la ñrid** (*B.*: *bab* or *tug*) he deserves death, he must die.

II. sbst. བུན་ 1. existence, state of being, life, *srid-pa yžan nyáms-su myón-ba* to experience, to pass through, other periods of existence *Wdn.*, *srid pyi-ma Sch.*: the future period of life, of existence. — 2. things existing, the world, *srid(-pa) ysum* the three worlds, *srid-pai khor-lo Cs.*: the revolving system (the world's cycle); *srid-pai mtso* the ocean of existence, *srid-pai ču-klün čén-po* the stream of existence *Mil.*; also a single being, commonly however *srid-pa-pa*; *bár-doi srid-pa*, *bár-srid-pa Thgy.*, *bár-ma-doi srid-pa-pa Stg.* the beings in the Bardo, v. *bár-do*. — The meaning of *srid* in *srid-pai bár-do*, and in some other expressions, have yet to be determined. — 3. symb. num.: 14.

སྤྲིང་ཁྲ་ *srin-klád Sch.*: a sort of flint-stone.

སྤྲིང་ཁྲ་ *srin-glán Lt.?* *W.* **srin-glán-čan** having the staggers (of horses); being mad.

སྤྲིང་པོ་ *srin-po, Ssk.* राक्षस, fem. *srin-mo*, demons, figuring in Indian and Tibetan mythology. They are supposed to be, for the most part, of an enormous size, generally hostile to mankind, going about at night, to ensnare and even to devour human beings. Their chief abode was Ceylon, and also Tibet was originally inhabited by them. The Tibetans are even said to be the descendants of an ape (sent by, or emanated from, Avalokitēshvara) and of a Tibetan Srinmo. *brág-srin* rock-Srinpo or Srinmo; *dre-srin* goblins and Srinpos; *ču-srin* v. the following article.

སྤྲིང་བྱ་ *srin-bu, = bu, insect, worm, vermin;* *srin-bu pád-ma (srin-pa Sik.) leech,* *srin-bu me-kyér glow-worm;* *rgyu-srin, koñ-srin intestinal worm;* *pyi-srin vermin living on the skin Lt.;* *dár-srin silk-worm;* *srin-bál* acc. to *Wdn.* = *rás - bál cotton, Sch., Schr.:* flock-silk; raw silk; *srin-byá* nocturnal bird, owl etc. *Lt.;* *srin-tór* small ulcer or tumour; *srin-sin Med., Sch.:* mulberry-tree; *ču-srin* a monster living in the water.

སྤྲིང་ཁྲ་ *srin-lág* the ring-finger.

སྤྲིང་(སྤྲི) *srīb(s)* 1. darkness, gloom, night. — 2. shady side, north side of a mountain. — *srīb-pa vb.*, to grow dark or dusky, *C.:* **sa srīb son** night has begun.

སྤྲིང་ཁྲ་ *srü-nág* mulberry-tree.

སྤྲིང་ *sril Sch.* silk-worm.

སྤྲི་ *sru Glr., srü-mo Lex.* and *C.* mother's sister, aunt.

སྤྲིང་པ་ *srüg-pa, W.* for *sprüg-pa, srüb-pa* and *dkrüg-pa*: 1. to shake, to shake out. — 2. to stir, stir up, twirl. — 3. to shake, to make to totter.

སྤྲིང་བ་ *srün-ba* I. vb., pf. (*b*)*srunis*, fut. *bsruni*, imp. (*b*)*srun(s)*, *Ssk.* रक्ष, 1. to watch, to keep guard intrs.; but gen. trans., i.e. to watch, to keep, to guard, to keep in custody, *kyim* the house *Dzl.*; to save from, to pro-

tect, to shelter, e.g. *lus*, the body, but also: to keep unpolluted, pure, chaste; *bdag srün-ba* to guard one's self, in a special sense: to live as a *bdag-srün*, as a hermit *Dzl.*; to preserve, *bdag ynód-pa tams-cád-las srüis sig* may I be preserved from every harm! *Do.*; with *la*: *bdág-la srün-du ysol* I pray to preserve, to protect me *Do.* — 2. to beware of, to guard against, *lus dan nág-gi nyés-pa Dzl.*, = *lus dan nág srün-ba* (v. above no. 1) *Dzl.* — 3. to keep, to observe faithfully, a promise, laws; *bká - srün - mkan* obedient, faithful, trustworthy. — 4. to hinder, forbid, prohibit, *rígs-kyis*, *bdág-pos*, *čós-kyis srün* it is forbidden, it is prohibited, by the degree of kindred, by the husband, by religion in general *Thgy.*; to prevent, to be a preservative or preventive *S.g.* — 5. to wait, = *srün-ba*, e.g. **žag nyi** for two days *W.*

II. sbst. 1. the keeping, guarding, the heed, guard. — 2. the person or the thing keeping, guarding, esp. amulet, preventive, preservative, *btágs-pa* to suspend (an amulet, to the neck or other part of the body).

Comp. and deriv. *srün - sküd*, *-kór* or *-mdüd* an amulet consisting of threads. — *srün-mkan* keeper, guardian, watchman, **tsán-la srün - kan** *W.* (night-) watchman; *srün-pa B.* = *srün-mkan*, *bzá-šin-ra-ba srün-pa* keeper of a fruit-garden *Dzl.*; *srün-po Cs.* = *srün-mkan*; *srün-ma B.* id., *dmyal-bai srün-ma* guardian of the infernal regions *frq. Dzl.*; *čós-skyon-bai srün-ma tams-cád* all the tutelar gods of religion *Mil.*; collectively: body of watchmen, *lha-rnams-kyi srün-ma dan-po* the first corps of watchmen of the gods, the Nāga; *rgyal-poi srün-mai mi* the men of the king's body-guard *Stg.* — *srün-sems* the taking heed, being cautious.

སྤྲུབ་, བསྤྲུབ་ *srün-pa*, *bsrün-pa*, calm, soft, mild, and: mildness, gentleness, meekness; *srün-po* adj. = *srün-pa*, esp. of horses: quiet, tame; *šin-tu mi-brün-šin* very malicious, malignant, of demons *Mil.*

སྤྲུབ་ *srub* v. *srus*.

སྤྲུབ་ *srub-pa*, pf. imp. (*b*)*srubs*, fut. *bsrub*, 1. to stir, stir up, stir about, *žo srub-pa* to churn, to make butter. — 2. to rummage, to rake up, to stir, to turn over. — 3. to rub, two pieces of wood against each other *Wdñ.* — **srub - šin** *C.* 1. twirling-stick. 2. mischiefmaker, disturber of the peace.

སྤྲུབ་ *srubs* 1. a cleft, slit, gap, fissure, *brag-srubs* chasm or cleft in a rock, smaller than *sér-ka Mil.*; intermediate space, interval, interstice; rent in a dress; disunion, separation; wound *Lt.*; *srubs bye Lt.*, *srubs for Sch.* a severing, a wound has been made; *srubs yór-ba* to rend asunder, to tear *Sch.* **tsem-srüb dól-čé** *W.* to rip, to cut open a seam. — 2. seam? — 3. *W.* col. for *srus*.

སྤྲུབ་ *srum* resp. for meat, flesh of animals used as food, *srum - kóg* an animal slaughtered and cut up, for a person of quality.

སྤྲུབ་ *srul-po* 1. evil demon, malignant spirit *Mil.*; *lus-srul-po Lex.* sorcerer. — 2. putrid, rotten *Cs.*

སྤྲུབ་ *srul-ba*, pf. and fut. *bsrul*, I. to be corrupted, decomposed, of the humours of the body *Wdñ.*

II. *W.* **srul-čé*, = **šrug-čé** 1. to stir, **tüg-pa** the soup, to mix and stir, **ču-la pē** flour with water. — 2. to shove, to move, to and fro, **pág-te šrül-čé** to plane, **čad-sóg šrül-čé** to saw. — 3. **ta šrül-čé** to put a horse to a gallop?

སྤྲུབ་ *srus*, *W.* also **šrub**, unripe ears of wheat etc. **šrub nyé-čé** *W.* to rub them between the hands; the grains, thus being shelled, are considered a rural dainty; *žrás-kyi srus* a shelled grain of rice.

སྤྲུབ་ *srüs-pa Sch.* to thicken, to become more consistent, by evaporation, by boiling.

སྤྲུབ་ *sré-da Wdñ.*, *sred S.g.*, a species of corn (?).

སྤྲུབ་ *sre-nág Lex.* soot; *W.* **šre-móg**.

སྤྲུབ་ *sré-ba* I. sbst. a certain shrub *Cs.*

II. vb., pf. *bsres*, fut. *bsre*, imp. (*b*)*sres*, trans. to *dré-ba* 1. to mix with, to mingle, to admix, *már-la sré-ba* to mix with butter *Lt.*; *čan ču sre-ba* to mix beer with water *Med.*; *dreu sré-ba* to breed mules; *bsrés-pa* mixed up, confused, of a narration *Tar.*; fig. *Ka* or *lus sré-ba* to communicate with another, i.e. to live, to eat, drink, smoke with a person *Do.*; *skyid sdug sré-ba* to share pleasure and pain, joy and sorrow *Glr.*; *W.*, like **žé-čé**, to exchange for: **zan dan šrog** to risk one's life for a subsistence. — 2. to add; to add up, cast up, sum up *Wdk.*, **nyi dan nyi šre ži** 2 and 2 make 4 *W.*

ཤྲེ་མོག་ *sre-móg* v. *sre-nág*.

ཤྲེ་མོང་ *sre-món* weasel, prob. = **la-kyi-mo** *W.*; *sré-mo Lex.*

ཤྲེ་ལོང་ *sre-lón* 1. *Sch.*: the sinew above the heel. — 2 n. of a medicine?

ཤྲེ་ག་པ་ *srég-pa* I. sbst. (*W.* **šrag-pa**) partridge.

II. vb., pf. (*b*)*sregs*, fut. *bsreg*, imp. (*b*)*sreg(s)*, *W.* **šrág-čé** to burn, i.e. 1. to consume, to destroy by or with fire (*mes, mé-la*) e.g. a corpse, *dág-mo*, or *W.* **nán-tan**, altogether, entirely, *dgra* an enemy (sc. in effigy); *sbyin-sreg* burnt-offering; to make red-hot, *čágs-srés* red-hot iron *Thgy.* — 2. to roast, fry, bake, on a spit *C.*, or in a pan, **már-la** in butter *W.*; **tá-gir šrág-čé** to bake bread *W.*; to tan, to make swarthy, *nyi-mas* (to be tanned) by the sun *Dzl.*; *bsrég-kan Sch.* shed for storing up fire-wood.

ཤྲེ་ *sren*, *mi-sren C.* = *mi-rkyán*, v. *rkyan-pa*.

ཤྲེ་ད་ *sred* v. *sré-da*.

ཤྲེ་རྒྱལ་མ་ *sréd-rgyal-ma* a deity of the Bonpo *Mil.*

ཤྲེ་ད་པ་ *sréd-pa* 1. vb., sbst., adj. to desire, the desire, desirous, *zás-la* of food *Lt.*, *ka-tsai ró-la* of acid or hot substances *Med.*, *ról-mo-la* (liking) music *Stg.*; *yül-sred-pa čün-ba* not much attached to his native country; *jig-rtén(-la)* *sréd-pa* avarice, covetousness *Mil.*, *dod-sred-čan* covetous, greedy *Pth.*, *čágs-sred-čan* lecherous,

libidinous *Pth.*; *sréd-pa-las yóns-su gról-ba* quite free of any desire, (so is Buddha); *sréd-po Cs.* lover, *sréd-ma Cs.* sweet-heart. — 2. symb. num.: 8.

ཤྲེ་ན་ *sren* (?) floor *W.*

ཤྲེ་ལ་བ་ *srél-ba*, pf. and fut. *bsrel Cs.*, *W.* **šrál-čé** to bring up, to rear, to nurse up, to train, infants, young animals, **šrál-kan** nourisher, fosterer, nurse etc.

ཤྲེ་ས་ *sres Ts.* = *ži-gil q.v.*

ཤྲེ་ *sro*, resp. *tugs-sro. W.*, heat, ardour, passion, wrath, anger, **šro yon** anger rises (in a person), he (etc.) grows angry, **šro bab*, *šro bud** the anger abates; **šro-rin-mo** slow to wrath, **šró-čan** furious, raging, **šro-tün** hot, ardent, passionate.

ཤྲེ་བ་ *sró-ba*, pf. (*b*)*sros*, fut. *bsro*, imp. (*b*)*sro(s)*, to warm, to make warm or hot at the fire, or in the sun *Glr.*, *Lt.*; *jam-pai dród-kyis bu bsro* (a mother) foment her child with a gentle warmth *Thgy.*

ཤྲེ་མ་ *sró-ma* 1. egg of a louse, a nit *C.*, *W.*, *šig-sro du* nits are increasing fast *S.g.* — 2. small bubble *W.*, **čan-la šró-ma kol** the beer foams, froths in fermentation. — 3. *sró-ma nág-po*, *sró-ma sên-ge* n. of a medicinal herb *Med.*

ཤྲེ་ལོ་ *sró-lo Med.*, *Sedum* and similar plants.

ཤྲེ་ག་ *srog* life, *srog yòd-pa* to kill, frq.; *srog lén-pa*, *próg-pa* id., esp. when done by demons; *srog dan prál-ba* id., esp. to execute, to put to death *Glr.*, *srog dan brál-ba* to die; *srog bul-ba Dzl. 373, 12 Sch.*: to sacrifice, to yield up one's life, but the manuscript of Kyelang has: *srog dan brál-lo*, and *ša-bai srog kyéd-la bul-lo (Mil.)* means: I make you a present of the stag's life, i.e. I spare its life for your sake; *srog dór-ba* to sacrifice, one's life, prop. to cast it away *Dzl.*; *srog-la mi ltá-ba* to make light of one's life frq.; *srog dan bsdó-ba* to risk, to hazard one's life, frq.; *srog skyób-pa* to save life *Dzl.*, *srog byin-pa*, *don-pa* id., *Thgy.*: to save, to preserve (a child's) life (by well caring for it); *srog tsó-ba* id. *Dzl.*, *S.g. (Sch.)* also: to recover, to grow

well again); *sróg-gi ká-ba* n. of a vein; *sróg-gi snyin-po* *Mil.*?

Comp. **sróg-skyób** *W.* deliverer, redeemer, saviour. — *sróg-kuñ* *Mil.* the deep cut or stab, by which Tibetan butchers kill animals (*Huc* I, 443), *sróg-kuñ byéd-pa* to stab in this manner. — *sróg-can*, *srog-lán* having life, living, alive. — *srog-čags* animated being, *mi-la sógs-pai srog-čags tams-čád* all men and other living beings *Dzl.*, *srog-tág* = *dpyan-tág*. — *srog-bdág čén-po* = *pe-dkar* *Gl.* — *srog-méd* lifeless, inanimate. — *srog-rtśá* 'root of life, vein of life', aorta *S.g.*, chiefly used rhetor. and fig. — *srog-lén* deadly, fatal *Lt.* — *srog-šin* axle, axle-tree; *mčod-rtén-gyi srog-šin* the pole in a Chodten; fig. **prop.** *séms-kyi srog-šin* *Mil.*

སྲོང་བློ་ *srón-ba*, pf. *bsrañs*, fut. *bsrañ*, imp. *sron(s)*, *bsrañ*, *W.* **śrān-čē**, to make straight, to straighten, *yón-po* what is awry, crooked *Lex.*, *γzer srón-ba* to beat out nails; to equal *Sch.*; *sku drán-por bsrāns-te* (he sat) straight and erect, cf. also *srañ* and *bsrān-po*. — *W.*: **śrān-te ča dūg-ga 'i-ru dad** will he pass straight through or does he stay here?

སྲོང་བཙན་སྐུ་བློ་ *sron-btsan-sgám-po* *Srong-tsangampo*, n. of the most famous king of Tibet, a contemporary of Mohammed; he introduced the Tibetan letters, and was the chief promoter of Buddhism and its literature.

སྲོད་, སྲོད་འཛིང་ *srod*, *srod-jin* dusk of the evening, twilight, **srod rub** *W.* the dusk of evening draws near, it is getting dusky, *srod dan to-rañs* in the evening and morning *Lt.*; *srod byin soñ* night has set in; *srod yol soñ* id., viz. the time about 11 o'clock at night *C.*; *srod-la* in the dusk of evening *Mil.* — *srod-kor-pág* *Cs.*(?) the *kyim* of evening-twilight, v. *nyin-žag*. — *srod-loñ* dayblind, nyctalops, seeing better in a mild than in a bright light.

སྲོལ་ *srol* usage, custom, common use, habitual practice, habit, *der yi-gei srol méd-pas* as the art of writing is not yet in use there *Gl.*; *snár-srol bzán-po-la dgoñs śig* keep in mind the good old customs *Gl.*; *srol čags-*

pa, *srol-du gyúr-ba* *Cs.*, *srol-du tsúd-pa* to grow into a habit, to become the custom (of a person, a country); *srol dzugs-pa* to introduce a practice *Gl.*; *srol ytód-pa* *Lex.* prob. the same; *bka-sról* = *srol*, but at the same time expressive of reverence for the originator of the custom *Zam.*; *pyag-sról* *Mil.* is said to be a respectful expression for *lag-lén-gyi srol*(?) ; *legs-pai dpe-srol btsug-ste* *Gl.* having introduced good customs for imitation; *tob-sról* claim, title, right, founded on old custom.

སྲོལ་ *sros* 1. v. *sro-ba*. — 2. *Cs.* sbst. = *srod* twilight, dusk of evening, *mün-sros-pa* dusky, dark; *Gl.*: *sa sros-nas* when it grew dark.

སྲོལ་ཁྲ་ *sla(n)* - *ná* a large iron pan for parching grain, *slan-dregs* soot adhering to a pan.

སྲོལ་ *slá-ba* I. adj., also *slá-mo* 1. thin, of fluids (opp. to *ská-ba*, *tug-po*, *rénspa*) *W.* **lan-te**. — 2. easy, opp. to *dká-bo* difficult, *śés-pa slá-ba ma yin* knowledge is not easily obtained *Dzl.*; usually with the supine: *rig-par slao* it may easily be found out *Dzl.*, or with the root of the verb: *go-slá* easy to be comprehended.

II. vb., v. *slé-ba*.

སྲོལ་པ་, སྲོལ་པ་ *slág-pa*, *slóg-pa* fur-coat, *sgo-slóg* *Mil.*, more corr. *dgo-slog*, hunting-coat, made of the skin of an antelope; *spyān-slág*, *W.* **šan-lag** fur-coat of a wolf's skin; *tsar-slág* coat of lamb's skins; *ras-slág* prob.: a fur-coat covered with calico *Gl.*

སྲོལ་ *slān* 1. v. sub *sla-na*. — 2. v. *slón-ba*.

སྲོལ་ཁ་ *slān-ka* shelf, shelves, stand.

སྲོལ་བ་ *slān-ba* v. *slón-ba*.

སྲོལ་ *slad*, eleg. = *pyi* I, II, IV, 1. *slad-ról* hind part, back part *Lex.*, *slád-bzin-du* or *slád-bzin-par* behind, e.g. *brān-ba* to walk behind one, *slád-sa* = *pyi-sa* (ལྷལ) *dung* *Bhar.* — 2. after, *slád-na* c. genit. = *óg-tu* *Dzl.*; *slád-nas* adv. afterwards, hereafter, subsequently *Lex.* and *C.*; *slád-kyi* subsequent, later, posterior; *slád-ma* *Cs.*:

the hind part, that which comes after, the later or latter part; *slád-mar*, *slád-kyis* afterwards, hereafter, *slád-mar yan* also for the future. — 3. *slád-du* on account of, for the sake of.

སྒྲ་པ་ *slád-pa*, pf. *bslad*, (cf. *lhád-pa*) to mix, esp. with something of an inferior quality, hence to adulterate, vitiate, to spoil, to corrupt, *skyón-gyis* or *lhád-kyis ma slád-pa* not marred by any defects *Lex.*, *pyin-či-lóg-gis yons-su slád-de* quite unfitted by perversity *Dzl.*; *gán-gis kyan ma slád-pa* without any thing detrimental operating, not subject to any noxious influence *Wdn.*; *de myós-šin slád-par byás-te* making him drunk and thus disabling him *Dzl.*

སྒྲ་ *slan* 1. (?) **na-slán** *W.* the furred ear-coverings of Tibetan ladies. — 2. = *slad*; *slan-čád* = *pyin-čád*.

སྒྲ་ཏེ *slán-te* v. *slá-ba*.

སྒྲ་པ་ *slán-pa* 1. to mend, patch *Sch.* — 2. v. *bslan*.

སྒྲ་པ་ *slám-pa*, 1. to roast slightly, to parch, to make brown by exposing to heat, e.g. meal *C.*, *W.* — 2. to roast, to fry, **már-la** *W.*

སྒྲ་ *slar*, eleg. = *pyir*, 1. again, over again, once more. — 2. afterwards, hereafter, *slár-nas* id. *C.* — *slar yan jug-pa* to be affixed or added again (of letters, to the end of a word) *Gram.*; *slar ón-ba* to come back, to return *Dzl.*; *slar - yšegs* he went away again *Dzl.*; *slar stobs skyed* he regains strength *S.g.*; *slár-bsdu-ba* the final o of a verb, indicating the end of a sentence *Gram.*

སྒྲ་ *slas* 1. v. *lhas*. — 2. retinue, train, attendants, wives and servants, *pó-brán-gi slas* a king's or prince's retinue, the court, people at court *Dzl.*

སྒྲི *slí* *C.* acc. to some authorities: a yellowish red apple, or Indian apple (opp. to *kú-šu* Tibetan apple); acc. to *Cs.* cherry; cherries, however, are scarcely known in Tibet. — *slí - tsi* small, wild-growing, cherry-like dwarf-apples, *Pyrus baccata*; **bi-li-tsi** *W.* gooseberry; **wám-fu-li-tsi** the white berries of a species of mountain-ash, *Pyrus ursina* (**wamfu** in the Bunan language: 'bear').

སྒྲི་པ་ *slí-ba*, pf. *bslus*, fut. *bslu*, imp. (b) *slu(s)*, to entice, allure, ensnare, beguile, seduce, e.g. to be ensnared by wordly sorrows; less frq. in a direct sense: to impose on, to deceive, *rdzun byás-te* by a falsehood *Dzl.*; *slu-krid* enticement, seduction, means of seduction, bait; *bzán-poi slu-krid* enticement to a good purpose; *bslu-ba-mkan* deceiver, deluder, impostor *Glr.*; *mi-slu(-ba)* infallible, sure *Mil.*

སྒྲི *sle* 1. a coarse blanket *Ts.*, = *čá-ra*, *čá-ri*. — 2. n. of the capital of Ladak.

སྒྲི་རྩེ་ *sle - trés* *Med.* n. of a creeper or climbing plant.

སྒྲི་པོ་ *slé-po* *Ü*, *slé-ba*, *slé-bo* *Cs.* a flat basket.

སྒྲི་པ་ *slé-ba* I. vb., *bsle-ba*, *lhé-ba*. pf. *lhas B.*, **lá-čé** *W.* to twist, plait, braid, the hair, (to make) a basket etc.; to knit.

II. sbst. 1. v. no. I. — 2. distortion, dislocation (of a limb) *Cs.*; *slé-bo* one that has a distorted limb *Cs.*; *sle - mig* a distorted eye *Cs.*

སྒྲི་ཡོན་ *sle-yón* craft, deceit, trickery, *sle-yón byéd - pa* to cheat, deceive, impose upon *Cs.*

སྒྲི་ *sled* knitting-needle(?) *Ld.*

སྒྲི་པ་ *sléb-pa*, pf. (b) *slebs*, fut. *bsleb*, resp. *byón-pa*, *péb-pa* (cf. *ón-ba*), 1. to arrive, with termin.; *bslebs-zin* I have arrived, he has arrived; in *Ld.* however the future **slebs yin** is also pronounced **leb zin**. — 2. to reach, to extend, to a certain place or point *Pth.* and col. — 3. to come in (of interest, rent, duties), hence *sleb* income, revenue, public revenue, receipt of customs etc.; *sléb-to* account of receipts.

སྒྲི་ཚོ་ *slo-drón* warm fresh dung *Sch.*

སྒྲི་པ་ *slog-pa* I. sbst. v. *slóg-pa*.

II. vb., pf. *bslogs*, fut. *bslog*, *Cs.* (trs. to *ldog-pa*) to turn, to turn round or about, to turn upside down, inside out, *rkyál-pa pyi-nán slóg-pa* to turn out the inside of a bag; *mig slóg-pa* to roll one's eyes; **bon-bu má-lag slog dug** the donkey is rolling on his back; *sa slóg-pa* to plough up, turn

up, to dig the soil; in arithmetic: **sum nyi lóg-pa dug** W. two times three are six.

སྒྲིབ་, སྒྲིབ་ *slón-ba, slán-ba*, pf. (b)*sláns*, fut. (b)*sláñ*, imp. *slón(s)*, W.

lán-čé, I. causat. and transit. form to *ldán-ba*. 1. to cause to rise, to help to rise, one lying on the ground; *dgrá-ru slón-ba* to cause a person to rise as an enemy (cf. *dgrar ldán-ba*), i.e. to make a person one's enemy S.g.; *bsád-pai mi-ró slón-ba* to resuscitate the slain; to excite, cause, inspire, compassion, fear, terror etc.; *präg-dog-gis, skyo-sas-kyis kun-nas bsláñ-te Glr.*, Mil. quite excited by envy and hatred, ni f.; esp. in pathology of the procataretic or exciting causes of diseases: to kindle (a disease) into action, hence *slón-ryén* the exciting cause (of a disease); — to raise, to erect, a pile, post, wall Mil.; *slán-šin* a pile, stay, prop, erected or set up. — *kun-slón Lex.*, Mil.: *nyon-móns-kyi slón-kun-slón* excitement(??).

II. (perh. originally quite a different word), 1. to ask, require, cdp. *klu žig ná-la dpe slón* a Lu asks me for the book Dzl.; *bú-mo čün-mar slón-ba* to ask a man's daughter in marriage Dzl.; esp. to beg, to try to get by begging: *čün-zad bslán-ño* we beg for a little of it! Dzl., *pa-la sláns-nas kyer* he obtained it from his father by begging Mil.; *bsód-snyoms slón-ba* to collect alms by begging (*slón-ba* partic. and sbst. beggar, mendicant Dzl., *slón-mkan, slón-ba-po* id.); hence. — 2. to collect, to gather, nor Cs. riches. — 3. to examine, to probe (a wound), *rma-ysar mdzúb-mos* a fresh wound with the finger Thyg.; also: to search a man's house. — 4. to give, *kā-lhäg žig sdús-la slón žig* gather some of the remnants of the meal, and give them to me! Mil., so in Sp. and C. frq.

སྒྲིབ་ *slón-mo* alms, *slón-mo slón-ba Lex.*, *byéd-pa* Cs. to ask alms, to beg; *slón-mos tsó-ba* to live on alms; *slón-mo-pa* beggar Pth.

སྒྲིབ་ *slón-pa* 1. Sch. to patch, to mend. — 2. Sch.: *dpán-po pyir slón-par byéd-pa* to dissemble, to feign(?) — 3. Cs.: to thrust out.

སྒྲིབ་ *slob* the act of learning, study, *slob ma myón-ba* to have had no instruction or education; *slob krid-pa* to teach.

སྒྲིབ་ *slob-pa*, I. vb., pf. *bslabs*, fut. *bslab*, imp. *slob(s)*, W. **láb-čé**, to learn, to teach, *ña* or *ná-la slob* I learn, *ñas slob* I teach, *dé-la mkan slob ynyis-kyis lo-tsśa bslabs* both the abbot and the instructor taught him the art of translating Pth.; *ña rtsis žig slob dód-pas slobs* as I should like to learn something of mathematics, teach me! Pth.; *bsláb-pas śés-te* when he had learned it Pth.; *bsláb-čin lóbs-pa yañ dka* as learning is difficult, even if one is taught Dzl.; *slob-tu žüg-pa* to let one take lessons, to have or get one instructed Dzl.; **žü-gu-la gom-tán láb-čé** to teach a little child to walk W.; *mi-la yi-ge bslabs* schools were established Glr.; *yön-tan slob-pa* to teach (to learn) good, useful, things Pth. and frq.

II. sbst. 1. the act of learning Dzl. — 2. teacher, instructor, *brám-ze slob-pa* a Brahman as instructor Dzl.; *pağs-pa slob-par nams* the venerable preceptors (more than *dge-slón*, less than *dgrá-bcom-pa*) Tar. 5, 1. 31, 9.

Comp. **lob-kyád** W. use, practice, exercise. — *slob-grwá* school, school-room, school-house; **lob-da-kān** W. id. — *slob-grógs* school-fellow, co-disciple. — *slob-ynyér* student, scholar, *slob-ynyér gán-du byyis* where have you studied? at what college have you been a student? Mil. — *slob-dpon* teacher, instructor, master, frq.; also a collegiate like our bachelor etc.; 'the teacher' by way of eminence, is either Buddha or *Padma-byun-ynás*. — *slob-báns* scholar, pupil, disciple, = *bu-slob* Mil. — *slob-ma* id., frq. **lob-ló** report, rumour, fame W. — Cf. *bslabs*.

སྒྲིབ་ *slobs* exercise, practice, experience; *mig-slobs nan-pa skye* Mil. a bad custom of seeing begins to prevail (viz. that of looking downward, and minding only earthly things).

གསལ་, གསལ་ *gsa, bsa* Mil., C. (W. **śan**) the snow-leopard, nearly white, with small clusters of black spots; living on the higher mountains.

གསལ་བ་ *gsál-pa* Sch. to sew together.

གསང་ what is secret, hidden, *gsaṅ* sṅor the secret comes out, is made known Dzl.

གསང་བ་ *gsaṅ-ba* I. vb. to do a thing secretly, to conceal, *na-la gsaṅ-du mi ruṅ* it is not right of you to be so close to me Mil.; *gsaṅ-ste brküs-nas* stealing secretly, *gsaṅ-ste bskyäl-nas* sending underhand, furtively Dzl.; to hide one's self, to be concealed *dbén-pai rnas sig-tu gsaṅ-ste* betaking one's self secretly to a solitary place Dzl., *yid-mtün-par gsaṅ-ste* keeping it secret with one consent Dzl.; **saṅ-ne dad-čē** W. to sit concealed.

II. subst. 1. secret things, a secret; *gsaṅ-bai bdag-po* = *gsaṅ-dbañ* v. below. — 2. secret parts Med., also *gsaṅ-γnás* Med., *gsaṅ-bai pād-ma* Med., sometimes the anus included; *gsaṅ-bai nad* diseases of the sexual organs Med.

III. adj. 1. secret, hidden, concealed, *gsaṅ-bai* šos esoteric doctrine Dzl.; *pyi-naṅ-gsaṅ* v. *pyi* III. — 2. *kyi-mo nyan-gyi rna gsaṅ-ba* a female dog of very sharp hearing (v. *gsaṅ-ba*).

Comp. *gsaṅ-kañ* a secret room Cs. — *gsaṅ-sgo* a secret door Pth. — *gsaṅ-sgro* S.g.? — *gsaṅ-sñags* secret charms, mysterious incantations, frq.; even in medical works they are praised as the 'best medicine'. — *gsaṅ-mje* v. *mje*. — *gsaṅ-γnás* 1. a secret place. 2. mystery, nif.: *gsaṅ-bai rnas dü-ma* *gsuṅs* he taught many mysteries, many secret doctrines. 3. privities, pudenda. — *gsaṅ-spyód* privy, necessary, water-closet. — *gsaṅ-dbañ*, *gsaṅ-rdór* Mil., *gsaṅ-bai-bdag-po* Do. = *rdo-rje-čan*, v. *rdo-rje*, comp.

གསལ་བ་ *gsaṅ-pa* resp. to hear, to listen Dzl.; *Kyod gsaṅ dan* listen (to me)! Mil.; *bdag-gi tsig-la rson* id. Glr.; with *las* or *la*: to hear a person teaching, expounding etc. Tar. Cf. *gsón-pa*.

གསལ་བ་ *gsál-pa* v. *gsób-pa*.

གསལ་བ་ *gsál-ba*, *gsál-pa*, usually *gsál-po* new, fresh, *lūg-ša gsál-ba* fresh mutton Lt.; *rma gsál-pa* a raw wound

Thgy.; *bág-ma gsál-pa* the young, (recently married) wife Dzl.; **bhū-mo sár-pa** a girl that is still a virgin C.; *gsál-du* adv., *gsál-du bsád-pai* ša flesh of animals that have just been slaughtered, lit.: fresh-slaughtered flesh Dzl.; *kā-gsál* a new edge; *kañ-gsál* new house, also a name of villages, castles etc.; *gos-gsál*, *mar-gsál* Lt.; *rta-gsál* Schr. a horse not yet broken in. — *gsar grógs-pa* Sch.: 'to tell each other news; to make a new acquaintance'. **sar-zug čō-čē** W. to plant (a piece of land) for the first time, to cultivate, to people, to stock with inhabitants. — *gsar-rin* old and new, stale and fresh; age, duration, existence. — *gsar γčód-pa* frq., also *tsar γčód-pa* Pth., to search, inquire into, investigate thoroughly, to examine, to study, *skad* a language. — *gsár-bu* new beginner, tyro, novice Mil.

གསལ་བ་ *gsál-ba* vb., to be clear, distinct, bright, *star šár-zin gsál-na* when (the sun) shines bright again; *már-me Źi-kañ gsál-ba bzin* flaming up once more, like an extinguishing lamp Glr.; *lhañ-né lham-mér gsál-te* appearing bright, clear and distinct Dzl.; *gsál-lo* it is clear, it is evident; it stands written, it may be read, *dül-ba-na gsál-lo* it may be read in the Dulva Glr.. Tar.; *gsál-po* (प्रकाश) visible to a great distance, conspicuous, distinct, obvious, intelligible; *kun-gsál* id.; **mig sál-po tōñ mi tñb*, *ñag sál-po zer mi šē** W. his eye, — his speech, is not clear, he is not able to see, to speak distinctly; *gsál-dag-snyan-γsüm* B. = the popular *sgra-dag-gsál-γsüm*, v. *sgra*; *yi-ge gsál-po* a plain, legible handwriting; clear, bright, *gsál-bai mé-loñ* a bright mirror (a frq. title of books); bright, light, pure, of colours, *dkar-gsál* pure white Glr.; pure, free from faults and deficiencies, **sál-po gyáb-čē** W. to correct; *sa-pyógs kyañ gsál-bar gyür-ro* also his whole neighbourhood will be freed from defects, will become happy Do.; *gsál-le-ba* = *gsál-ba*; *gsál-ka* Tar. prob. = *gsál-ča*, Mil.: *gsál-ča žig γnán-ba žu* I request (you) to give me a detailed account, inst. of which also only *sál čig* may be said.

གཤམ་ཤིང་ *gsál-šin* (like *σταυρός* in its original meaning) a pointed stake, for empaling malefactors, *gsál-šin-du* or *gsál-šin-gi tsé-la skyón-pa* to empale. — Cf. *rkyan-šin*.

གཤམ་མོ་ *gsás-mo* *Lex.*; in *Lt.* prob.: mother's milk.

གཤིག་པ་ *gsig-pa* *Cs.*, also *bsig-pa*, to throw up in a backward direction; in *Thgr.* is said of a lion: *rál-pa ysig* he shakes his mane; *dpun-bsig* *Cs.*: 'the shaking of one's shoulder' (prob. for: shrugging); to winnow, to fan, to sift *Stg.*; *W.*

གཤིང་མ་ *gsin-ma* 1. pasture-ground, meadow *Dzl.* — 2. moor, fen *Sch.*?

གཤིར་པ་ *gsir-pa* *Sch.*, *bsir-pa* *Cs.* 1. to whirl about or round, to twirl, *pañ* a spindle, *mda gsir-pa* *Cs.*: 'to whirl an arrow'. — 2. *W.* to move by a repeated pushing, *gág-ste* a plane; to smooth, to even, with a plane, a knife etc.; to slide, glide, slip, down a slope.

གཤིལ་པ་ *gsil-pa* 1. to cut to pieces, to divide, split, *thú-ru* *Mil.*, *dim-bur* *Lex.*, *gsor-gyis gsil-pa* to saw to pieces, to saw up. — 2. to toll, sound, ring, *dril-bu gsil-pa* to ring a bell *Cs.*, hence *mkar-gsil* v. *mkar-ba*. — 3. **sil-če** *W.* to read. — *gsil-bu* and *gsil-ma* v. *sil-bu*.

གཞུང་ *gsun*, resp. for *skad* and *gtam*, 1. voice, *gsun byun* a voice sounded, was heard *Glr.*, *gsun dag-pa* a clear voice, like that of Buddha *Dzl.* — 2. the act of speaking, talking, *gsun glén-ba* to converse, discourse, *gsun dré-ba*, *gsun-dré mdzad-pa* id.; that which is spoken, the words uttered, the speech, *kyéd-kyi gsun dei lán-du* in answer to your words *Glr.*; *gsun klóg-pa* to read the sayings, the apothegms (of Buddha) *Ma*.

གཞུང་པ་ *gsun-pa* I. vb., pf. *gsuns*, resp. for *smrá-ba* *B.* and *C.* (in *W.* **mól-če** is used inst. of it) to speak, talk, say, the latter also with the termin. of the infin., inst. of direct speech, but rarely; *dé-skad ma gsun* your Reverence should not say so! *Mil.*; *gsun ma ynan* it did not please him to speak *Mil.*; *rdzun gsun-ba* to tell a falsehood, to

lie; to explain, *don Mil.*; to ask; *mi dod mi gsun bzés-par zu Mil.* please accept it without ceremonies (without a refusal); *žal-γdams gsun-ba* to give advice etc. *Glr.*; *čos gsun-ba* to preach *Glr.*; *ngúr-ma gsun-ba* to recite or to sing a song (but also: *ngúr-ma smrá-ba*, *zér-ba* is said).

Comp. *gsun-bgrós* report, statement, opinion. — *gsun-mčog* principal word, main dogma e.g. the Ommanipadmehum *Glr.* — *gsun-snyán* a harmonious voice, an agreeable, pleasant speech; *Mil.* uses it also of the singing of birds (and the screaming of peacocks!) — *gsun-sprós*, *gsun-γró* conversation between persons of rank, or between such and inferior people. *gsun-ráb* = *gsun-mčog*, also sacred writing, Holy Scripture *Chr. Pr.* — *gsun-šóg* = *bka-šóg*.

གཞུད་པ་, གཞུད་པ་ *gsud-pa, bsud-pa* 1. *Sch.* to be lost, to be dispersed.

— 2. *W.* to fill with food beyond satiety, to stuff, to cram. *Bhar.* 124 *smán-pa gsud* stands for *Ssk. विसर्चिका* (*Will.*: spasmodic cholera), which elsewh. is rendered *zas ma žu-ba*; the meaning is prob. to overeat one's self.

གཞུས་ *gsun* three (cf. *sum*), *gsun-ka*, *gsun-ga* the three, all the three; *gsun-pa* the third; containing three; *gsun-po* the three; *gsun* also elliptically for *dkon-mčog-gsum*: *gsun-la skyabs-su don-ba* to seek the protection of the Three Precious Do.; *bskál-pa gráns-med(-pa)* *gsun* three times innumerable Kalpas (appeared) *Dzl.*, *Glr.*; *rgán-mo ma smad gsun-po di* the old (woman) with her (two) sons, the three *Dzl.*; *rgyal-poyab yun gsun* the king and his (two) queens, the three *Glr.*; *rab brin gsun* the big, the middle (and the little one), the three. — *gsun-sprul* emanation of the third degree, = *nyin-sprul*.

གཞུས་མ་ *gsur-ma* a thing slightly burnt, singed *Cs.*, *gsur-dri* the smell of it.

གཞུས་པ་ *gsus-pa* belly, stomach, *gsus-pa sbos* the belly is swollen or distended *Lex.*; *gsus-nád* dropsy of the belly; *gsur-rked* the middle part of the body, the waist *Sch.*; *gsus-γpyan-po* a deity.

གཤི་བ་ *γsé-ba* 1. v. *sé-ba*. — 2. v. *γséd-pa*.

གཤི་བ་བརྒྱ་ *γsey-brdár* Sch. a file (instrument), v. *sag-ydar*.

གཤི་བ་ས་ *γsé-g-ma* small stones; *γseg-seb-čan* full of small stones.

གཤི་བ་གཤང་ *γseg-γsán* = *mkar-γsil* Lex.

གཤིང་, སིང་ *γsen, sen* 1. cleft, chink, crevice, fissure, leak, v. *kön-sén* sub *kön* extr.; *sgo-γsén* chink of a door Tar.; *γsen bsrub-pa* Sch. to stop up, plug up, crevices etc.; *γséns-pa* leaky, cracked, full of fissures Sch. — 2. harmonious, well-sounding. — 3. *rná-ba γsen* Sch.: a sharp, acute, quick ear, cf. *γsán-ba* II, 2.

གཤིང་ *γsed* several larger species of *Lonicera*.

གཤིང་བ་ *γséd-pa*, also *bséd-pa* (pf. *γses?*) to pick, sort, assort, hair, wool; to pull or pluck in pieces.

གཤིབ་ *γseb* I. stallion, a male horse or camel.

II. also *seb*, 1. the narrow interstices between persons or things thronged together, hence with *na*, *tu* and *la*, between, among, with *nas* from between, *kýi mui γséb-la mčon* the dog leaps into the midst of the people, *lô-mai γséb-tu jóg-pa* to put between leaves, *sprin-gyi γséb-nas lus pyed ton* half of his body protrudes from between the clouds, = rises above etc.; *groñ-γséb-tu bžugs-pa* to sit among the villagers; *kýéd-čag-gi γséb-na Meu-dgal byá-bai bud-méd yód-dam?* is there a woman among you named *Meu-dgal?* *γséb-lam* a secret path, by-way, between rocks or underwood. — 2. multitude, crowd, *dmag-γseb* army, *nágs-γseb* forest.

གཤིང་ *γser* (Pers. زر) gold; *γsér-gyi* of gold, golden, *γsér-gyi mé-tog* n. of a medicinal herb.

Comp. *γser-skud* S.g. n. of an officinal herb. — *γser-skyéms* v. *skyems*. — *γsér-ka* a gold mine. — *γser-mkár* an imperial castle Wts. — *γser-glin* Malacca Cs. — *γser-gyur-rtsi* prob. much the same as: 'philosopher's stone' Pth. — *γser-túb* n. of the second Buddha, Kanakamuni. — *γser-mdóg* gold-colour, *γsér-mdog-čan* n. of a monastery. — *γsér-pa*

gold-searcher, gold-washer Gram.; *γser-púd* n. of a medicinal herb, an emetic Med. — *γser-γprén* a gold chain. — *γser-byé* gold-sand. — *γser-mé* = *γsér-gyi-mé-tog* Med. — *γser-γtsó-ma*, *γser-btsó-ma* refined gold Glr., Pth. — **ser-zán** W. gilt copper. — *γser-bzò-pa*, *γser-mgar* Cs. goldsmith. — *γser-yig-pa* 'bearer of a gold-letter', ambassador, envoy Glr. — *γser-sóg* leaf-gold, gold-foil, foliated gold Sch. — *γser-srañ* one ounce of gold; a coin = 16 rupees, gold-mohur.

གཤིས་ *γses?* *rañ-γsés* reciprocal, mutual Wdn.

གསོ་བ་ *γsò-ba* pf. *γsos*, (b)sos (= *γsò-ba*)

1. to feed, nourish Dzl.; to bring up, nurse up, rear, train, *bu* a child, *dud-gro* an animal; also *γsò-skyon-ba*, *γso-skyon byéd-pa*. — 2. to cure, *nad*, *rma*; to stop, remove, to put an end to, *ñal* fatigue, i.e. to recruit one's self, to rest; to mend, to repair, *kým* a house Cs.; to restore, rebuild, re-establish, what had been destroyed, to kindle again, stir up again, a fire; *zig-* or *šig-γso-ba* id.; to refresh, recreate, *sens*, resp. *tugs*, the soul, i.e. to comfort, console.

Comp. *γso-mkan* restorer Glr. *γso-tábs* way of curing, manner of healing Med. — *γsò-ba-po* physician Med. — *γsò-bya* the thing to be cured, the disease Med.; *γso-byéd* the healing substance, the remedy; the healing person, the physician. — *γso-sbyon-ba* v. the following article. — *γso-tsul* = *γso-tábs*. — *γso-rig* pharmacology.

གསོ་སྦྱང་བ་ *γso-sbyon-ba*, for *nyés-pa γsò-ba dan sdig-pa sbyon-ba* to get quit of sin, by making confession to a priest and thus restoring the former state of virtuousness, to confess; also *γso-sbyon len-pa*, *γso-sbyon-la γnas-pa*; such confession does not entail any penalties, but only a renewal of obligations, cf. Fouc. Gyatch. II, 16.

གསོ་རས་ *γso-rás* Lex.; Sch.: rag, tatter.

གསོ་གཤ་ *γsóg-pa* 1. v. *sóg-pa* II. — 2. v. *sob*.

གསོང་བྱ་ *γsón-po* sincere, *γsón-por smrá-ba* to speak the truth.

གསོང་བ་ *γsón-ba* Cs. and Lex.; usually *γsán-ba*.

གསོད་པ་ *gsód-pa*, pf. *bsad*, fut. (*Lex.* *gsad*, usually:) *bsad*, imp. *sod*, *W.* **sád-čé**, 1. **to kill, slay, murder, slaughter.** *gsód-pa-la dgá-ba* to delight in killing *Dzl.*; *bsad ma-tág-pai ša*, *gsár-du bsád-pai ša* v. *gsár-ba*; *rgyál-pos gsód-pa* to be executed by the authority *Dzl.*; (*tse*) *bsád-pa-la tūg - nas* when he was just on the point of being executed *Dzl.*; **ṣág jáb-te sád-taṅ-čé** *W.* to assassinate; *bsád-do!* *bčóm-mo!* I am lost! it is all over with me! *Wdn.* — 2. **to put out, extinguish** frq. — 3. *kyád-gsod-pa* to despise, v. *kyad* extr.

Comp. *gsod-gčód* the act of murdering, murder, slaughter, *gsod-gčód-kyi jigs-pa* fear of murder *Mil.*; *gsod-gčód mán-po byed* he is murdering, slaughtering, a great deal. — *gsod-byéd* killer, murderer, *gsod-byéd rnán-pa* the murderous huntsman *Lex.*; *gsod-byéd-kyi ynas* slaughter-house *Stg.* — *gsód-sa* place of execution *Thgy.* — *gsód-lugs* way of killing, *šnār ma byas* a new (way of killing) *Tar.*

གསོན་པ་ *gsón-pa* I. A. vb., 1. intrs. **to live, to be alive**, *gsón-no* he (she etc.) is alive, **de méd-na mi són-čé mi tñub** without that a man cannot live *W.*; **to remain alive, to save or preserve one's own life**, *rdzün-du smrás-na yson kyañ* though I could save my life by (telling) a falsehood *Dzl.*; *gsón-par mi dod* I do not wish to live (any longer) *Dzl.*; of the fire: **to burn**, **da són-na** *W.* does it burn now? — 2. trs. **to wake, to rouse from sleep by shaking, to urge on, to hurry on** (lazy people), by force, whereas *skül-ba* is only done by words. — B. sbst. **life**, *gsón-pai tsé-na* or *gsón-pai dūs-su* during (my, your etc.) **life, in lifetime**, frq.; hence: *yson-pa-nyid* for ζωή John 1, 4 etc. *Chr. P.* — C. adj. **living, alive**, frq. *gsón-po*, col. **gsón-te**, *kyé-ma bu gsón-po mtón-ño* ah, there I see my son again alive! *Stg.*; *gsón-por byéd-pa* to call into life, to animate, *gsón-por dūr-du jūg-pa* to bury alive *Dzl.*, *gsón-pai rgyū-ma drén-pa* to tear out the bowels of a living man; **son-te** *W.* also: **healthy, whole, restored to health again**, **kai-pa, mig, me són-te čó-čé** to cure a foot,

an eye, to blow a fire into flame again; **entire, whole, undivided**, **són-te kyón-ña** am I to bring it entire (or cut into pieces etc.)? of the moon: **full**. — *gsón-ma* rarely for *gsón-po*, *pūg-ron yson-ma* a live pigeon *Pth.*; *yson-gšin* both the living and the dead *Cs.*; *yson bsrégs* a creature burnt alive, *mi žig(-la) yson-bsrégs byéd-pa* to burn a person alive *Pth.*

II. vb., pf. *bsan*, fut. *ysan*, imp. *yson* *Cs.*, prob. the original form of *gsán-pa* to hear.

III. *čüd-yson-pa* v. *čud*.

གསོབ་ *gsob* v. *sob*.

གསོབ་པ་ *gsób-pa*, pf. *bsab*, fut. *ysab*, 1. **to fill out or up, to supply, complete, make up**, *hór-kōis* a gap (?) *Sch.*, **to cure**, wounds *W.*, **sob-mán** balm, ointment for wounds. — 2. **to pay, repay, return**, *skyin-pa* a loan *Sch.*, *drin ysob-pa* to return a kindness *Glr.*

གསོར་ *gsor* 1. v. *sór* I. — 2. supine of *gsó-ba*.

གསོར་བ་ *gsórba* **to brandish, flourish**, a staff *Cs.*

གསོལ་བ་ *gsól-ba* I. vb., 1. = *žú-ba* I, q.v.; *rgyál-po-la sróg-gi skyabs ysol-to* he besought the king to save his life *Dzl.*; *stón-pa-la smón-lam btáb-par ysol čig* ask the teacher to say the prayers *Dzl.*; *bstán-du ysol* I beg to explain, frq.; *tha ysol-ba* to worship a god, by offerings, libations etc. *Glr.* and elsewh. Tibetans when arriving on the top of a mountain-pass generally mutter the words: *ysól-lo ysol-lo*, prob. to express their thankfulness for having been preserved from harm so far, and to implore further protection. — 2. resp. for *gón-pa* and *skón-pa* **to put on**: (*skü-la*) *ná-bza*, *čos-gos*, *dbú-la tod*, *žabs-la čag* (to put on) a garment, clerical robes, cap, shoes *Dzl.*, *Glr.*; *slób-dpon-la ber-čén skü-la ysol-te* putting the cloak on the teacher *Ma.*; for *zá-ba*, *žün-ba*, also for *drén-pa*, **to eat, to drink, to offer a meal** *Dzl.*; *rgyál-po bras-čán ysol-nas* as the king had drunk rice-wine *Glr.*; **to take, to give, administer** (medicine) *Dzl.*; **to place** (food etc.) **before, to**

serve up for (clerical persons) *Dzl.*, *γsól-lo mčód-čig* I place it before you, help yourself! moreover: *rgyál-pos čáb-la sku-krús γsol* the king took a bath *Glr.*; *srás-la sku-krús γsól-lo* they administered a bath to the prince *Glr.*; *mtsán γsól-ba* to assume, to receive, a name *Glr.*, to give a name *Glr.*; even thus: *dei tugs-la ydon γsol* a demon enters his (the king's) body (clothes himself with it) *Glr.*

Comp. **sol-kán** *W.*, resp. for *kar-yol* earthen ware, crockery. — *γsol-skrúm* meat prepared for the table of a man of rank. *γsol-ká* 1. request, prayer *Sch.* 2. meat and drink *Sch.* — **sól-kan** resp. for **yó-kan** *C.*, **tab-tsán** *W.* kitchen. — *γsol-nán* poisoned food *Glr.* — *γsol-lédag* table. — *γsol-mčód* prayer and offerings. — *γsol-já* tea. — *γsol-nyá* fish destined or dressed for the table of a respected person, *rgyál-poi Pth.* — *γsol-tág*, *γsol-stégs* table. — *γsol-tib* tea-pot. — *γsol-táb* fire-place, kitchen. — *γsol-ldón* = *gur-gúr*. — *γsól-dpon* prop. head-cook, master-cook, gen. cup-bearer, butler, waiter. — *γsol-pógs* salary *Sch.* — **γsol-bín** *C.* = *γsol-tib*. — *γsol-már* butter. — *γsol-tsígs* dinner. — *γsol-žib* fine parched barley-flour. *γsol-γγóg* under-waiter, under-butler. — *γsol-rás* distribution of victuals, by a person of rank to common people, hence *Chr. P.* for Lord's supper, holy communion; donation, gift, present in gen.

II. sbst. 1. request, demand, entreaty, *γsol-ba* *debs-pa* to make a request, to entreat frq. — 2. food **sól-wa žé-pa** to eat, dine, sup *C.*

གསོ་སྦྱོར་པ་ *γsós-pa* v. *γsól ba*, *γsós byéd-pa* to cure *Sch.*; *bu mi γsós-pa* not keeping, retaining a child alive *Do.*; *γsós - bu* foster-son, adoptive son; *γsós-ma* cure? medicine? *γsós-ma debs-pa Thgy.*

བསམ་པ་ *bsa* v. *γsa*.

བསམ་པ་ *bság-pa* v. *γsóg-pa*.

བསམ་པ་ *bsán - bu* resp. for *zan* food, fare *Glr.*; **bsán-ma** id. *W.*; *bsán-brás* resp. a dish of rice.

བསམ་པ་ *bsád-pa* v. *γsód-pa*.

བསམ་པ་ *bsáb-pa* v. *γsób-pa*.

བསམ་ *bsam*, thought, thinking, *bsám-gyis mi klyáb-pa* beyond the reach of human intellect, incomprehensible etc. frq.; *čos bzán-las bsam bzán lhág-pa yin* a good way of thinking is worth more than good (external) religion *Mil.*; *W.*: **sam-nán-čan** malicious, wicked.

བསམ་པ་ *bsám-pa* I. fut. tense and secondary form of *sém-pa*.

II. sbst. **सङ्कल्प**, 1. thought, imagination, fancy, *bsám-pa nán-pa sém-pa* to foster bad thoughts *Do.*; *bsám-pa tsám-gyis* quick as thought; *rtág-tu di snyám-du bsám-pa skyes* he was constantly haunted by these thoughts *Dzl.* — 2. will, *mi žig-gi bsám-pa ltar* (or *bžin-du*) *sgráb-pa* to execute, to carry out a person's will frq.; *bsám-pa ltar ma gyir-pas* as it did not go according to their wish; *bsam-pa di-las ma zlog čig* do not try to divert me from my purpose *Dzl.*; *bsám-pa bzán-po* good intention or design *Mil.*; desire, mind, inclination, liking, *γnód-pai* or *γdiug-pai* thirst for blood, murderous disposition *Glr.* — 3. soul, heart (of rare occurrence), *bsám-pai dón mi grub* then (by doing so) you injure your own soul *Mil.*

Comp. *bsam-γtán*, ध्यान, 1. state of complete abstraction, acc. to *Burn.* 'contemplation' (cf. *tiñ-ñe-dzin*, समाधि, समापत्ति, *Burn.* 'meditation'), *bsam-γtán byéd-pa* to transpose one's self into the state of contemplation or meditation (the difference between the two is not easily defined), v. *Köpp.* I, 586. With this extraordinary state of mind a strange conception is associated, viz. 2. of certain regions, where besides gods and other beings also such men have their abode, that are growing more and more perfect and are stripping off every personal quality, whether good or bad, v. *Köpp.* I, 255. — *bsam-mnó* or *-bló*, also *blo-bsám* thinking, wishing etc., *bsam-mnó byéd-pa* or *γtón-ba*, resp. *tugs-bsám γtón-ba Pth.*, to think, to meditate, consider, think upon frq.; *bzán-byed-kyi bsam-*

bló a mind, directed towards what is good, honesty, probity *Glr.* — *bsam-sbyór* design, device, project *Mil.*, *bzán-po*, *nán-pa*; *bsam-byór byéd-pa* to plan; to scheme, to project a plan *C.* — *bsam-sés* consciousness, **sam-sè ném-pa** *C.* bad conscience (?).

བསམ་བསྐྱེ་ *bsam-bséu* 1. seminal vesicle. — 2. ovary?

བསམ་ལ་བ་ *bsál-ba* v. *sél-ba*.

བསམ་ཁ་བ་ *bsig-pa* v. *ysig-pa*.

བསམ་ད་བ་ *bsid-pa* to mend, repair, put in order *Sch.*

བསམ་ར་བ་ *bsir-ba* 1. = *ysir-ba*. — 2. *W.* to sip, **sir-te tun** he drinks sipping.

བསམ་ལ་བ་ *bsil-ba* I. adj. and sbst. cool, the cool (of the day), coolness, *kán-pa bsil-ba zig* a cool house *Dzl.*, *bsil-ba pan* coolness is wholesome *Lt.*, *tsá-ba bsil-bar gyur* the heat changes to coolness *Dzl.*; *bsil* id., **sil-la dod** sit down in the shade *W.*, *lcan-bsil* 'willow-shade', shady place under willow-trees; *bsil-zin grán-ba* cold *Dzl.*, *Glr.*; *bsil-mo* id., **sil-mo pí-la** *W.* for the sake of coolness.

II. vb., to cool, resp. for *krúd-pa* to wash, *žal* mouth and face, *žabs* the feet, *žabs-bsil* water for washing the feet *Cs.*; even: *ču drón-mos sku bsil-bar mdzad-pa* to wash the body with warm water *Cs.*; to shed, *spyan-čáb mán-po* many tears *Mil.*

Comp. *bsil-kan* a cool room, a summer-house, summer-residence *Stg.* — *bsil-grüb* cool shade *Cs.* — *bsil-tün* a cooling drink or beverage *Sch.* — *bsil-ydugs* parasol *Do.* — *bsil-bu* coolness (?); *bsil-bui rluñ* a cool breeze *Cs.* — *bsil-smán* a cooling medicine. — *bsil-zás* cooling food. — *bsil-yáb* a fan.

བསམ་བ་ *bsu-ba*, pf. and imp. *bsus*, to go to meet, *ma bu bsur on* the mother goes to meet her son *Dzl.* (usually with accus. as in the preceding case, col. also with dat.); *bsus sig* let him come to meet me *Thgr.*; to join, of two armies, generals, kings *Dzl.*; to make advances, to interest one's self for; most frq.: to go to meet (solemnly), to welcome a respected person, *pó-brán-gi nán-*

du into the castle *Dzl.*; *pándi-ta byón-pá-la bsu-ba byéd-do* I will go to meet the arriving Pandit *Glr.*; *bsu-ba rgya-čen-po* very great festivities of reception *Pth.*; *bág-mar bsu-ba yin* we will lead her home as your bride *Mil.*; *gdón-bsu-ba* = *bsu-ba* *Mil.*; **dan sú-čé** *W.* for *dan-* or *spyan-dren-pá* of *B.* — **su-kyel* or *kyal** *W.* reception and conduct of honour.

བསམ་སྒྲན་ *bsu-smán* *Sch.* clyster, *W.* **surnyig**.

བསམ་ཅ་ *bsun* smell, esp. sweet scent *Dzl.*; *dri-bsun* id.; *dri-bsun zim-pa* broo it is sweet, scented, fragrant *Dzl.*; *bsun-nád* *Sch.* fragrance; *ro bsun-ba* filled with a cadaverous smell *Dzl.*; **mar sun soñ dog** *W.* the butter smells (rancid).

བསམ་ཅ་བསམ་ཅ་ *bsun-bskyur* *Sch.*: irregularity of life, dissoluteness; *bsun-par byed-pa* *Sch.*: to be dissolute; to be dirty; *bsun-tsam* disgusting, obscene *Sch.*

བསམ་ཅ་བ་ *bsum-pa* 1. = *dzum-pa*. — 2. = *süm-pa* *Cs.*

བསམ་ཅ་སྒྲན་ *bsur-smýig* *W.* clyster, cf. *bsu-smán*.

བསེ་ *bse* 1. v. *se*, *se-ba*, *se-dri*, *se-šin*. — 2. also: *bse-kó*, tanned leather, *bse-křáb* *Lex.* a coat of mail made of leather; *bse-sgám*, *bsei-sgróm-bu* *Pth.* leather-box, or a box covered with leather; *bse-sgó* leather-door, or a door-like target made of hides *Pth.* — 3. *bse* or *bse-ru* (*Lex.* བསེ་ 'a certain animal') unicorn, *Hook*. II., 157 'chiru', an antelope, prob. = *ytod*; rhinoceros *Tar.* 185, 20.

བསེགས་བ་ *bségs-pa* *Sch.* to come from one side, to come across one's way.

བསེད་བ་ *bséd-pa* v. *yséd-pa*.

བསེད་དབྱུང་ *bsed-dpyád* *Sch.* the bow for setting a drill in motion.

བསེན་མོ་ *bsen-mo* *Sch.*: a female devil.

བསེར་, སེར་, བསེར་བྱ་ *bser*, *ser*, *ysér-bu* 1. a fresh, cold breeze, *bsér-gyis póg* he is exposed to a cold wind *Sch.* — 2. of persons, resp. the feeling cold, catching cold, *bsér-du yon* you will feel cold *Mil.*; also *bsér-mo* adj. or sbst.: **sér-mo*

བསེལ་(བ་) *bsél(-ba)*བསྐྱེལ་ *bslü-ba*

sér-mo mán-po ma kyód-da W. did you not feel very cold on your way? *bser-mai nad* resp. a catarrh, a cold *Dzl.*

བསེལ་(བ་) *bsél(-ba)*, gen. *lam-bsél* convey. safe-conduct, escort; *Lex.*: *ḡag-skyób-kyi kyél-ma* (escort) against robbers; *bsél-pa* safeguard, guide, (*lam-*) *bsél byéd-pa* to accompany and protect on the way, to escort.

བསེལ་བ་ *bsóg-pa* v. *ság-pa*.

བསོད་སྒྲོམས་ *bsod-snyóms*, *ཕྱིན་པ་* alms, gifts presented to clerical persons, *bsod-snyóms-gyis tso-ba* to live on alms, on charity, *bsod-snyóms byéd-pa*, *sóg-pa*, *ḡig-pa* Cs., *bsod-snyóms-la rgyi-ba*, resp. *ḡégs-pa* to beg, ask, collect alms; *bsod-snyóms shyór-ba* to prepare an entertainment for the priesthood.

བསོད་བ་ *bsód-pa* 1. vb., to be pleased with, to take a delight in, to like, W.: **de-la kon-čog sod-če man** God is not pleased with that. — 2. adj., pleasing, agreeable. **nyin sod tsor dug** W. I feel well, I am quite happy; *bsód-pa dan nán-pa* good and bad; *bsód-pai zas* is explained by one *Lex.*: *zas bzán-poi min* good food, good provisions, by another: = *པ་ལྟོ་བྲུག་* prepared, dressed, boiled. — *bsód-bde*, *bsód-nams*, resp. *sku-bsód* 1. good fortune, happiness, felicity, *bsód-bde-čan* happy, *bsód-bde-med* unhappy Cs. 2. destiny, fate, = *dban-tán*, **tam-čád sód-de-ne ḡun** every thing happens according to a decree of fate W.; prob. also *sku-bsód šin-tu če* *Ld.-Glr.* 11, b. *Schl.*, his destiny is a very high one; *kyód-kyi bsód-bde-la brdün-ba yód-pa yin* it belongs to your destiny that you get a drubbing. — 3. merit, virtue, good action, *byéd-pa* to perform (a good action) *Dzl.*, *bsód-bde ság-pa* to gather merit, *bsód-nams ma yin-pai las* sinful deed *Thgy.*

བསོམས་ *bsos* indemnification, damages paid for bodily injury.

བསོམས་བ་ *bsós-pa* v. *ḡsos-pa*.

བསྐྱེལ་ *bsrán - ba* v. *srón - ba*; *bsrán - po* straight, upright, **yór-po dug šrán-po-la žog** C. it stands aslant, put it straight!

བསྐྱེལ་བ་ *bsrād-pa* v. *bsród-pa*.

བསྐྱེལ་བ་ *bsrán-pa* v. *srán-pa*.

བསྐྱེལ་བ་ *bsrāb-pa*, v. *srāb*, to bridle, keep under, restrain, check, curb, refrain, *bag-čāgs* the passions, *mūn-pa* or *sgrīb-pa* *bsrāb-pa* Cs. to dispel darkness (prob. only in a spiritual sense).

བསྐྱེལ་བ་ *bsrāl-ba* v. *srél-ba*.

བསྐྱེལ་བ་ *bsri-ba* etc. v. *sri-ba* etc.

བསྐྱེལ་བ་ *bsrun* Cs. a tutelar genius.

བསྐྱེལ་བ་, *བསྐྱེལ་བ་*, *བསྐྱེལ་བ་*, *བསྐྱེལ་བ་*, *བསྐྱེལ་བ་*, *བསྐྱེལ་བ་*, *བསྐྱེལ་བ་*, *བསྐྱེལ་བ་* *bsrūn-pa*, *bsrūb-pa*, *bsrūl - ba*, *bsré-ba*, *bsrég-pa*, *bsrél-ba*, *bsró-ba* v. *srūn-pa*, *srūb-pa* etc.

བསྐྱེལ་བ་, *བསྐྱེལ་བ་* *bsród-pa*, *bsrād-pa*, = *sró-ba*, to dry, by exposing to the rays of the sun *Sch.*

བསྐྱེལ་བ་, *བསྐྱེལ་བ་*, *བསྐྱེལ་བ་* etc. *bslā - ba*, *bslān-ba*, *bslād-pa* etc. v. *slā-ba*, *slān-ba* etc.

བསྐྱེལ་བ་ *bslāb-pa* 1. vb., v. *slob-pa*. — 2. sbst. doctrine, *bslāb-pa ḡsum Glr.*, acc. to an explanation in the Triglot: *lhāg-pai tsul-kīrims*, *lhāg-pai sems*, *lhāg-pai šes-rāb* (expressions which I am not able to interpret satisfactorily); our Lama explained *bslāb-pa ḡsum-gyi sdóm-pa Mil.* by: *so-tār*, *byān-séms* and *ḡsañ-snāgs-kyi sdóm-pa*; *bslāb-pai ḡnas dogma, tenet Tar.* — **lab-kan** W. teacher. — **lab-(s)tān tān-čē** W. to teach, to keep school. — *bslāb-bya* what is to be learned, doctrine, precept, admonition, *ḡig-rten mi-čos-la dgos - pai bslāb - bya mādād-do* he imparted to her some practical doctrines or rules of life and social intercourse *Glr.*, *bslāb-bya stón-pa B.*, **tān-čē** W. to give admonitions, to exhort, reprimand.

བསྐྱེལ་བ་, *བསྐྱེལ་བ་*, *བསྐྱེལ་བ་*, *བསྐྱེལ་བ་* *bslū-ba*, *bslē-ba*, *bslēb-pa*, *bslóg-pa* v. *slu-ba*, *sle-ba* etc.



ན ha 1. the letter *h*. — 2. numeral: 29.

ན ha 1. *W.* a yawn, **ha yon dug** I cannot help yawning. 2. *breath*, *ha débs-pa* to breathe. — 3. the sound of laughter, **hab-gód cò - cè** *W.* to laugh out or aloud, cf. *ha-há*.

ན hwa 1. *gós-kyi hwa* collar of a coat. — 2. *shin*, *shin-bone* *Sch.* — 3. **hă, hō** *W.* very well! — 4. col. nearly = *pā* II., yonder, farther off, **há-la gyug** *C.* get you gone! be off! begone!; **há-čog* = *pá-rol** the other side, yonder side, **há-gi** that (man) there, **há-gi-ru** there, there above, up there, there behind, thither; that way *C.*, *W.*

ནགོབ há-go-ba *W.* to understand, **ha mi go-a** don't you understand it?

ནཅང há-čan very, sometimes too much, too, *mya-nán-las da - ba há - čan yañ myur-čes-so* his removal (prop. disappearing) from misery happens really too soon! *Dzl.*; *há-čan-nas* id., **há-čan-ne ké-pa** *C.* very learned, possessed of extensive information.

ནནནན, ནནན há-na-ho-né, han-hón very angry, much enraged *Ld.*

ནན há-ni all of them, all together, in a body *Sch.*

ནབནབ há-ba-há-ba to breathe out steam or vapour.

ནབ há-bo n. of a medicinal herb *Lt.*

ནཡེགས ha-yégs woe (to you etc.)! *W.*

ནར há-ra, with **gyáb-cè**, *W.* to play at dice.

ནརརུར há-ra-hu-ré *W.* impetuous, violent, rude, impudent.

ནརམ há-rám with **cò-cè** *W.* to deny, disown, disavow.

ནརི há-ri *Ssk.* parrot.

ནརིརྟྟ ha-ri-ta-ka *Ssk.* vegetables, greens, pot-herbs *Wdn.*

ནརིངྩ ha-ri-dra *Ssk.* the turmeric plant, *Curcuma S.g.*

ནརིཙྙྱ ha-ri-tsan-dan *Ssk.* sandal-wood.

ནརིཙྙྱ ha-ri-tsam *Pur.* centipede.

ནརིབ ha-rib *Ld.* music (?).

ནརེཏྱྟྟ ha-re-ñu-ka *Ssk.* a medicine *Med.*

ནལ, ནལནལ ha-la, ha-la-ha-la *Wdn.*, a certain poison, also poison in general, *Ssk.*

ནལནལ ha-la-hó-la *Cs.*: a name of *spyang-ras-zyigs*, v. *spyan*.

ནལམ há-lam about, near, nearly, pretty, tolerably, rather, *de dan há-lam drá-ba* about or nearly like that *Wdn.*

ནལལ ha-lál *Ar.*, **ha - lál cò - cè**, *Urd.* حلال کرنا, to kill (an animal) in the manner prescribed by the Mahometan law *W.*

ནལམ ha-lás col., astonished, frightened, **ha-la-ši** or **ha-la-še** id., **ha-lé čá-cè** *W.*, *ha-lás-pa B.* to be astonished, frightened *Mil.*, *Pth.*

ནལོ ha-ló flower, esp. a large beautiful garden-flower *Gl.*, *ha-ló rkyán-pa* a simple flower, *ha-ló ston-dáb* a double flower; **ha-ló-ka** mallow *W.* (?)

ནལའ ha-sán 1. *Cs.*: (Chinese word) a Buddhist priest, doctor, scholar *Gl.* — 2. id., represented by a mask in religious plays, *ha-prüg* an old doctor with boys, his pupils.

ནལེག ha-sig a mineral medicine, used as a remedy for the stone; acc. to *Wdn.* = *tód-le-kór*, alabaster.

ནན, ནྩྩྩྩ ha-há, há-há the natural sound of laughter *Mil.*, *ha-há ryód-pa* to laugh out, to set up a loud laugh;

to *Sch.* also an interjection expressive of pain (?).

hai a Chinese word, shoe *C.*

hai-spa-ba n. of a medicinal herb
Med.

hags *Lex.* sugar, treacle *Cs.*, hags-kyi
lá-tu.

han? han-dzom-pa to squander, to dis-
sipate *Sch.*, han-cha-byed a squanderer
Sch.

han-ba, *W.* *hán-čē* to pant, to gasp.

had-kyis suddenly *Sch.* — had-po?
Mil.

had-had or hur-hür, with *čó-čē* to
exert one's self, to strive *W.*

han-lán *W.* 1. dumb, mute, *han-
dán-ni (s)pé ra* a stammering, also:
a confused, unmeaning speech. — 2. im-
becile, weak of mind.

han-hón v. ha-na-ho-né.

hab 1. a mouthful, háb-za byéd-pa, hab-
háb zá-ba to devour greedily, e.g. of
dogs, pigs etc., hab-béad a needy wretch,
a starveling, famishing person. — 2. a stitch,
in sewing, also *háb-ka* *C.* *háb-so* *W.*,
hab-tsem-pa to make here a stitch and there
a stitch, as in quilting *Mil. nt.* — 3. hab-
gód v. ha 3. — 4. v. the following article.

háb-ša a dispute, a quarrel, háb-ša
byéd-pa *Mil.*, Thgr, to dispute, to
quarrel; hab-tób byéd pa to scramble for,
to strive or contend for *Pth.*

hám-pa 1. avarice, covetousness,
greediness; *W.* also vb.: to covet,
žán-ni nór-la after a person's wealth; to
long for, to yearn after, *koi 'á-ne hám-te
dad dug* his wife sits yearning (after him);
hám-pa byéd-pa *Sch.*: to be covetous. —
2. strength *Cs.*; courage, bravery *W.*, of men
and animals. — 3. white film on liquids etc.,
mould *C.*, *hám-di or -ri* a musty, fusty
smell *C.*, *W.*: *hám-por čág-lan* *W.* mouldy,
musty, *ham-čē* *W.* to get mouldy. — 4. lie,
falsehood, *C.* — hám-pa-čan 1. covetous,
avaricious; greedy, voracious. 2. courageous;

one *Lex.* explains rlam-kyér by hám-pas
kyér-ba(?); *hám-pa čün-se* *W.* cowardly.

hám-bur *W.* rime, hoar-frost?

har suddenly, har lán-ba to rise sud-
denly *Mil.*; *har se' jhē-pa* to rouse
suddenly from sleep *C.*; har-gyis (*Sch.* had-
kyis) more precise form of the adv. *Tar.*

har-re empty, open, *Tar.* 115, 16 *Schf.*

hál-pa a porridge, made of milk,
butter and honey.

hál-ba to pant, to wheeze. to snort,
hal-kyi a panting dog *Sch.*; *hal-
med* *W.* weak.

has exaggeration, hyperbole, has - čer
smrá-ba *Cs.*, *he gyab-čē* *W.* to exag-
gerate, to talk big, to brag.

hás-po-ri n. of a mountain in *C.*,
Gr.

hi numeral: 59.

hi-dig, or hig-dig, *W.* *žér-čē* to blow
one's nose.

hi-mā-la-ya *Ssk.*, = gans-čan the
snowy mountains, Himālaya.

hi-ra *Ssk.* diamond.

hi-ri corn-stack, *hi-ri gyáb-čē* *W.* to
pile up a stack of corn.

hi-lín noise, *hi-lín tán-Kan* *W.*, bully,
brawler.

hi-hi = ha-há.

hi-ka *Sch.* breast-bone.

hig, hig-ka the act of sobbing.
hig tán-te dug or gyáb-te dug
he is sobbing *W.*; *hig ján (lit. sbyañ) dug*
is said to be an expression used of a Lama,
when he is watching the gradual depart-
ing of the soul of a dying man.

hin, हिन्, = šin-kun, *Asa foetida.*

hin-du-stá-ni, *C.*: *hin-du-tá-ni
kē*, Hindoostanee, the language
of the Hindoos.

his *Pur.*: *hiz yon* he is panting.

hu 1. *W.* breath, *hu gyáb-čē* to breathe.
— 2. num.: 89.

हुँ hu-ka, *Ar.* هوكا the hookah, with an inflexible tube.

हुँ hu-kim *W.*, حکم *Urdu*, order, command.

हुँ hu-kyū the sound of sighing *Pth.*

हुँ hu-na *Cs.*: *Ssk.* (hū-na) n. of an ancient people, the Huns (?).

हुँ hu-अं-dhī (?) *Sch.*: title of the Chinese emperor.

हुँ hu-ré, *mig* hu-ré *dug* he stares, he goggles, with wonder, horror, confusion *Mil.*, *Glr.*; *mig-hur* *Mig.*

हुँ hu-स (from the *Hind.* *hōṣyār*?) (grown) well again, being again lively, active; diligent, sedulous *W.*

हुँ hu-hū 1. interj. expressive of pain from cold *Cs.* — 2. 'the sound of one's mouth in eating' *Cs.* — 3. *hu-hū tñ-*čē** *W.* to whistle.

हुँ hūm, हम्, हम्, mystical interjection, e.g. in the prayer of six syllables, v. हूँ

हुँ hun *W.* (= *ča*, *lon*, *prin*) news, tidings, intelligence, information, *hun tñ-*čē** to give account or notice, to inform, acquaint, let know, *tsar-na hun tñ-*čē** tell me (let me know) as soon as it is finished! *hun tsor-*čē** to get intelligence, to receive news; *hun ma yon or mi dug* we have no news yet; disclosure, explanation, opinion, idea, *či yód-pe hun kyód-la jun yin* you shall get an idea of what kind of ... are to be found, *sém-*čan* tñ-*čan* zig yin-pe hun ná-la jun* I have got the notion that this is a very quiet animal; *re-rēi hun čil-tar šē* whence have you such accurate information of every one of them? *ser-dub dīl-te hun ma jun* he did not perceive it when the ring fell off; *hun-méd-la* unexpectedly, unawares.

हुँ hub as much as is swallowed at once, a gulp, a draught, *tóg-mar hūb re tñ* zig at first take only one mouthful, one draught at a time *Glr.*; *hub yèig* one mouthful, *hub* do two mouthfuls *Cs.*; *hūb-kyis* by draughts *Sch.*; *hub-hūb byéd-pa* to drink in large draughts, to gulp.

हुँ hur 1. v. hu-ré. — 2. hur-hur v. had-had.

हुँ hur-ba dexterity, cleverness, skilfulness *C.*, hur-tág id., also zeal, diligence *Sch.*; *hur-po* 1. quick, alert, dexterous, clever. 2. hot, hasty, passionate *Ld.*; *rtā hur-po* a fleet, spirited, fine horse *Cs.*

हुँ hus *Cs.* moisture, humidity, hūs-*čan* wet.

हुँ he 1. num.: 119. — 2. interj.: o! holla! *Cs.*; he-he 1. id. *Cs.* 2. = ha-há, he-hé zer *bgád-pas* she laughed: he, he! *Glr.*

हुँ hé-tu *Ssk.* cause, reason, argument, logic.

हुँ he-bag provocation, taunts, sarcasms.

हुँ he-wajra, ཀྱེ་རྡོ་རྗེ་ Tibet. kye-rdo-rje *Cs.*: n. of a god; n. of a series of treatises.

हुँ hé-ru-ka terrifying deities, also *Krag-tñ*, *Thgr.* frq., hé-ru-kai *ngyud* legends of wrathful deities.

हुँ hég-po having become putrid, rancid.

हुँ hél-ge *Sch.*: soft leather, wash-leather.

हुँ hél-po, hél-*čan*, *hel-hél* *W.* wide, extended; of garments: wide, easy; hél-ba id. and sbst.: width *Sch.*

हुँ ho num.: 149.

हुँ hó-ma *Ssk.* prop.: burnt-offering of butter; = *sbyin-srэг* v. *Was.* (194); *Schl.* 251; hó-ma *byéd-pa* to sacrifice; *hom-kun* a small pit or a triangular box used as an altar for such an offering.

हुँ ho-hó interj. of admiration *Cs.*

हुँ hon-lén a medicinal herb, *Picrorrhiza*, frequently to be found on the mountains, *Hook. I.*, 272.

हुँ hon-hón stupid, foolish *Cs.*

हुँ hób-pa, *W.*: *hób-te dug* it has got bent in or battered, of tin ware.

हुँ hom (Mongol word?) a pad, placed under a camel's load.

हुँ hóm-pa *W.* to fall away, to lose flesh, e.g. of hollow cheeks, to shrink, to shrivel, of withered fruit.

ཁྱ་ hor 1. formerly: a **Mongol**, *hor jin-gin-kan* the Mongol Djingiskhan; *hor-sér Shara Sharaighol* n. of a Mongol tribe *Glr.*; *hór-yul Mongolia*. — 2. at present: in *C.* the people living near the *Tengri-nor* (*γnam-mtso*); in *W.* the Turks; *hór-zla* a Turkish month.

Note. *Cs.* has only the second of these significations, *Sch.* only the first (the latter using *Cs.*'s examples and changing all the Turks into Mongols!) The suppositions of Latham seem still less consistent with the real state of the case.

ཁྱ་ཁྱོང་ hor-khōng *Sch.*: deficiencies, gaps; separation' (?).

ཁྱ་འདྲ་ hór-dra *Sch.*: 'confiscation, *hór-dra bábs-pa* to confiscate' (?).

ཁྱ་པ་ hór-pa **wood-grouse** or cock of the wood *Sch.*, *hór-pa dkár-po* a species of hawk *Sch.* (?).

ཁྱ་ཁྱོང་ hol-hól *W.* soft, loose, light, as the soil in spring, **hol tán-če*, *hól-te bór-če** to break up, to loosen (the soil).

ཁྱ་པ་ hrág-pa 1. vb., to require more and more, to covet incessantly *Ma.*, *W.* — 2. sbst., adj. **hardness**, **hard** *Cs.*

ཁྱ་བ་ hrán-ba 1. alone, cf. *ran*, **śran-śrán-la yon son** I came alone *C.*, *po-hrán*, *mo-hrán* single man and woman, = *po-rán* etc. *C.* — 2. with *dmār* preceding, **naked** *C.*

ཁྱ་བ་ hrád-pa 1. to thrust, to push violently, to stem firmly, **kán-pa sig-pa-la** *W.* to stem the foot against the wall. — 2. to scratch, *sgó-la pyag-hrād-pa ga mdzād-pa* (his Reverence) made several scratchings with his hand, scratched several times, at the door *Mil.* — 3. to exert one's self, to make every effort *W.*, **śrād-čan zúm-če* or *tán-če** id. *W.*

ཁྱ་རྩ་ hrab-hrib *C.* **śrab-ba-śrib-be** *Ld.*, v. *rab-rib*.

ཁྱ་བ་ hrál-ba to rend, tear up, tear to pieces e.g. of a beast of prey: to tear up a person's body; **śral son** he has torn it to pieces *C.*, *W.*, *hrál-hrál Lex.*

ཁྱི hri *Cs.*: 'Ssk. essence, substance; a mystical word'.

ཁྱི་ལྷ་ hrig *W.* **śrig-la tán-če*, *śrig-ga tán-če** to hang (a thief), **śrig-la ši-če** to hang one's self.

ཁྱི་པ་ hrig-pa *Cs.*, *mig* (or resp. *spyañ*) *hrig-hrig byéd-pa* or *dug-pa*, (= *rig-rig*), to look this way and that, hither and thither *Mil. nt.*; *hrig-ge-ba* looking in that manner *Thgr.*

ཁྱི་ hrid; *S.g.*: *rná-ba hrid byar* is explained by *Wdn.*: *rná-ba lhág-pa pyóg-su byar* the ear leans feebly on the neck, as a sign of death.

ཁྱི་པ་ hril-po 1. round, globular, *hril-hril byéd-pa* to writhe with pain, *hril-hril kar-kár byéd-pa* to be writhing, and then again stretching one's self or starting up *Pth.* — 2. whole, *tsé hril-por* for the whole life *Glr.*, *ngo hril-gyis yám-nas* wrapping up his whole head *Glr.* — 3. close, dense, *hril dūs-te dug-pa* to sit or stand close together in rows *Mil.*, *C.*, *W.* Cf. *ril-ba*.

ཁྱི་བ་ hrúd-pa adj. and abstract noun, rough, rugged; severe, austere; roughness etc.; *hrúd-po* adj. id. *Cs.*

ཁྱི་བ་ hrúm-pa to break, to smash *Sch.*

ཁྱི་བ་ hrúl-ba adj. and abstr. sbst. ragged, tattered; raggedness, *hrul-bai dug-po* a ragged coat *Mil.*; *hrúl-po* id., *gos hrúl-po Dzl.* and elsewh. frq. — 2. sbst.: rags, tatters, *gós-su hrúl-po gyón-pa* to put on rags for a garment *Pth.*; *hrúl-kan* a ruin, ruins *Sch.*

ཁྱི་བ་ hrém-pa swollen *Sch.*, *hrem-mé* id. *Müg.*

ལྷ་ lha, *Ssk.* देव, 1. the first class of beings subject to metempsychosis, the gods, both those of Brahminical mythology, and the various national and local gods, with whom Buddhism came in contact. These local gods were incorporated into the system of Buddhism, when they were found to be too numerous and too much endeared to the people, to be entirely discarded and given up; so, most of them are worshipped even nowadays and presented with various offerings. They are also supposed to enjoy a

blissful existence (hence: *dé-rin lha-yi nyi-ma* *šar* 'this day was a day of happiness to me' *Glr.*, and similar expressions are of frq. occurrence; v. also *lha-yul*) and to be possessed of qualities and capacities superior to those of ordinary human beings. Nevertheless, when compared with any Buddhist saint, they are considered to be of inferior rank and power; and a local 'lha' can never attain to Buddhahood, without having previously assumed the nature of man; v. *Köpp.* I, 122. 248. II, 296. *lhai bu* or *sras*, *bü-mo* or *sras-mo* descendant from the gods, son or daughter of the gods *Dzl.* and elsewh.; *lha mi töb-pa* to obtain the birth as a god or as man *Thgy.*; *lhai yi-ge* the Lantsa-letters, v. *lan-tsa*; *lha báb-pa* the (mystical) entering of a deity into a human being, **inspiration**, so that the person inspired pronounces the oracles of the god, *lha žügs-pa* id. pop.; also: the person thus inspired; *lha ni kyab-žüg-la mos* as for gods, they worshipped Vishnu *Pth.*, *lha má-mo-la byed* they worshipped the Mamo as a 'lha' *Pth.*; *lhai dbái-po*, *lha-bdág*, = *brgya-byin* Indra; in another sense: *lhai rgyal-po byéd-pa* to make the gods subject to one's self, (said to be the blessed consequence of a certain charm) *Do.*; the following gods are occasionally mentioned: *nám-mkai lha* the deity of heaven *Tar.*; that of the sea *Dzl.*; the gods of trees, of houses etc.; *dgrá-lha* and *śó-lha* are two personal gods of every human individual, the one being the god of the right side, the other of the left side of his body *Glr.*, *Mil.*; *yi-dam-lha* v. *yi-dam*. — 2. the **image of a god**, in as much as it is really thought to be inhabited by a deity, after having been duly inaugurated (*ráb-tu ynás-pa*) *Glr.*; the local 'lha' are not always represented by figures resembling human beings, but even by sticks, stones and similar fetishes; gods also of non-Buddhist nations are called 'lha' and are acknowledged as such. — 3. fig.: *mii lha* a king *Mil.*, and hence 'lha' is often used in addressing a king, like the French *Sire!* *lha-rgyal-yab-ŷim* the royal father and mother *Pth.*; *lhai*

yi lha the lord of lords, the supreme being, **Buddha** Cs.

Comp. *lha-kán* an idol-shrine. — *lha-yèig* 1. dear Sir! dear Lord and King! *Pth.* 2. princess *Glr.* — *lha-lám* a princess *Pth.* — *lha-čen* a great and mighty deity. — *lha-čos* v. *čos* no. 2. — *lha-rje* physician *Wdn.* — *lha-rtén* **image** or temple of a god or of the gods. — *lha-tó* (prob. for *lhai to-yór*) **heaps of stones**, erected on mountain passes or on the tops of mountains. — *lha-dre* gods and goblins, *lha klu dre srin ždüg-pa mañ* *Glr.* 2. **goblin, hobgoblin**; **lha-dre-ber-ka** mullein (*Verbascum*) *Lh.*; **län-de non soñ** *W.* I have had the night-mare. — *lha-sde*, *mí-sde* the class of the gods, the class of men. — *lha-nád* *Sch.*: **hysterics; madness**. — *lha-pýág* honours shown to the 'lha', worship paid to them, *pýogs bžir lha-pýág máni-po btsál-te* bowing towards the four points of the compass in token of reverence to the 'lha' *Pth.*, often only: **compliments, kind regards**, offered to respected persons, in letters. — *lha-pýi* n. of a mountain in the south of Tibet *Mil.* — *lha-prüg* a descendant from the gods, child of the gods; as a mask *Schl.* 235. — *lha-prán* inferior deities. — *lha-bris-mkan* or *-pa* a painter of gods. — *lha-báns* *Tar.*; *Schf.*: **slaves** (doing service) **in temples**. — *lha-mayin*, *lha-mín*, असुर, one of the six classes of beings, living on the slopes of the Sumeru below the 'lha' against whom, like Titans, they are continually fighting; also *lha-mayin-mo* are mentioned. — *lha-ma-srin* gods, Asuras and Rakshasas, or perh. also: *lha-ma-srin sde brgyad* the eight classes of the gods, Asuras, Rakshasas etc., i.e. the whole world of spirits. — *lha-mo* goddess. — *lha-ma-rtá* *Sch.*: a certain insect. — *lha-bzo* 1. the art of making images of gods *Pth.* 2. also *lha-bzö-bo* a framer of gods *Glr.* — *lha-yul* 1. the region of the world where the gods reside, the heaven, seat or abode of the gods. 2. fig.: a blessed country, a paradise. — *lha-sa* (in early times *lha-lán*) *Sch.*, *Köpp.* II, 332, n. of the capital of Tibet. — *lha-srin* gods and Rakshasas; *steñ lhai*

srin, གཏུག་ལུ་ཡམྲན་, *bar* རྩི་བླག་, are often mentioned in connexion. — *lha-srūn* tutelar god, *bōd-kyi* *Glr.*

ལྷ་མོ་ *lha-ná* knee-pan, *pūs-mo* རྩལ་པའི་ལྷ་མོ་ *ná sá-la* འདྲུག་པ་ to kneel down on the right knee *frq.*; *lha-kūn* the bend of the knee *W.*

ལྷ་བ་ *lhá-ba* *Med.* and *Pth.*, acc. to *Wñ.* also *klad-rgyás*, *Sch.*: 'the bloody marrow in the bones; whilst he translates *rmai* *lhá-ba* by: 'the growing worse of a wound'.

ལྷ་རུ་ *lha-rū* *Med.*; *Sch.* cartilage (cf. *lha-gór* sub *lkóg-ma*).

ལྷག་ *lhaḡ* 1. **more, beyond**, **dá-wa* ཅིག་ལག་ *son** more than a month has passed *W.*, **nyi-ma-pyéd lag son** *W.* it is already past noon, *rgyá-mtso-bas kyañ lhaḡ-ste* as this alone would be more than the whole sea *Dzl.*; *nyi-sus lhaḡ* more by twenty *S.g.* — 2. = *lhaḡ-ma*. — *lhaḡ-pa* 1. **adj. surpassing, excelling, superior**, *dī-las lhaḡ-pai ṽan* ཅོས་མེད་ *Dzl.*; *nyam-tāḡ-pa ná-las lhaḡ-pa yōd-dam* is there any one that is thinner than I? *Dzl.*; *dé-rnams-kyi nān-nas lhaḡ-pa* the best amongst these *Glr.*; *rgya hor ṽnyis-las lhaḡ-pa ned bod yin* we Tibetans surpass the Chinese and Mongols (in sagacity) *Glr.* 2. **rarely** = *lhaḡ-ma*: *dé-las lhaḡ-pa* the others, the remaining *S.g.* 6, 1. *de-lhaḡ* **besides, moreover**. — *lhaḡ-par* **adv. more** (*magis*) *frq.*, mostly with *adj.*, but also with verbs, *šin-tu lhaḡ-par far more; very, exceedingly, uncommonly, lhaḡ-par légs-pa* uncommonly beautiful *Dzl.*; *ṽes lhaḡ-par extremely, excessively Stg.*; *further, furthermore, moreover*. — *lhaḡ-ge-ba* = *lhaḡ-pa*, *lhaḡ-ge mdzād-nas* making it project. — *lhaḡ-ma* 1. **remains, scrapings, snar** *bāad-pai lhaḡ-ma* (the letters) which at the last discussion remained, were left, (unexplained) *Gram.*; *lha lhaḡ-ma-rnams* the other, the remaining gods *Stg.*; **the remainder**, in subtracting *Wñk.* — 2. **razor-stone, razor-strap** *Sch.* — 3. **being above, being at the upper part of**, *gron* the place lying higher up (the valley), *opp.* to *ḡg-ma* *Dzl.*

Comp. *lhaḡ-bças* 1. **having more than so and so much**, *bhā-ra-ta ślo-ka bum lhaḡ-*

bças the Bharata of more than 100,000 verses *Tar.* 2. **the gerund in te (ste etc.) Gram.** — *lhaḡ-mtōn* 'seeing more' (than other mortals), in certain states of contemplation *v. ṽi-ṽnas* sub *ṽi.*

ལྷག་གིས་ *lhaḡ-gis* = *lhan-ñer*, *lhaḡ-gis* ཅར་ *Thgr.*, *byuñ Mil.* he shines bright, *lhaḡ-ge-ba* = *lhan-ñe-ba Mil.*

ལྷག་པ་ *lhaḡ-pa* I. **sbst.**, also *ṽa lhaḡ-pa* 1. **Mercury.** 2. **Wednesday**. — II. **adj. more excellent, v. lhaḡ.**

ལྷག་(སྤ)་པ་ *lhaḡ(s)-pa* I. **sbst. cold wind**, *lāḡ-pa* རྩོག་ the cold wind has withered them (the flowers) *W.*; *lo-ṽsar lhaḡs-pa* the cold new year's wind *Mil.* — II. **vb., to come together, to meet, to assemble, with other persons; perh. also: to join, to be adjacent or contiguous, of houses, beams etc.** ལྷན་པ་ *lhan-ñe, lhan-ne, lham-me*, also *lhaḡ-ge, lam-me, lham-pa* **clear, distinct**, to the sight as well as to the ear; *lhan-ñe lham-mer ṽsal-te* (Buddha) appearing clearly and distinctly *Dzl.*, in a similar sense: *lham-me lhan-ñe lhan-ner bṽugs-so Pth.*; **clear, sonorous**; *kyi-skad lhan-lhan-pa Mil.* the clear (loud) barking of dogs; *Kyod lhan-lhan glū-len-pa Mil.* thou clear-voiced songster; *lhan-lhan brjōd-la* speaking with a clear, sonorous voice. — *Cs.* has: **majestic, glorious, sublime, august.**

ལྷན་ *lhad* a baser substance mixed with a finer one, an **alloy**, *lhad ṽug-pa* or *sré-ba* with *la*, *lhad-kyis slād-pa* with *accus. Mil.*, **to alloy, adulterate, lhad-čan adulterated**, e.g. milk *C.*, *lhad-méd unadulterated, pure, genuine, real*; **tsig hlé* སྐྱེ་ཆ་ *C.* or **ṽug son** *W.* spurious words are admixed, falsehoods have been artfully introduced; *ṽyis lhad-du bṽug-pai tsig Tar.* a later interpolation. — 2. *Bal.*, **ṽlad**, **fatigued, exhausted.**

ལྷན་པ་ *lhan together, lhan-gyis* (when referring to the subject of the action), *lhan-nas* (as ablative case), *lhan-du* (the most *frq.* form) **with one another, together, lhan-ṽèḡ (-tu)**, and often *lhan-ḡig(-tu)* id.: *bḡag dan lhan-ṽèḡ zan mi zá-na* if you will not eat together with me *Dzl.*, *rta bṽus lhan-du rgyugs-pa ltā-bui sgra* a noise as if ten

horses were trotting together *Gl.*; *rtá-pa brya dan lhan-du* accompanied by a hundred men on horseback *Gl.*; *lhan(-ig)-skyes(-pa)* **born together with**, e.g. the 'lha' or 'dre' born together with every human being *Mil.*; *lhan-skyes nad, rma* a hereditary disease or defect *Med.* *lhan-rgyás* 1. 'partner of the seal', i.e. a colleague using the same seal in official business (*lhan-rgyás-kyi té-tse*, or *spyi-dám*). 2. = *lhan-rgyég*, **hlen-gyé-la tsog* or *zug** they have come together.

ལྷན་པ་ *lhan-pa* I. vb., **to join, to unite**, **ka lán-èc** *W.* **to kiss**, **u lán-èc** id. resp.

II. sbst. 1. **a patch**, *lhan-pas klán-pa B.*, **hlém-pa gyág-pa** *C.*, **gyáb-èc** *W.*, **débs-pa, rdáb-pa* *Mil.* **to patch, mend**. — 2. **spot, speck, blot**, place differently coloured, *od-zér sár-cün lhan-pa bzin-du* a sunbeam forming by reflection a bright spot *Dzl.*; *lhan-tábs* **appendix, supplement**, title of a medical book.

ལྷན་ལྷན་པ་ *lhab-lháb-pa, lhabs-se lhabs* *Sch.*: 'to flutter to and fro, to glimmer, glisten' (?).

ལྷན་ལྷུབ་ *lhab-lhúb* **wide, flowing**, *dar-bér lhab-lhúb* a wide silk cloak; prob. also sbst.: the moving to and fro, waving, *mé-tog-gi* of flowers *Do.*, **hlab-lhúb-tu sol** *C.* loosen your dress! make yourself comfortable!

ལྷན་ལྷུག་ *lham* **boot**, also **shoe**; *mčil-lham* id.; *rgyá-lham* a Chinese boot, *sóg-lham* a Mongol boot.

Comp. *lham-sküd* twine, used by shoemakers *Schr.* — *lham-kan-žen* (prob. a Chinese word) strong Chinese boots *C.* — *lham-mkan* shoemaker *Schr.* — *lham-sgróg* shoe-strap, latchet; string for lacing felt-leggings. — *lham-mtil* boot-sole. — *lham-yü* leg of a boot *Cs.*, *lham yu-rin* boots with long legs *Sch.* — *Sch.*: *lham-krád* or *-skrád* pieces of leather, used for the patching of soles; *lham-góg* worn-out boots; *lham-grám* the upper-leather, the vamp; *lham sgró-gu-can* buskins; *lham yu-čád* a sort of slippers to which cotton leggings are sewed (?); *rtin-lham* quarter-piece (of a shoe).

ལྷམས་ཀྱིས་ *lháms-kyis* at once, all, every thing *Sch.* Cf. *them*.

ལྷས་(མ་) *lhas(-ma)* 1. **pen, fold, inclosure** for sheep *C.*, *W.*; also **hlé-ra**. 2. also *lhés(-ma)* **braid; wicker-work; texture**; also of pastry, **twisted cake or bun, cracknel** (*W.* **žim-zag**), also *lhas-dóg*.

ལྷས་བསྐྱར་ *lhas-bstán* n. of the birth-place of the mother of Buddha, *Ssk.*
འཇབ་ཤིང་

ལྷས་པ་ *lhas-pa* v. under *slé-ba*.

ལྷས་བྱིན་ *lhas-byin*, འཇབ་ཤིང་ n. of a cousin of Buddha who, as the legends have it, was continually annoying Buddha by malicious artifices, whereby, however, the blameless character of the latter showed itself but the more conspicuously; hence proverbially used for any malicious character *Cs.*

ལྷིང་ *lhin*, cf. *lins-pa*; *lhin-skrán* *Sch.*: a tumor filled with matter, **an abscess**, *lhin-rtsa* a full vein; *lhin čád-pa* *Lt.*, acc. to *Sch.*: completely separated.

ལྷུ་ *lhu* **part, portion** of the body of an animal, $\frac{1}{2}$ *zug*, *lhu-tsig* *bèu-nyis* *Sch.*: the 12 chief parts (of an animal) resulting from this way of dividing it, — but elsewhere 18 such parts are mentioned; *lhu-ru ysil-ba* to divide, to parcel out *Mil.*; *share* in ploughland, v. sub *spyod-pa* I, 2.

ལྷུག་ *lhug* v. *lñug-pa* to pour *Cs.*

ལྷུག་པ་ *lhug-pa*, *Cs.*: '*lhug-pa* and *lhug-ma* **prose**; *lhug-po* **wide, diffuse, luxurious**, *gos lhug-lhug-po* a very ample robe; *lhug-par* **amply, copiously, plentifully**; *lhug-par smra-ba* to speak diffusely, copiously, to speak in prose'. *Sch.* adds: '*lhugs* successive, continuous; *lhugs-tsig* and *lhug-pa* continuous prose'. The principal meaning, however, seems to be: **uninterrupted, having no gaps**; unreserved; *lhug-par bšád-pa* = *spas-ysán-med-par bšád-pa* to explain completely, without omitting any thing, **lug tán-èc** *Ld.* to give unreservedly, without limitation; hence also: **liberally, plentifully**; *mči-ma*

lhuñ-par *ñor* or *byin* *Mil.*, tears were flowing abundantly. — In some other passages the meaning of *lhuñ-pa* is not quite clear.

ལྷུང་བ་ *lhuñ-ba*, pf. of *lhuñ-ba*; *lhuñ lhuñ snyán-pai sgra sgróg-cin bá-b-bo* sweetly murmuring (the gentle stream) descends *Mil.*

ལྷུང་བ་ཟེ་ *lhuñ-bzéd*, *Ssk.* **ཕྱུང་པ་**, the alms-bowl of Buddha and of the mendicant friars.

ལྷུང་ *lhuñ* mass, bulk, *lhuñ-can* massy, bulky; **well-fed**, **lun-tug-po** *W.*, *lhuñ-čé-ba* very large; *lhuñ-(gyis) grub(-pa)* acc. to *Cs.*: 'formed in mass, or all at once', self-created, not contrived by human labour; *bgó-ba dan bzá-ba lhuñ-gyis grub-pas* clothes and food coming forth of themselves *Dzl.*; also used of palaces, sacred buildings, images, though in such instances often only by way of compliment; *lhuñ-grub* is also noun personal. — *lhuñ-po*, *ri-rab-lhuñ-po* the mountain of the universe, **Meru, Sumeru**, frq. *lhuñ-stug* *Sch.*, *lhuñ-tug* *Thgy.* very great, in reference to the mental darkness produced by sin; prob. also: considerable, sublime, grand.

ལྷུང་བ་ *lhuñ-ba* 1. sbst. **width**, *lhub-pa-can* *Cs.*, *yan(s)-hlub*, *lhub-hlub* *W.*, *C.* **wide**, of clothes. — 2. vb.: to bind, tie, fasten, e.g. ornaments to the ear *Ts.*, = *klub-pa*.

ལྷུང་མ་ *lhuñs*, resp. for *mñal* the womb frq., *lhuñs-su zugs-pai dus-mčöd* sacrificial festival of the conception (of Buddha) *Sch.*

ལྷུང་ *lhuñ*, with *lén-pa* or *byéd-pa* c. acc. **to apply one's self to, bestow pains upon**, = *don-nyér byéd-pa* *Dzl.* and elsewh.

ལྷུང་བ་ *lhuñ-ba* v. *slé-ba*.

ལྷུང་ *lhuñ* *Cs.* 'filth or dross in the bowels, causing obstruction'; acc. to others: internal excrescences, v. *skran*; *Sch.*: *lhuñ* or *lhuñ-sná* pit of the heart.

ལྷུང་ *lheb*, *dbugs lheb-lheb-tu dug-pa* *Pth.* *'ug leb leb jhed-de* *C.* gasping for breath.

ལྷུང་ *lhem* now, at present, directly, instantly *C.*; all (of them) cf. *lham*s.

ལྷུང་མ་ *lhuñs-ma* = *lhuñs-ma* 2; also: the act of twisting, plaiting, **hlé-ma gyáb-pa** *C.* to twist, to plait.

ལྷོ *lho* south, *lho-nub* south-west, *ñar-lhó* south-east; *lhor*, *lho-pýógs-su* to the south, towards the south; *lho-ka* prob. = *lho*; *lho-ka món-nas oñs* *Mil.* they came from the Mon in the south; *lho-pa*, *lho-brug-pa* an inhabitant of Bhotan; *lho-yul* acc. to *Cunn.* the original form of the name of that province which is now called *Lāhul* or *Lāhōl* by the Hindoos, and *Lahoul* by the English; *lho-búr* *Sch.* (also *lho-ū-ma*), = *kug-rna*.

ལྷོག་པ་ *lhog-pa*, *glóg-pa* *Cs.* a large ulcer or sore, *Sch.*: carbuncle, anthrax, *shyón-ba* to cure it; in *Med.* also *nya-lhog* and *gag-lhog* are mentioned. According to the description, however, which Tibetan physicians gave us of the *lhog-pa*, it seems to denote a cancerous ulcer, against which they employ the *Aconitum ferox* of Nepal, or in default of it some other species of aconite.

ལྷོན་ *lhoñ* *Sch.* vexation, anger, wrath(?); but: *lhoñ ñor* he has lost the *lhoñ*, is said of one who was not equal to the exertions of incessant meditation, and who in consequence has lost his senses, v. sub *smýon-pa*.

ལྷོད་པ་ *lhod-pa*, *glod-pa*, *lod-pa* or *-po*, *lhod*, *lhod-po* 1. loose, relaxed, unstrung, slackened, *yan-lág* of the limbs, e.g. when death approaches *S.g.*, **zug-po lod-po čá-na** *W.* when one gets tired (one cannot help yawning). *lhod-pa sgrím-pa* to tighten what is loose, *lhod lhod ytón-ba* to slacken; fig. **ó-ma lod-po** *W.* the milk begins to fail, milk is scarce. — 2. of the mind: easy, careless, unconcerned, *lhod-de nyol cig* sleep well! sleep soundly! *Glr.*; *blo lhod gyis-la ñod* relate the matter calmly, coolly *Mil.*; *ñes-pa lhod-cin* in good spirits, of a cheerful temper *Pth.*; *ñabs ñig yod-kyi rgyal-po tugs lhod mdzod* there is yet a help; therefore, o king, be of good cheer! *Pth.*

ལྷོན་པ་ *lhoñ-pa*, *glón-pa* to return, to give or pay back *Cs.*

अ

अ a, 1. the consonant which is formed in the lowest and hindmost part of the organs of speech, being produced by the opening of the glottis, like the Greek spiritus lenis, the Hebrew Aleph and the Arabian Elif. (In our modern languages the opening of the glottis is not regarded as a consonant, nor expressed by a particular letter or sign.) Combined with the Tibetan vowel-signs, अ, ऐ, औ, इ, ई, ऊ, it is pronounced 'a, 'i, 'u, 'e, 'o (cf. २). It is also called *skye-ba-méd-pai yi-ge*, probably because all speaking depends on and is rendered possible only by a previous opening of the glottis; hence this letter is a symbol of the deity, of the *čos-sku* that was before every thing else. *Spyan-ras-zig*, therefore, addresses a celestial Buddha with 'a: 'a *skye-méd nam-dág čos-kyi dbyiñs*. — 2. num.: 30.

अ(२?) 'a (a?) 1. in *Ld.* and *Kh.* the col. demonstr. pron. for *de* that (q.v.); **á-ne** from thence, there, 'á-*ru* there, thither, that way. — 2. *Lh.*, pronounced very short and sharp, **well? what is the matter? yes! here!**

अ: 'a Cs.: 'Ssk.: अ, a mystical exclamation'.

अ(अ) 'á-ka ('á-ka?) acc. to *Huc* II, 160 = 'á-jo *Kh.*

अ(अ) 'á-ka-*ru* Cs., v. 'á-*ga-ru*.

अ(अ) 'a-kā-*la* Lt., Ssk.: untimely.

अ(अ) 'a-kron an alpine plant, in *Lh. Arenaria Roylea*.

अ(अ) 'á-kā-kā, 'a-kāg an exclamation expressive of contempt and detestation, opp. to 'á-la-la; acc. to Cs. 'a-kāg is also adj. = *mi-sdug-pa*. अ(अ) 'a-kū, W. also 'a-kū, col. for *kū-bo* 1. father's brother, uncle *Mil.*, C., W. — 2. husband, consort *W.*

अ(अ) 'á-ga-*ru*, अगल, aloe-wood, agal-lochum, calambac.

अ(अ) 'a - *gyis* caressing word used by mothers soothing their babies, prob. without any particular signification *Thgy.*

अ(अ) 'a-čūg ankle-bone *Lt.*

अ(अ) 'a-čū, 'á-čū-čū interj. expressive of pain from cold, hence 'a-čū-*zer-ba* n. of one of the cold hells.

अ(अ) 'a-čé, 'a-čé, Bal. 'a-šé, col. for *čé-žé* 1. an elder sister of a female person. — 2. *W.* wife, mistress, madam, used as address and otherwise.

अ(अ) 'a-jó C., W., jo-jó C. (v. jo-bo) 1. an elder brother of a male person. — 2. *Sir, Mr., gentleman, lord*, used in addressing and otherwise; also like our: **friend! ho there! hollo! I say!** 'a-jho *lág* C. the old Squire, = *ga-gá* *Ld.*

अ(अ) 'a-ti-ša *Ssk.*, pūl-du-byun-ba *Tib.*, n. of a celebrated Pandit of Bengal, who lived for many years in Tibet, and died there in the eleventh century of our era.

अ(अ) 'a-tó-ba beautiful, good *Sch* (?).

अ(अ) 'a-*las* *Pth.*?

अ(अ) 'a-dogs *Sch.* table(?)

अ(अ) 'a-dón *Sch.*: 'without sexual distinction; sense of the letter 'a'.

अ(अ) 'a-drūn C. horse-boy, one tending horses.

अ(अ) 'á-na(-na) an interjection expressive of grief *Sch.*

अ(अ) 'a-na-ma-na *Sch.*: having a striking likeness(?).

अ(अ) 'á-nu Hindi man's name, also used in Tibet *Gl.*

अ(अ) 'á-ne 1. = *né-ne-mo* father's sister, aunt; grand-aunt *Gl.* — 2. Cs.: nun.

3. *W. wife, partner, spouse*, **'á-ne kúr-čé** to take a wife, to marry, *(s)*kyá-wo 'á-ne kúr čog** a layman is at liberty to marry; **'á-ne-la čó-čé** to treat, to use as a wife, sensu obsc. = to sleep with. — 4. **a woman, a female**. — 5. *Sch.* an old woman(?).

ཨ་པ་ 'á-pa = 'á-pa.

ཨ་པོ་ 'a-po *Ü*: **building** (= **kav-lén** *W.*), **'á-po gyáb-pa** to construct a house, to build.

ཨ་པ་ 'á-pra *Sch.* **zizel**, earless marmot, souslik (*Spermophilus citillus*).

ཨ་པ་ 'á-pa, 'á-pa col. for *pá*, in *B.* of rare occurrence; **'á-pa čén-po** the elder, **čün-nu** the younger, of the husbands of a person's mother, hence occasionally = **uncle**; **'á-pe ša** *W.* a vulgar oath; also (like *pá*) uncastrated male animal, cf. *pá*.

ཨ་པོ་ 'a-po-*ná* *C.* col.: 1, cf. *ko-bo-ná*.

ཨ་པུ་ 'a-pyí *Mil.*, **'a-pí*, **'a-pí**, for *pýi-mo* **grandmother**.

ཨ་པུ་ 'a-pým **old woman, goody, dame** *Sch.*

ཨ་པར་ 'a-prág *Sch.*: the bosom of a garment, **'a-prág-tu sdú-ba* to put into the bosom, = *'am-bág*.

ཨ་པ་ 'a-wa-dhu-ti v. *dhu-ti*.

ཨ་པ་ 'a-bai, for *bañ-po*, the husband of the father's or the mother's sister *Cs.*

ཨ་པེ་ 'a-bi-ša *Ssk.*: 'antivenomous', n. of a medicinal herb *Wdi.*

ཨ་པོ་ 'a-bo 1. *Sch.* = **'a-jo*. — 2. a medicine *S.g.*

ཨ་པོ་ 'a-bo-tse *Sch.*: 'good, tolerable, middling', cf. *Bun.*: *eb-bo* good.

ཨ་པ་ 'a-byag and *a-bras* names of medicines *Med.*

ཨ་པ་ 'á-ma col. and sometimes in *B.* = **ma mother**; **'á-me ša** a vulgar oath; **'á-ma drin-čén* so a king addresses a wonder-working nun *Pth.*

ཨ་པ་ 'a-ma-gyis *Cs.* interj., prob. similar to *a-gyis*.

ཨ་པ་ 'a-mi-de-ba the usual Tibetan corruption of *མཐིམ་མཐིམ་*, v. *od-dpag-méd*.

ཨ་པ་ 'á-mra *Ssk.* the mango tree and -fruit *Dzl.*

ཨ་པ་ 'a-mri-ta (*Ssk.* *अमृत ambrosia*; also various fruits etc.), in the *Lt.* perh. the **guava** fruit, which in Hindoostani is now called *amrūt*.

ཨ་པ་ 'a-tsa(-ma) interj. expressive of pain by touching hot objects *Sch.*; also used in various other instances, when disagreeably surprised, startled etc. *bdag ma gról-ba di 'á-tsa-ma* alas! I am not yet released! *Thgr.*; **'á-tsa-ma yi-dwags snyin re-rjé* alas! ye poor Yidags folk! *Mil.*

ཨ་པ་ 'a-tsa-ra *Mil.* a species of hobgoblins, or spectres; in *C.* a Bengalee, acc. to *Lew.* The observations of *Huc* (II, 271) concerning this word seem to be mixed with some errors.

ཨ་པ་ 'a-tsarya, *Ssk.* *आचार्य*, spiritual guide or father, instructor, professor, doctor.

ཨ་པ་ 'a-tsa(-tsa) an interj. expressing discomfort occasioned by heat.

ཨ་པ་ 'a-mtsar *Sch.*: oh dear, what a wonder!

ཨ་པ་ 'á-dza-na *Wdi.*, 'á-dzi-na *Stg.*, *འཛིན* *Will.*: the hairy skin of a black antelope, which serves the religious student for a couch, seat, covering etc.; Tibetan writers use it for the animal itself: *ri-dwags 'á-dzi-nai págs-pa Stg.*

ཨ་པ་ 'a-zán 1. col. for *žán-po* **mother's brother**, **'a-zán-tśá-wo** **nephew**. — 2. *Cs.*: 'an address'(?).

ཨ་པ་ 'á-wa a medicinal herb *S.g.*?

ཨ་པ་ 'á-warta, 'á-barta(-na) *Ssk.* ('whirl, whirlpool, eddy') a disease of the *rhuñ*, q.v.; perh. **dizziness?** *Med.*

ཨ་པ་ 'au-tsi 1. *Sch.*: it is of no consequence, it does not matter. — 2. n. of a plant = *bya-po-tsi-tsi*.

ཨ་པ་ 'a-ya-zwa-tśód dead-nettle *Med.*

ཨ་པ་ 'a-yu *C.* (= *ku-yu*) **hornless**, of cattle.

ཨ་པ་ 'á-ra **beard** *Ts.*

ཨ་ར་ 'ā-rā *Hind.* a saw.

ཨ་ར་པ་ཙ་ན་ 'a-ra-pa-tsa-na a mystical and symbolical word, *Was.* (183)

ཨ་ར་ག་ 'a-rág, resp. *bšes-rág C.*, *don-rág W.*, arrack, brandy, the usual barley-brandy, which is distilled in the convents and in nearly every manor-house.

ཨ་ར་ 'á-ru 1. prob. *Ssk.* a medicinal plant, *Med.* — 2. v. 'a.

ཨ་ར་ར་ 'á-ru-ra myrobalan, an astringent medicinal fruit *Med.* frq.

ཨ་ར་མ་ 'a-rum a species of garlic, with a pale-red blossom, *Allium strictum.*

ཨ་ར་ 'a-re an interj. the meaning of which is stated differently, *Mil.*; 'a-re *pāns* well then! throw it away!

ཨ་ར་ག་ 'a-róg *Sch.*: = *rogs-po*, grogs, companion, mate, fellow, comrade, friend; 'a-rog-*kya* or *gya Sch.*: 'a complimentary phrase or form of salutation'.

ཨ་ལ་(ལ་) 'á-la (-la) *Mil.*, also 'ál-la id. interj. expressive of joyful surprise: aye, ah, that is capital! *dés-na* 'á-la-la well, that is excellent or splendid indeed! *Mil.*; also adjectively: **de sañ di* 'á-la-la* *W.* this is much better than that!

ཨ་ལ་ 'á-li the Tibetan vowels, 'á-li-ká-li the series of the vowels together with the consonants; 'a-p^{re}n id.

ཨ་ལ་ 'a-li a little *C.*

ཨ་ལ་ཁ་ག་ 'a-li-kug-ta a swallow *Cs.*

ཨ་ལ་ཁ་ 'a-lün *Sch.* buckle, clasp (?).

ཨ་ལ་ཁ་ 'a-lón a ring.

ཨ་ལ་ 'a-sád v. sub *γtim-mo.*

ཨ་ལ་ 'a-sù apricot.

ཨ་ལ་ཀ་ 'a-šo-ka n. of a tree and of a king.

ཨ་མ་མ་ 'a-sám *Sch.*: a thick sauce or broth, soup; 'a-sbyár a thin broth.

ཨ་མ་ 'a-srú for *srú-mo* aunt *Sch.*

ཨ་ག་མ་ལ་ 'a-γsál-la adv. openly, manifestly, publicly, = *mion-sim-du.*

ཨ་མ་ན་ 'a-ha-há interj. expressing joy, pleasure, satisfaction.

ཨ་མ་ཡི་ 'a-ho-yé yea, nay even (?).

ཨ་མ་པོ་ 'ág-po bad *C.*

ཨ་མ་ཙ་ 'ag-tsé *Melia Azedarachta*, the 'neem' of Anglo-Indians, an important remedy for cutaneous diseases.

ཨ་མ་ཚ་ 'ag-tsóm *Glr.*, 'og-tsóm *Sch.*, resp. 'zal-tsóm *Pth.*, beard of the chin, chin-tuft.

ཨ་མ་ 'an 1. sbst. = *doms?* 'án-rta, 'án-ras loin-cloth *C.*, *W.*; 'an-tün under-garment, *γitw*, (hence also to be used for shirt and shift); 'an-rág trowsers, breeches *Pth.* — 2. interj.: well then! now then! well! in French: *eh bien!* at the beginning of a speech also 'án-ge, 'án-ke, 'án-ki, *Mil.*, without any regard to rank.

ཨ་མ་ག་ 'án-gi or 'án-ki, *Ssk.* མཚན་ figure, number, cipher, also 'an-gravis, 'an-yig *Cs.*; the last word, acc. to others, means secret characters, cryptography.

ཨ་མ་ག་ལི་ 'an-gu-li *Ssk.* finger *Do.*

ཨ་མ་ར་ཁ་ལི་ 'an-rgar-γig acc. to *Lew.* English, *Hd.* *angrezi.*

ཨ་མ་མ་ཙི་ 'an-ma-tsi *Sch.* flies, winged insects.

ཨ་མ་ 'an *W.* white chalk.

ཨ་མ་སྟོང་ 'an-ston *Med.*, *Sch.*: cervical vertebra.

ཨ་མ་ག་ཤོ་ 'an-γdos *C.*: stocks, *'an-dō-la 'jug-pa* to put (a person) into the stocks.

ཨ་མ་འད་ 'an-dár *C.* 1. board, plank, deal. — 2. *lāgs-kyi* 'an-dár *Cs.* an iron instrument of torture; acc. to *Thgy.* a kind of press.

ཨ་མ་རྩི་ 'andra-rnyi-la *Lex.*, corrupted form for 'indra-ni-la.

ཨ་མ་ཚ་ག་, ཨ་མ་བ་ག་ *'am-čog, 'am-bag* col. *C.* for *rma-mčog*, *snam-brag* ear; bosom.

ཨ་མ་བ་ 'am-ban a Chinese resident, Chinese superior civil officer, in the chief cities and provincial towns of the tributary countries of China.

ཨ་ར་ཀ་ 'ar-ka, 'ar-ga, 'ar-ka, 'ér-ka 1. *Cs.* marble. — 2. plaster-floor made of pulverized marble and oil, also *'a-žál.*

ཨ་ར་གོན་ 'ar-gon an offspring of parents not having the same rank, nor the same religion, and not belonging to the same nation *Ld.*

ཨ་རྟ་ 'a-rgam *Sch.*: 'the offering of sacrifices'; *Will.*: རྟ་ respectful offering to a god or Brāhman.

ཨ་ར་ཀ་ 'ar-dza-ka *Ssk.*, *Sch.*: cotton, 'ar-dza-kai dōg-pa *Gl.* cotton-capsule. (This signification is not to be found in our *Ssk.*-dictionaries.)

ཨ་ར་ལ་གདང་བ་ 'ar-la ytād-pa *Sch.*: 'to be reduced to extremities, to extreme misery' (?).

ཨ་ལ་གཅིག་ 'al-γēg *Sch.*: 'the one half of a pair, e.g. one eye', = ya-γēg.

ཨ་ལ་ད་ *'āl-ta* (for da-lta) *Bal.* 1. now, at present. — 2. to-day.

ཨ་ལ་རྩིང་ 'al-tiñ, *al-tiñ-la kur-čē* *W.* to carry something bulky tied up in the girdle.

ཨ་ལ་རྩོ, ཨ་ལ་ཅེ 'al-tó, 'al-tsé earthen kitchen-pot *Ld.*

ཨ་ལ་ལ་ 'al-la v. 'a-la-la.

ཨ་ལ་མ་གཤམ་ 'asma-gar-bha, *Tar.*: nór-bu asma-gar-bha *Schf.*: emerald.

ཨ་ཡི 'i 1. beer, = čai, *C.* — 2. vulgar pronunciation of dbyi, *yi*, the lynx. — 3. num.: 60.

ཨ་ཡུམ་ 'i-kug, 'ig, *W.* hiccough, sob, *'i-kug yōñ-narag* I have got the hiccough, *'i-kug gyab dug* he hiccoughs.

ཨ་རྩ་གོམ་ 'indra-go-pa, རྩ་གོམ་ cochineal; yet among the substances devoted to a costly Chodten it is mentioned as one of the five divine jewels *Gl.* 7.

ཨ་རྩ་ནིལ་ 'indra-ni-la sapphire (*Sch.*: emerald?).

ཨ་ུ 'u num.: 90.

ཨ་ུ་བྱ་ 'u-čüg, with *čó-čē* *W.* to persuade, e.g. to buy something.

ཨ་དུམ་བ་ར་ 'u-dum-ba-ra (*Ssk.* *Ficus glomerata*) in Tibetan literature a fabulous lotos of immense size.

ཨ་མ་ 'u-ma *Ssk.*, prob. also spelled dbü-ma, n. of the wife of Siwa (*Durga*, *Kāli* etc.).

ཨ་ུམ་གས་ 'u-tsügs *Sch.* = 'u-tüg.

ཨ་རྟ་ 'u-rgyān 1. also 'odiyana *Cs.*, (not mentioned in *Ssk.* dictionaries), often

written in the abbreviated form ུམ་, a fabulous country in the north-west of India (though *Cs.* supposes it to be Ujain), frequently represented as a kind of paradise. — 2. now a noun personal of frq. occurrence; 'u-rgyan-padma v. padma-byun-yñs.

ཨ་ག་ཚེས་ 'ug-čós n. of a remedy *Med.*

ཨ་ུང་གུ་ 'ui-gu oil-lamp *C.*

ཨ་ུཏ་པ་ལ་, ཨ་ུཏ་པ་ལ་ 'ut-pa-la, 'ud-pa-la a blue lotos which is also used for medicinal purposes. In *Lh.* this name seems to be transferred to *Polemonium caeruleum*.

ཨ་ུན་གུ་ 'un-tüg v. 'u-tüg.

ཨ་ུམ་ 'um a kiss, *'um jór-wa or gyág-pa* to kiss *C.*

ཨ་ུར་གྱ་ 'ur-rgyá a warm meal-porridge; fermenting dough *C.*

ཨ་ུར་རོ་ 'ur-rdó v. ur-rdó.

ཨ་ུར་བ་ 'úr-ba v. dbür-ba.

ཨ་ུལ་འཕྲག་ 'ul-täg col. for gyul-täg.

ཨ་ེ 'e 1. in *C.* and later literature, an interrogative, pronounced short, accented, and usually put immediately before the vb. or the pron. which stands in the place of the vb.: *dé-mo é yō*? do you feel well? are you well? are you getting on well? *k'yed dai 'e 'grād mi šes* I do not know whether I shall see you again *Mil.*; 'e nus mi nus whether we shall be able or not *Mil.*; rarely for even if, though, although, 'e sus kyañ mi túb-na though nobody is really able to do it. — 2. num.: 120.

ཨི་ནཱ་ 'e-nyā-ya, 'e-na-ya, *Ssk.* གཤམ་, a fabulous black antelope with short legs and black eyes.

ཨི་མ་ 'é-ma, 'e-ma-ó, 'e-ma-hó interj. expressing joy, surprise, astonishment, hey! hey day! indeed! you don't say so! in asking, beseeching, requesting a person's attention: **please, pray, I say;** or expressive of lamentation, compassion: **alas! oh! would to God! O dear!** e.g.: 'é-ma sém-s-can snyin-re-rjé alas, the poor people! *Glr.*

ཨི་མ་ 'e-wam, *Ssk.* འཇམ་, yes, certainly, to be sure *Wdk.* and elsewh.

ཨི་ར་ཀ་ 'e-ra-ka *Cs.*: 'n. of a country, Irak? Chaldaea? (In *Ssk.* it denotes a sort of grass, or a woollen carpet.)

ཨི་ལ་ 'e-la, *Ssk.* འལ་, 'é-la prá-mo *Wdk.* small cardamoms, seed of *Electeria Cardamomum*.

ཨི་ན་ཙམ་ 'én-tsam a little, some, a small bit, *Ü* and *B.*

ཨི་ན་རི་ 'en-ré quick, fast, speedy *Sch.*

ཨི་ན་འདར་ 'en-dár v. 'an-dar.

ཨི་མ་ཅི་ 'ém-či, 'ám-či (Turkish word) physician *W.*

ཨི་ར་ཀ་ 'ér-ka *C.* v. 'ár-ka.

ཨི་ 'o 1. for འོ་ a kiss, *Pth.* — 2.num.: 150.

ཨི་དཀར་ 'o-dkár *W.* = *lkog-dkór*, v. *lkóg-ma*.

ཨི་དེ་ཡན་ 'o-di-yán v. 'u-rgyán.

ཨི་ན་ 'ódra, འོ་དྭ་ Odra, the northern part of Orissa, *Wdk.*

ཨི་མོ་སུ་ 'ó-mo-su (Mongol word) stocking *C.*

ཨི་ལྷོ་ 'o-lón, 'o-dón, col. *'ó-ò* *Cs.*, wind-pipe; *'o-lé* *W.* throat; *'o-lé dām-te ši soni* he is suffocated.

ཨི་ལ་ 'ó-lo (Mongol word?) *Sch.*: the place where two rivers flow together, the confluence of two rivers.

ཨི་རྒྱན་ 'o-rgyán = 'u-rgyán *Pth.*

ཨོྃ ṁ, *Ssk.* ཨོྃམ་, mystical interjection, in later Hindooism the symbol of the Hindoo triad, in as much as it consists of the three

sounds, a (Vishnu), u (Shiva), and m (Brahma). This interjection frequently occurs in the prayers of the northern Buddhists of Tibet, and especially in the famous 'six-

syllable prayer', སྐུ་པདྨ་མུ་མུ་, ṁ ma-

ñi pad-me hūm, the literal version of which is: 'O thou jewel in the lotus, hūm!' The person addressed in these words is not Buddha, but *Spyan-ras-jzigs* (v. *spyān*); by some he is thought to be the author of them. Concerning the import of this short apostrophe the best information is to be found *Köpp.* II, 59—61. — The Tibetans themselves are ignorant of the proper sense of these six syllables, if sense at all there be in them, and it is not unlikely that some shrewd priest invented this form of prayer, in order to furnish the common people with a formula or symbol, easily to be retained by the memory, and the frequent recital of which might satisfy their religious wants. And though there may be no obvious meaning in such exclamations or prayers, yet their efficacy is sure to be firmly believed in by a people, whose practical religion chiefly consists in the performance of certain rites and ceremonies, in a devout veneration of their Lamas, combined with frequent oblations to them, in abstaining from gross sins (regarding even the killing of live animals as such), and in the Pradakshina (v. *skor-ba* 2). — The numerous attempts that have been made to explain the Ommanipadmehūm satisfactorily, and to discover a deeper sense or even a hidden wisdom in it, have proved more or less unsuccessful. The most simple and popular, but also the flattest of these explanations is derived from the purely extrinsic circumstance, that the Sanskrit words of the prayer consist of six syllables, and accordingly it is suggested, that each of these syllables, when pronounced by a pious Buddhist, conveys a blessing upon one of the 'six classes of beings'. — The conjecture with which *Köpp.* closes his disquisition, is certainly

ཨྱཱ་ཨྱཱ་ཨྱཱ་ 'õ-'a-hüm

ཨྱ

ཨྱཱ་ཨྱཱ་ 'os-čos

nothing but a smart thought of that learned author.

ཨྱཱ་ཨྱཱ་ཨྱཱ་ 'õ-'a-hüm, another mystical formula, used e. g. for transforming the *mi-γtsán-ba bču* into *bdud-rtsi*, v. the explanation given under *nan-mčöd*.

ཨྱཱ་ཨྱཱ་ 'õ-tsugs Sch.: propping one's chin on both fists, 'õ-tsúgs mdzad Mil.

ཨྱཱ་ཨྱཱ་ 'og-rgyá beard; 'og-tsum = 'ag-tsóm.

ཨྱཱ་ཨྱཱ་ 'óg-ma throat, neck, = lkóg-ma; 'og-žó a beautiful white neck, a 'milk-neck' Glr.; 'og-skó prob. = 'os-sko Med.

ཨྱཱ་ཨྱཱ་ 'on-gu a lamp, 'on-rás the wick of a lamp C.

ཨྱཱ་ཨྱཱ་ 'on-lé W. resp. for 'a, at your service! at your commands!

ཨྱཱ་ཨྱཱ་ 'on-log ptarmigan Sch.

ཨྱཱ་ཨྱཱ་ 'om-móg throat and chest Sch.

ཨྱཱ་ཨྱཱ་ 'ol-ma C. throat, windpipe, = 'ol-ldon; *'ól-ma dām-te sē-pa* to strangle, throttle; 'ol-rko, 'ol-gon, 'ol-kron id., or acc. to others = 'ol-mdud the forepart of the larynx.

ཨྱཱ་ཨྱཱ་ 'os-sko, also *õ-ku* C. the chin, resp. žal-ko.

ཨྱཱ་ཨྱཱ་ 'os - čos Ts. *ḡ - čḡ* Pedicularis Hookeriana.

ENGLISH-TIBETAN VOCABULARY.

English-Tibetan Vocabulary.

The figures, here and there attached to Tibetan words, refer to the page where the respective article is to be found. — The accent is marked only when, exceptionally, it rests on the last syllable of a word.

A

- A, An, article *ñig* 140.
 Abandon *skyur-ba*; *spon-ba*; *bor-ba*.
 Abate *ñi-ba*.
 Abbot *mkan-po*.
 Abdomen *čal*, esp. *sku-čál*.
 Ability *nus-pa*; *rtsal*.
 Ablative case *byuñ-kun*s.
 Able *mkaś-pa*; to be — *kyud-pa*; *lčogs-pa*; *nyan-pa*; *tub-pa*; *nus-pa*; *pod-pa*; *tsugs-pa*; *śes-pa*.
 Ablution *kruś*.
 Abode *mčis-brāñ*; *dug-ynas*; *dug-sa*; *ynas* (-*fsañ*); *γzi-ma*.
 Abolish *jig-pa*; *smub-pa*.
 Abortion *skyur-ma*; *mial rlugs-pa*.
 Abounding *rgyas-pa* 109, *mod-po*, *dzom-po*.
 About *tsam-na*, *tsa-na*; round — v. *γyogs* 352; to be — *ča-ba* 152; *čas-pa*.
 Above adv. *steñ-na*; *bla*; *yan*, *yan-la* 506; prep. *ka-na*, *ka-ru*, *ka-la*, *kar* 34; *goñ-du*; *ltag-nas*, *ltag*; *tog-tu*.
 Abridge *sdud-pa*.
 Bridgiment *zin-bris*.
 Abroad v. *byes*; to go — *byes-su gro-ba*.
 Abscess *ču-bur*; *řol*.
 Absolutely *čis-kyan*; *ga-na-méd*.
 Abstinence *dge-ba*; *tsod-śes-pa* 452.
 Abundant *kriqs*.
 Abuses. (reviling words) *skur-pa* 23; vb. a. (to revile) *skur debs-pa* (*byed-pa*; *smra-ba*); *dma bab-pa*; *smad-pa*.
 Abyss *btson-doñ*; *γyan-sa*.
 Academy *γtsug-lag-kāñ*.
 Accept *bžed-pa*, *bžes-pa*; *len-pa*.
 Acceptable, to be — *čad-pa*.
 Access *gro-sa*; v. also *γtoñ-ba* 208 and *mjal-ba* 173.
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B

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 Bent (crooked) *kōñś*; *kṗyog-po*; *gug-ge-ba*; *dgu-ba*.
 Benumbed v. *śbrid-pa*.
 Bereave *ṗral-ba*; to be bereft *bral-ba*.
 Besides *ka-ru*, *kār*; *steñ-du*; *min*, *min-pa*.
 Besiege *skor-ba*.
 Besprinkle *čag-čág byed-pa* or *debs-pa*.
 Best s. *mčóg* 166; *don* no. 3, 259.
 Bestow *śṗyin-pa*; *ster-ba*.
 Better, to get the — of *tub-pa*; *rgṗyal-ba*.
 Between *bar-la*, *de-bār*; *ṗseb-na*, *ṗseb-la*; from — *bar-nas*.
 Beverage *skṗyems*; *bṗuñ-ba* 244.
 Beyond *ṗa-rol-na*; *ṗan-čád*.
 Bhotan *brug-pa*.
 Bice, blue — *śno-skyá*.

- Bid *sgo-ba*; *jug-pa*; *dom-pa*.
 Bier *kyogs*; *dgu-kri*.
 Big *čen-po*; — with child *sems-čan dan ldan-pa*; — with young *sbrum-pa*.
 Bigness *kō-lāg*.
 Bile *mkris-pa*.
 Billet of wood *mgal-pa*; *šin-dum*.
 Billow *ču-ri*, *ču-rlabs*; *dba-klōn*.
 Bind *čin-ba*; *dogs-pa*; *sdom-pa*; *kyig-pa*.
 Biped *rkañ-jnyis-pa*.
 Birch-tree *stag-pa*.
 Bird *bya*; *dab-čāgs*; little — *mčil-pa*.
 Birdcage *bya-kān*.
 Birdsnest *bya-tsān*.
 Birth v. *skye-ba* 28; high — *skye-ba mto-ba*; low — *skye-ba dma-ba*.
 Birthplace *skye-yūs*.
 Bishop *do-dam-pa* 257.
 Bison (Indian) *glān-to*.
 Bit (small piece) *kam*, *kam-tsād*; *čag-dim*; *brul*.
 Bit (of a bridle) *sraḥ-lčāgs*.
 Bitch *kyi-mo*.
 Bite vb. *rmug-pa*; *ča-ba*.
 Bitter *ka*, *ka-po*, *ka-ba* 36.
 Bittern *ču-skyar*.
 Bitumen *brag-zūn*.
 Black adj. *nag-po*.
 Black s. (centre of a target) *rtags*.
 Blacksmith *lčāgs-mgār*.
 Bladder (urinary) *lgañ-pa*.
 Blade (of grass) *jaḡ-ma*; *sog-ma*.
 Blade (of a sword) *lče*.
 Blame vb. a. *spyō-ba*; *smad-pa*, *smod-pa*.
 Blame s. *klan-ka*.
 Blank adj. *stoñ-pa*.
 Blanket *grum-tse*; *tša-dar*; *ča-ra* 152; *ša-pos* *Ld*.
 Blasphemy *skur-pa*.
 Blast vb. *yčog-pa*.
 Blaze s. *mdoñs*.
 Bleat *ba-ba*.
 Bleed *ytar-ba*, *rtša yčod-pa*.
 Bless *sno-ba*.
 Blessed *skal-ldān*; *bde-gro*; *gyaṇ-čan*.
 Blessing s. *byin*, *byin-rlabs*; *bkra-šis*; *bsno-ba*; *ḡaṇ-yōn*; *gyaṇ*; *rgyan* 107.
 Blind *mdoñs-pa*; *žar-ba*, *miḡ-žār*; *loi-ba*.
 Blister s. (pustule) *ču-sgañ*; *ču-bur*; (plaster) *jibs-smān*.
 Blister vb. *jibs-pa*; *jibs-smān jug-pa*.
 Blood *krag*; — y *krag-čan*.
 Blooming *bkra-ba*.
 Blossom vb. *gar-ba*.
 Blot out *pyid-pa*; *sel-ba*.
 Blow vb. *bud-pa*.
 Blow s. *lčag*.
 Blue *snoñ-po*, *sno-bo*; deep — *sno-nag*; pale — *sno-skyā*; *sno-saṇs*; sky — *mčin*.
 Bluff s. *gaḡ-pa*.
 Blunt *rtul-po*; vb. also *ka* IV. no. 5.
 Blushing (the act of) *no-tša*.
 Board s. *spañ-lēb*; *šin-lēb*; *glegs*; *sgo-rnām*; — of a door *sgo-glēgs*; — of a ship *zur*.
 Boast vb. *rlom-pa*.
 Boasting s. *ka-tso*, *ka-po*; *yus*.
 Boat *gru*.
 Boatman *gru-pa*; *ko-mkān*; *mnyan-pa*.
 Bodily *dnos-su*; *mñon-sum-du*; *žal-dnos*.
 Body *lus*; *yzugs*; *sku*; — linen *gos-lāg*.
 Boil s. (ulcer) *ču-būr*; *ša-būr* *W*.
 Boil vb. a. *skol-ba*; to — down *sgor-ba*; vb. n. *kol-ba*; to — over *lud-pa*.
 Boiling adj. *kol-pa*, *kol-ma*.
 Boldness *no-miḡ*; *rtul-pōd-pa*.
 Bolster *snaṣ*; *ydan*.
 Bolt s. *bur*; v. also *yya* and *si-ri*.
 Bolt vb. a. *yya rgyab-pa*; *si-ri čug-če* *W*.
 Bond *dzin*; *zin-bris*.
 Bonds *bčēn-ba*, *bčēns-pa*; *čin-ba*.
 Bone *yduñ*; *rus-pa*; — s of fish *gra-ma*.
 Book *dpe*; *glegs-bām*; *po-ti*.
 Books (literature) *čos*; book-language *čos-skad*.
 Bookstand *dpe-kri*.
 Boot *lham*; leather half-boot *kraḡ-pa* 8.
 Border s. *gru*; *mfa-ma*; *sna*; *mu*; *mtsams*.
 Bore vb. *rtol-ba*; *biḡs-pa*.
 Born *čad-pa*; to be — *skye-ba*; *btsa-ba*; *kruñ-ba*, *kruñs-pa*; *ltams-pa*.
 Borough *grōñ-tso*.
 Borrow *skyi-ba*; *brnyan-pa*; *yyar-ba*.
 Bosom *snaṃ-brāḡ*; *pañ-kēbs*.
 Botch vb. *glan-pa*.
 Both *jnyis*.
 Bottle *bum-pa*.
 Bottom *ytiñ*; *mčil*; *žabs*.
 Bough *yal-ga*.
 Bound vb. n. *ḡar-ba*.
 Boundary *mtsams*, *sa-mtsams*.
 Bow vb. *dud-pa*; **skyed kug tañ-če** 16 *W*.
 Bow s. (compliment) *pyag*.
 Bow s. (for shooting) *yžu*.
 Bowels *rgyu-ma*; *nañ-krol*.
 Bowl s. *ko-re* *W*; *koñ-po*; *pa-tra*; *ḡor-pa*; *žōñ-pa*; *beggar's* — *lhuñ-bzéd*; — of a tobacco-pipe *gañ-mḡo*.
 Box s. (chest) *sgam*; *sgrom*; *gau*; *pa-ri*; — on the ear *gram-lčag*.
 Boy *byis-pa*; infant — *kyeu*.
 Bracelet *ydu-bu*; *lag-ydub*.
 Brag *sgeg-pa*.
 Brahma *tsaṇs-pa*.
 Brahmin *bram-ze*.
 Braid vb. *yčud-pa*.
 Brain *klad-pa*; *glad*; *mgo-klād*.
 Bramble *tser-ma*.
 Bran *tsag-ro*.
 Branch (bough) *yal-ga*; *gel-pa*; v. also *lčug-pa* 149.

- Brandish *dbyug-pa*.
 Brandy 'a-rág.
 Brass *ra-gan*; — can *čab-rkyañ*.
 Brave adj. *des-pa*; *dpa(-ba)*; *spa-ba*.
 Brawls v. *klañ-ka* 8.
 Bread *bag-leb* C.; *ta-gir* W.
 Breadth *ka-žen*; *žen*, *γ'žen*.
 Break vb. a. *γ'cog-pa*; to — one's promise *gal-ba*; v. *čal-ba*; v. *jig-pa*; vb.n. *gas-pa*; *čag-pa*; to — forth *rdol-ba*; to — out *čor-ba*; *lañ-ba*.
 Breakfast s. *gro*; *dro* C.; *tsal-ma* W.
 Breakfast vb. *tsal-ma za-ba*.
 Breast *nu-ma*; *brañ*, resp. *sku-brañ*.
 Breath *rñam-pa*; *dbugs*; *rlañs-pa*; to be out of — *dnan-ba*.
 Breathe *rñam-pa*.
 Breeze *rluñ*.
 Bribes s. *pag-sug*.
 Brick *pag*, *pag-bu*; *so-pag*.
 Bricklayer *rtsig-bzo-pa*.
 Bride *bag-ma*; —'s maid *bag-grogs-mo*.
 Bridegroom *bag-po*, *mag-pa* col.
 Bridge *zam-pa*.
 Bridle s. *srañ*.
 Brier *tser-ma*.
 Bright *bkrag-čan*; *krol-krol*; *γ'zi-brjid-čan*; *od-čan*; *γsal-ba*.
 Brightness *bkrag*; *dnom-pa*; *mdañs*; *tser-ba*; *zil*; *γ'zi*; *γ'zi-brjid*; *od*.
 Brilliant *zil-čan*.
 Brim *gru*.
 Bring *skyel-ba*; *k̄yer-ba*; *k̄yog-pa*; *k̄yoñ-ba*; *k̄yol-ba*; to — along with *k̄rid-pa*; to — on *skyed-pa*; to — round *skul-ba*; to — together *sprod-pa*; to — up *γsos skyed-pa*.
 Brisk *kram-pa*.
 Bristle s. *kab-spú*.
 Bristly *rtsub-po*.
 Brittle *krol-mo*.
 Broad *pal-čan*; *žen-čan*.
 Broken *dkrum-pa*; *čag-pa*, *čag-po*; — country *lčan-lčón*.
 Bronze v. *kro* 52; *m̄kar-ba*, *k̄ar-ba*.
 Brook s. *grog-ču*; *ču*; *bab-ču*; *ču-pran*.
 Broom *pyag-ma*; *ol-mo*.
 Broth *ša-kü*.
 Brother *spun*, resp. *m̄ced*; father's — *k̄u-bo*; mother's — *žan-po*, 'a-*žan* W.; a sister's — *min-po*; elder — *jo-bo*, col. 'a-*jó*; resp. *γ'čen*; younger — *nu-bo*; *γ'cuñ-po*; no W.; religious — *čos-spun*; brother — in law *skud-po*.
 Bruise vb. *grug-pa*.
 Brush s. *pir*; *zed*.
 Brute *byol-són*.
 Bubble s. *ču-bür*; *lbu-ba*, *dbu-ba*.
 Bubbling *kol-pa*.
 Bucket *ču-bzóm*.
 Buckle s. *čab-ma*.
 Buckler *pa-li*; *řub*.
 Buckwheat *bra-bo*.
 Bud s. *šbal-mig*; leaf — *k̄yi-gu*.
 Bud vb. *skye-ba*.
 Buddha *sañs-rgyas*; *rgyal-ba*; *rgyal-ba goñ-ma*.
 Buddhist *nañ-pa*.
 Buffalo *ma-he*.
 Bug *ča-ré*; (*tha*) *dre-šig*.
 Build *rtsig-pa*; *čos-pa*; *god-pa*.
 Building s. *bkod-pa*.
 Bulk *boñ*; *lhan*.
 Bull *glan-tüg*; *ba-glañ*.
 Bullet *go-la*; *tsi-gu*; — mould *ka-lib*.
 Bullock *glan*; *spo-to* C.
 Bun *lhas(-ma)*; *lhas-dóg*; *žim-zag* W.
 Bunch *čam-pód*; *čag-pa*; *čag-bu*, *čag-mo*; *čuñ-po*; *tsom-pa*; *γzab-ma*.
 Bundle *čuñ-po*; *pon-po*; *lag-kód*.
 Bung *ka-dig*.
 Burden s. *k̄al*; *k̄ur*, *k̄ur-po*; *k̄res-po*; *gañ (-po)*.
 Burn vb. a. *tsig-pa*; *sreg-pa*; vb. n. *bar-ba*.
 Burning-glass *me-šél*.
 Burst vb. a. *γ'cog-pa*; vb. n. *gas-pa*; *tor-ba*; *rdol-ba*.
 Bury *skuñ-ba*.
 Bushel *k̄al-bó*.
 Business *las*; *don*; *kag*; *gañ-po*; *spros-pa*; **del-wa** 382 W.
 Busy, to be — *brél-ba*.
 But adv. (only) *tsam*; v. *man* 411; conj. v. *k̄yi*; *on-kyañ*; *o-ná*.
 Butcher *šan-pa*; *ša-tson-pa*.
 Butler *γsol-dpon*.
 Butter *mar*; fresh — *skya-már*.
 Butterfly *pye-ma-léb*.
 Buttermilk *da-ra*; *dar-ba*.
 Buttock *rkub*; *pon-tsos*.
 Button s. *sgrog-gu*, *sgrog-ril*; *tob-či*, *tob-ču*.
 Buy *nyo-ba*.
 Buzz vb. *krog-pa*.
 Buzzing s. *ur*.
 By *k̄yi*; v. sub *rkyen*; *sgo-nas*; *pas*; *pyir*; close — *drun-du*.

C

- Cabbage *kram*; Chinese white — *pe-tsé, pi-tsi*.
 Cairn *to-yór; dur-puñ*.
 Calamity *bkra-mi-sis; rkyen; gal-rkyen*.
 Calamus *ču-tág*.
 Calculate *rtsi-ba; rtsis byed-pa; bgravi-ba*.
 Calculation *rtsis*.
 Calendar *lo-to*.
 Calf *be-to, be-do; beu; — of the leg sgyid-pa; byin-pa*.
 Call vb. a. *skad-pa; skul-ba; kug-pa; gugs-pa; sgrog-pa; bod-pa; v. also byed-pa I, 2 and min dogs-pa 280; so-called zes byas-pa; vb. n. to — to a person ke' tañ-wa C; skad gyab-če W.; sgrog-pa; brgyan-ba*.
 Calm adj. *gya-ma-gyü; v. dal-ba*.
 Calm vb. a. *zi-bar byed-pa*.
 Calumny *pra-ma*.
 Camel *ria-bón; male — ria-yséb, female — ria-mo*.
 Camp *sgar*.
 Camphor *ga-pur*.
 Can s. *rkyan, čab-rkyan 155*.
 Cancer (disease) *lhog-pa; (constellation) kar-ka-ta*.
 Candle *rkyon-tse*.
 Candy *kan-da*.
 Cane *spa, sba; smyi-gu, smyug-ma; od-ma*.
 Canine tooth *mče-ba, mče-só*.
 Cannon *gyogs, sgyogs; dzam-bür; — ball tu-lim*.
 Canopy *ydugs*.
 Caoutchouc *gyig*.
 Cap *tod-kębs*.
 Caper vb. n. *dkyu-ba*.
 Capital adj. *kyad-par-čan*.
 Capital s. (stock in trade) v. *ma I, 2; fog III.; (chief city) mtil; rgyal-sa W*.
 Captain *go-pa; brgya-dpon*.
 Captivate *dzin-pa*.
 Captive s. *btson*.
 Caravansary *tsugs-kan*.
 Caraway 1. *Carumgo-snyod*. 2. *Cuminzi-ra*.
 Carcass *ro, teñ-ro; yzugs*.
 Card *yi-ge*.
 Cardamom *sug-rmél; li-si W*.
 Cardinal points *pyogs 352*.
 Care s. *nya-ra; nyen-ka; to take — *ka-dar čo-če*; to take — of skyon-ba; *čag-pa jhé-pa* C.; nyen-ba; to use — yzabs-pa*.
 Careless *bag-méd*.
 Caress vb. a. *mtun-par byed-pa; yag-po; jag-po byed-pa*.
 Carpenter *šin-mkan*.
 Carpet *stan*.
 Carriage (conveyance) *bębs-pa; bzon-pa; teg-pa*.
 Carrion *krums*.
 Carrot *guñ-dmar-la-pug; lca-ba; se-rag-dur-smān W*.
 Carry *kur-ba; kyer-ba, kyog-pa; kyol-ba; skya-ba; skyed-pa; to — away skyel-ba; bda-ba; to be able to — teg-pa 235*.
 Cart *šin-rta*.
 Carter *šin-rta-pa*.
 Cartilage *čag-krım*.
 Carve *jog-pa; bru-ba, bru-ba*.
 Case (incident) *rkyen; skabs; in — gal-te 68; na 299; (sheath) šubs; (grammar) rnam-dbyé 314*.
 Cash *rnags 313*.
 Cashmere *ka-čul, ka-čé*.
 Cask *zem*.
 Cast vb. a. *skyur-ba; rgyag-pa; debs-pa; pen-pa; to — away dor-ba; to — down bebs-pa; bor-ba; to — (metals) ldugs-pa*.
 Casting-mould *lug-koñ*.
 Castle *mkar; po-brāñ; rdzoñs*.
 Castrate *rlig-pa byin-pa*.
 Cat *byi-la; bi-la, bi-li, pi-si W. zim-bu, žum-bu C*.
 Catapult *sgyogs 119*.
 Cataract *ri-yzar-ču*.
 Catarrh *čam-pa; bro-čsál*.
 Catch *dzin-pa*.
 Catgut *rgyus-sküd*.
 Cattle *pyugs; breeding — rkan-grós; hornless — mgo-ril W*.
 Caul (anatomy) *rgyu-sgróg*.
 Cause s. *rkyen; rgyu; rgyu-mtsan; original = yi-ma*.
 Cause vb. a. v. *gugs-pa; jug-pa; yton-ba; byed-pa*.
 Causeway *so-log*.
 Caution s. *nyer-ka*.
 Cautious v. *ka-dár; gya-ma-gyü; to be — *ka-dar čo-če*; gab-pa*.
 Cave, Cavern *pug-pa*.
 Cavity *kun; sbugs*.
 Cease *gag-pa; čad-pa; ži-ba*.
 Ceiling *tog, ya-tog*.
 Celebrated *gzi-brjid-čan*.
 Cell *grwa; *da-šág* 75*.
 Cellar *ša-kan*.
 Cemetery *dur-krod*.
 Censer *pog-pór, spos-pór*.
 Censor (of a monastery) *dge-bkos 85*.
 Censure s. *klañ-ka*.
 Centiped *la-ré W.; si-ri-bu W*.
 Centre *lte-ba; mtil; dbus*.
 Cerebellum *klad-čuñ*.
 Ceremony *čo-ga; sku-rim*.

Certain *nes-pa*; *gor-ma-čag*; *no-rtóg*; a — one *yèig-čig*.
 Certainly *rdon-mi-za-bar*.
 Certainty *nes-pa*; *tag-čöd*.
 Ceylon *lai-ka*.
 Chaff *spun-pa*, *sbun-pa*; *sbur-ma*.
 Chain s. *lèags-täg*; *nyag-täg*.
 Chair *kri*; *rgya-kri* C.
 Chairman *kri-pa*.
 Chalk *to-lé-skad-po*.
 Chamber *nañ*; *kañ-mig*.
 Champion *gyad*.
 Chance s. *rgyu* 110.
 Change s. *gyur-ba*; *res*.
 Change vb. a *sgyur-ba*; *rje-ba*; *spo-ba*; *rdzu-ba*; to — place *po-ba*; vb. n. *gyur-ba*; *po-ba*.
 Chant vb. *dgyer-ba*.
 Chap vb. *gas-pa*.
 Chapter *leu*.
 Character (disposition) *rgyud*; *nañ*; *no-bo-myd*; *tsul*; *rig-rgyud*; **še-gyü** C. 562.
 Characteristic s. *rgyu-mtsán* 111.
 Charge vb. *ska-ba*; *rgol-ba*; *miag-pa*; to — with (to commission) *gel-ba*.
 Charge s. (commission) *kag*.
 Charity *snyin-rje*.
 Charming *dga-ba*; *yid-du on-ba*.
 Chase vb. *čor-ba*.
 Chase s. *kyi-ra*.
 Chasm s. *rgya-sér*.
 Chastisement *čad-pa*; *tul*.
 Chastity *krel-yod*; *tsańs-par spyod-pa*.
 Chat vb. *ur yton-ba*; *lab yton-ba*.
 Chattering s. *čo-lo*.
 Cheap *kye-mo* W.; *rin čuń-ba*.
 Cheat vb. *blo brid-pa*; *slu-ba*; *gyo-zól byed-pa*; *mgo skor-ba*.
 Cheek *gram-pa*; — bone *gram-rús*; — tooth *gram-so*.
 Cheer vb. *glod-pa*; *spro-ba skyed-pa*; *dga-bar byed-pa*.
 Cheerful *krul-po*; *dga-mo*; *sems-bdé*, *blo-bdé*.
 Cheese *tud*; *o-tud*.
 Chess-board *mig-mañ*; to play at chess *mig-mañ rtse-ba*.
 Chest (box) *gau*; *sgam*; *sgrom*; (thorax) *brań*, resp. *sku-bran*.
 Chew *ldad-pa*.
 Chicken *bya-prug*.
 Chief adj. *dpon*; *ytso*; — justice *krims-dpon*.
 Chief s. *go-pa*; *dpon-po*; *ytso-bo*; *kyu-mčög*.
 Chiefly *ytso-bor*, *ytso-čér*.
 Child *pru-gu*; *byis-pa*; *bu*; v. *kyeu*.
 Children *bu-prug*; — of the same parents (brothers, sisters) *spun*.
 Chill s. *kyi-bun*.

Chin *ko-kó*; *ma-lé*.
 China *rgya-nág*; *rgya-yul*; modern name: *ma-ha-či-na*, *ma-ha-čin*; — clay *kam-pa*; — ware *kar-yól*; *dkar-yól*; resp. *žal-kar* C.; *sol-kar* W.
 Chinese s. *rgya-nag-pa*, *rgya-bo*; fem. *rgya-nag-ma*, *rgya-mo*; *rgya-mi*; plur. *rgya-rnams*.
 Chinese adj. *rgyai*, *rgya-nag-gi*, — language *rgya-skád*; — paper *rgya-šóg*.
 Chink *sgo-bár*.
 Chip *tsal-pa*; *šin-tsal*.
 Chirping s. *ča-čö*.
 Chisel vb. *bru-ba*.
 Chit-chat s. *ur*.
 Choice adj. *mčög-tu bkrab*; *kyad-par jags-pa*; *kyad-par-čan*.
 Choke *dbugs sub-pa*; **skye tsir tań-če** W.; *ske bsdam-ste ysod-pa*; to be choked *rnai-ba*; *ske bsdam-ste či-ba*; *tsub-pa*.
 Cholera *koń-lóg* W.; *nya-lóg* Sik.
 Choose vb. a. *bkrab-pa*; *byed-pa*; *dzin-pa*; vb. n. (to like) *dgyes-pa*.
 Chop vb. *btsab-pa*; to — off *yčod-pa*.
 Chopping-block *šin-stan*.
 Chopsticks *tur-ma*.
 Chord *rgyud* 111.
 Christ *skyabs-mgón* 26; *ma-ši-ka* 410.
 Chronic adj. *yun rin-bai*; — disease *yčon-nád*.
 Chronicle *lo-rgyis*.
 Churn vb. *dkrog-pa*; *žo dkrog-pa*.
 Churn s. v. *gur-gúr* 70.
 Chutney (Indian condiment) *tsu-u* 449.
 Chyle *dwańs-ma* 249.
 Cimeter *gri-güg*.
 Cinamon *šin-tsa*.
 Cipher s. *mka*; *tig-le*.
 Circle s. *skor*, *kor*, *kor-lo*; *dkiyl-kor*; *sgor-mo*, *sgor-tig*.
 Circular adj. *kyir-kyir*; *gor-mo*.
 Circumference *dkiyl-kor*; *kor*; *ko-ra*; *kyon*; *mu-kyud*.
 Circumstance *rkyen*; *skabs*.
 Citadel *mkar*; *rdzon*.
 Citizen *kyim-bdag*; *yul-pa*; *yon-bdag*.
 Citron *gam-bu-ra* W.; *spyod-pad* C.
 City *groń-kyér*.
 Civilize *dul-ba*.
 Claim s. *tob-tsir*, *tob-sról*.
 Clairvoyance *mńon-šés* 133.
 Clammy *rtsi-čan*.
 Clamour s. *ku*, *ku-sgra*, *ku-čo*; *skad-lóg*; *ča-čö*.
 Clandestinely *sbas-te* W.; v. also *lkog-tu*, *ysan-ba*.
 Clap vb., to — the hands *čag-čag byed-pa*.
 Clap s. (crash) *sgui* W.; *ldim* W.; *ldir-sgra*.
 Clasp vb. a. *kyud-pa*; *kril-ba*.
 Clasp s. *čab-ma*; — knife *ltab-gri*.

- Class s. *gral*; *ča-tśán*; *bye-brág*; *dbye-ba*; *tsan*, *sde-tśán*.
 Classify *ṛnam-par bžag-pa*; *byed-pa*.
 Claw *kron*; *sder(-mo)*; *spar-ba*.
 Clay *ḡim-pa*; *rdza*; *žal-ba*; — floor *skyañ-nul*.
 Clean adj. *dag-pa*, *ytsañ-ba*; *lag-mo W.*; — food *dkar-zás*.
 Clean, Cleanse vb. a. *pyi-bdar byed-pa*; *sañ-ba*; *sel-ba*; to be cleansed *byoñ-ba*.
 Clear adj. *mñon-pa*; *tur-re*; *wa-lé*; *wa-le-ba*; *lag-mo W.*; *siñs-po W.*; *lhañ-ñe*.
 Clear vb. a. *dag-pa*; *sel-ba*.
 Cleave *ges-pa*; *čeg-pa*; to be cleft *gas-pa*.
 Cleft s. *rgya-sér*; *ral*; *srubs*.
 Clerk *yig-mkhan*.
 Clever *ycañ-po*; *sgrin-po*; *fabš-čan*; *spyañ-po*; a — writer *ṛtsom-par mkas-pa*.
 Clew s. *gru-gu*.
 Climb *dzeg-pa*; *rgal-ba*.
 Cling *čags-pa*; *ča-bžag-pa*.
 Clip *grum-pa*.
 Cloak s. *ber*.
 Clock *ču-tsod*; *ču-tsod-kor-lo*.
 Close vb. a. *gegs-pa*; v. also *dzum-pa*.
 Close adj. *gya-ma-gyu 73*; — fisted *kron-po*; *lag-dam-po*; adv. *jam-pa 174*; — over *glad-la*.
 Clot s. *goñ-po*; — of blood *krag-gón*.
 Cloth *sag-lád*; *prug*; *ter-ma*; *dar*; a piece of — *yug*, *tubs*.
 Clothes *gos*, *gos-lág*; *bgo-ba*; to change — *gos brje-ba*; to put on — *gos gon-pa*; to take off — *gos bud-pa*; suit of — *go-lus-ča-tśan W.*
 Clothes-brush *byab-zéd*.
 Clothes-stand *ydañ*, *rdañ*.
 Clothing s. *bgo-ba*; *ča-byád*, *ča-lugs*.
 Cloud s. *sprin*; — of dust *bud*.
 Clouded, to be — *kri-gpa*.
 Cloudy, it has become — *kor-son*.
 Clove *li-ši C.*; *bzañ-drüg W.*; *zer-bu W.*
 Club (mace) *ga-da*.
 Clumsy *sbom-pa*; *zhum-pa*.
 Cluster s. *čag-mo*.
 Clyster s. *kos*; *bsur-smag*; — pipe *ču*.
 Coachman *šin-rta-pa*.
 Coagulate *kyags-pa*.
 Coal *sol-ba*.
 Coarse *ṛtsin-ba*; *rags-pa*; — grained *ṛtsub-po*.
 Coast *kris*.
 Coat s. *gos*; *duq-po Ü*; *ču-pa Ts.*; — lap *kud*; — of mail *kṛab*.
 Coat vb. a. *žum-pa*.
 Cock s. *bya-žo*, *bya-po*; *kyim-bya*; — of a gun *to-čün*; *me-skám*.
 Cock vb. a. *rdze-ba*.
 Coetaneous *na-mnyám*, *na-drá*.
 Coffee *ka-ba 37, III*.
 Coffers *sgrom*.
 Coffin *dur-sgám*, *ro-sgám*.
 Cohabit *brel-ba*; *kri-gpa spyod-pa*.
 Cohabitation *šbyor-ba*.
 Cohere *brel-ba*.
 Coil vb. (of snakes) *kri-ba*.
 Coin s. *don-tse*.
 Coition, Coitus *kri-g-pa*; *čags-spyód*; *nyal-po*.
 Colander *tsag-ma*.
 Cold adj. *grañ-ba*; — air *ña-ra*; *ñad*; — wind *ñar-ba*; *lhags-pa*; to feel — *kyags-pa*; v. *kyi-bin*; to get, to grow — *grañ-ba*, *grañs-pa*.
 Cold s. *kyags-pa*; *grañ-ba*; *ñad*; *ñar-ba*; to have a — *bro-tśal-ba*; a — in the head *čam-pa*; *bro-tśal*; *ya-ma*.
 Colic *glañ*, *glañ-tábs*; *rgyu-yžér*; *tsa-kru*.
 Collar s. *goñ-ba*, *gos-kyi goñ-ba*; to seize by the — *goñ-ba-nas dzin-pa*.
 Collect vb. a. *sgrug-pa*, *slon-pa*; *šdud-pa*; *sog-pa*.
 Colonel *ru-dpón*.
 Colour s. *kā*; *kā-dog*; *mdog*; *tson*; beautiful — *bkray*; prime — *ma-yži*; to lose — *dkyug-pa*.
 Colt *tur-bu*; — of an ass *ku-rüg*, *gu-rüg*.
 Comb s. *so-mán*.
 Comb vb. a. *šad-pa*, *yšad-pa*, *yšod-pa*.
 Combat s. *tab-mo*; *kṛug-pa*.
 Combat vb. *tab-mo gyed-pa*, *tab-pa*; *kṛab-pa*; *rgol-ba*.
 Come *on-ba*, resp. *byor-ba*, *byon-pa*; *řeb-pa*; eleg. *mči-ba*; come! *šog*; to — again *ldog-pa*, *log-pa*; to — back *pyir-gro-ba*; to — forth *čags-pa*; to — out *byuñ-ba*, *ton-pa*; to — to *kyol-ba*; *ynas-su gyur-ba*; to — together *dzom-pa*; to — up (of seeds) *kṛuñ-ba*, *rdol-ba*.
 Comfort vb. a. *glod-pa*; *mya-nan sañ-ba*; *spro-ba skyed-pa*.
 Comforter *skyo-grógs*.
 Command vb. a. *bka ynañ-ba*, *ynañ-ba*; (an army) *kṛid-pa*.
 Command s. *žal-ydams*.
 Commander *dmag-go*; *dmag-dpón*.
 Commandment *bka*, *bka-kṛims*, *bka-bsgos*; *kṛims*.
 Commence *ṛtsom-pa*; *dzugs-pa*.
 Commend *šnag-pa*; *čol-ba*.
 Comment vb. a. *grel-ba*, *grol-ba*.
 Commerce *tson*.
 Commissary *sku-tśáb*.
 Commission vb. a. *sko-ba*; *gel-ba*; *mñag-pa*.
 Commit *skur-ba*; *čol-ba*; (sin etc.) *byed-pa*.
 Common *dkyus-ma*; *tun*; *pal-pa*; *pral*; the — people *pal 341*.
 Communication *bka-rgya*; *brel*, *brel-ba*.

Communion *brel-ba*; *grog-s-lugs*; holy — *ṣol-rás* 592.
 Compact adj *mkrāñ*; *čag-čan*.
 Companion *grog-s*; *rog-s*; *skyo-grógs*; *zlabo*; *ya-do W*.
 Company *kyu*; in — *tun-moñ-du*; *grog-s-te*.
 Comparative degree v. *je* 172; *las* II, *pas*, *sañ*.
 Compare *sdur-ba*; *sgrun-pa*; *sgrē-ba*.
 Comparison *dpe* 327.
 Compass (circumference) *mu-kyūd*; points of the — *mtsams* 455.
 Compasses, pair of, *skor-tig*.
 Compassion *snjin-rje*; *snjin-brtse-ba*.
 Compel v. *nan-gyis* 302; *šed-kyer-nag-pos W*; to be compelled *dgos-pa*.
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 Compile *sgrig-pa*.
 Complaint *zug*, *ṣzug* 488, *nad*.
 Complete adj. *grub-pa*; *rgyas-pa*; *tam-pa*; *ṣun-tsógs*; *rdzogs-pa*; *tsañ-ba*; to be — *tsañ-ba*.
 Complete vb. a. *sgrub-pa*; *tog gel-ba*; to be completed *kōr-ba*; *tsar-ba*.
 Completely *ṣtan-du*; *ye-nas*.
 Complex of fields *khwis*.
 Complicate adj. *krag-kriṣ*.
 Compliment s. *ṣyag*; compliments v. *stod-pa* 223.
 Compose *god-pa*; *rtsom-pa*; to — verses *sdeb-pa*; *šbyor-ba*.
 Comprehend *go-ba*; *dzin-pa*; *ṣid-la byed-pa*.
 Comprehension *go-ba*.
 Comprehensive *kyab-čē-ba*.
 Comprise *kyab-pa*; *sdud-pa*.
 Compulsion *gal* 68; *nan* 302.
 Computation *rtsis*.
 Compute *rtsi-ba*.
 Comrade *grog-s*.
 Concave *koñ*.
 Conceal *sbed-pa*; *ṣsañ-ba*; *sṣoñ-ba*; *čab-pa*.
 Concealment *ṣag*.
 Conceited *mčor-po*.
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 Concerning (as regards) *rten-nas*; *dbañ-du byas-na* 387.
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 Conduct vb. a. *skyel-ba*; *krid-pa*; *dren-pa*.
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Cone *tsa-tsa*.
 Confess *čeg-pa*; *mtol-ba*; *ṣsog-pa*; *ṣso-sbyoñ-ba* 590.
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 Confide (*ṣid*) *rton-pa* 215; v. *blo-ṣdēñ* 385.
 Confidence *blo-ṣtád*, *blo-ṣdēñ*.
 Confidential speaking *snjin-ṣtam*.
 Confine vb. *dgar-ba*.
 Conform vb. *šbyor-ba*.
 Confound *dkrug-pa*; *dzol-ba*.
 Confused, to be — *rtab-pa*.
 Confusion *kral-kṣrül*.
 Congeal *kyags-pa*.
 Conglomerate s. *gad-pa*.
 Congratulate *bkra-šis mña ṣsol-ba*.
 Conjunction *bsṣaṣ*; *dus*.
 Conjure (implore) *nan-gyis žu-ba*.
 Conjure up *ṣugs-pa*.
 Conjuror *ba-po*.
 Connect *šbyor-ba*; *šbrel-ba*; *zuñ sdebs-pa*.
 Connected with *bčas-pa*; to be — *brel-ba*.
 Connection *brel-pa*, *zuñ-brél*; v. also *rgyu-rkyén* 110.
 Conquer *bcom-pa*; *ṣoms-pa*; *rgyal-ba*; *ṣam-par byed-pa* 356; to be conquered *ṣam-pa*.
 Conqueror *rgyal-ba*.
 Conscience *gal-mtun šes-pa*; *šes-bžin*; v. also *byas-čos* and *ṣmoñ-ba*.
 Conscientious *krel-čan*.
 Consciousness *šes-pa*; *dran-pa*; — of guilt *ṣmoñ-ba*.
 Consecrate *skur-ba*; *rab(-tu) ṣnas(-par) byed-pa* 524.
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 Consider vb. a. *grāñ-ba*; *dzin-pa*; *bsam-mnó byed-pa*; vb. n. *sṣom-pa*; *mno-ba*.
 Consideration *dran-pa* 262.
 Consign *skur-ba*.
 Consist *dus-pa*, *bsdus-pa*.
 Consistence *ska-slád*.
 Consistency *srab-tug*.
 Console *sens ṣso-ba*; *mya-nan-bsañ-ba*.
 Consort s. *čui-ma*; royal — *lđam-mo*; *btson-mo*.
 Conspicuous *mñon-pa*; *ṣsal-po*.
 Constable *dge-ṣyóg* 86.
 Constellation *skar-ma*; *ṣa-skár*.
 Constipation *bšañ-dgág*.
 Constitute *gel-ba*; *sko-ba*; *ṣug-pa* II, 2.
 Constraint *gal*.
 Construct *bco-ba*; v. *ča-ba*; *čos-pa*; *ṣtoñ-ba*; *god-pa*; *rtsig-pa*.
 Construction (grammatical) *tsig sgrig-pa*.
 Consult *bka-bgro-ba*.
 Consultation *gros-glén*; *dun-ma*.
 Consume *čud ṣzon-pa*; *zin ṣug-pa*; to be

- consumed *ča-ba*; *čad-pa*; *tsar-ba*; *dzad-pa*; *zin-pa*.
Consumption *ṣṣon*.
Contain v. *šon-ba*; to be contained *gro-ba*; v. *dug-pa* no. 2.
Contamination *grib*.
Contemplate *sgom-pa*.
Contemplation *sgom*; *tiñ-ñe-dzin*.
Contempt *riñ-čen*; *brnyas-pa*; *smad-pa*.
Contend (fight) *Krug-pa*; *rtsod-pa*; (to strive) *gran-pa*.
Content adj. *čog šes-pa*; *tsim-pa*; to be — *mgu-ba*; to heart's — *yid bzin-du*.
Contention *gran-sems*; *dzin-mo*.
Contentment *snyin-tsim*.
Contest s. *tob-šā*.
Continent *glin*.
Continually *rgyun-du*; *čar*, *ča-ré*; *ṣtan-du*.
Continuation *pro*.
Continue *pro-ba*.
Contract vb. a. *skum-pa*; vb. n. *kor-ba*.
Contract s. *gan-rgyā*; *čad-yig*; *dzin*, *yig-dzin*.
Contradiction, to be in — *gal-ba*.
Contrary s. *bzlog*, *go-bzlog*; *go-ldog*, *go-log*.
Contrivance *grabs*.
Convent s. *čos-sde*; *sde*; *dgon-pa*.
Convention *ka-čād*.
Conversation *glen-brjod*.
Converse vb. *glen-ba*; *glen-mo byed-pa*; *gros-byed bgro-ba*.
Convert vb. *čos-su jug-pa*.
Convey *skya-ba*; *skyed-pa*; *skyel-ba*; *kur-ba*.
Convoy s. *skyel-ma*.
Cook vb. *tsod-pa*.
Cook s. *gyos-mkan*; head — *ṣsol-dpon*, *ma-čen*.
Cool *grañ-ba*; *bsil-ba*.
Cooly (carrier) *kur-pa*; (workman) *gla-pa*.
Coot *skyeys*.
Copious *rgyas-pa*.
Copper *zans*.
Copulation *Krig-pa*; *čags-spyod*.
Copy vb. *šu-ba*.
Copy s. (transcript) *bkod-pa*; *bu-dpe*; (pattern) *ma*, *ma-dpe*.
Coral *byi-ru*.
Cord s. *rgyud*; *sgrogs*; *ta-gu*; *ṣreñ-ba*.
Cordial s. *bēud*.
Core *Kog-šin*.
Coriander seed *u-su*.
Cork *ka-ṣčod*, *ka-dig*.
Corn (grain) *bru*; boiled — *čan*; slightly roasted *yos*; stack of — *rags*, *pub-rags*; *hi-ri*; corn on a toe *rkañ-mdzub-dzer-pa*.
Corner *kug*; *gru*; *grwa*; *zur*.
Corporal *bču-dpon*.
Corpse *ro*, resp. *spur*.
Correct adj. *skyon-méd*; *nor-méd*; to be — *grig-pa*.
Correct vb. *sgyur-ba*; *žu-dag byed-pa*.
Correction *žu-dag*, *žus-dag*.
Correspond (to be adequate) *grig-pa*.
Correspondent (in business) *tsōn-grogs*.
Corrupt vb. a. *slad-pa*.
Corruptness *kun-dkris*.
Costly *gus-po*, *rin-čan*.
Cottage *kan-bu*; *ku-tu*.
Cotton *ras-bal*, *srin-bal*, *šin-bal*; — cloth (*ka-ši-kai*) *ras*.
Couch s. *Kri*; *nyal-Kri*; *mal*.
Cough s. *glo*; *kogs*; *bro-čsāl*; vb. *kogs-pa*.
Council *gros*, *gros-glen*; *dun-ma*.
Counsel s. *gros*; *bka-ydams*; *dun-ma*.
Counselor *bka-ṣšags*.
Count vb. *bgrañ-ba*; *dren-pa*; *rtsi-ba*; *ṣšor-ba*; si *kor-če W*.
Countenance *ṣdon*; *bžin*; *no*; *skye-sgo*; *sgo-lo*.
Counteract *gal-ba*.
Counterfeit adj. *rdzus-ma*.
Counterparty *pa-rol*.
Counting s. *rtsis*.
Country *yul*, *yul-kór*, *yul-grú*; *sa-čā*; *rgyal-kāg*; love of — *yul-sréd*; *yul-la dod-pa*.
Couple s. *zun*; married — *bza-mi*.
Courage *snyin-stobs*, *snyin-rūs*; *spobs-pa*.
Courageous *ham-pa-čan*; *dpa-ba*, *dpa-čan*.
Courier *rta-zam-pa*.
Course s. *tsir*.
Court s. (residence of a prince) *ka*; — of justice *bka-ṣšags*; *krims-kan*.
Courtyard *Kyams*; *tsoms*, *tsoms-skór*.
Cove *kug*.
Covenant s. *ka-čād*.
Cover vb. *keb-pa*; *gebs-pa*; *klub-pa*; *šum-pa*.
Cover, Covering s. *ka-kebs*, *ka-gab*, *ka-ṣčod*, *ka-leb*; *kebs*, *kyebs*, *kebs-ma*; *go-šog*; *tums*; *ṣyogs*; *šubs*; covering for the head *mgo-ṣyógs*.
Cowry *gron-bu*.
Crab *sdig-srin*.
Crack vb. a. *ṣčog-pa*; vb. n. *gas-pa*.
Crack s. *sguñ*.
Craft (cunning) *dku-lto*.
Crafty *yó-ba*.
Cram *sgrim-pa*.
Crane (bird) *Kruñ-kruñ*.
Crash s. *sguñ*.
Crave *riñab-pa*.
Craw *lkog-sog*.
Crawfish *sdig-srin*.
Crawl *gog-pa*; *ṣṣye-ba*.
Cream *spri-ma*, *spriś-ma*, *sris-ma*; *o-sri*; *žo-sri*.

Create *god-pa*.
 Creator *god-pa-po*; *mdzad-po*.
 Creature *bkod-pa*; *gro-ba*, *lus-čan*.
 Credible *os-pa*.
 Creditor *bun-bdäg*.
 Creed *čos-rgyud*, *čos-lugs*.
 Creek *kug*, *kugs*.
 Creep *pye-ba*, *gog-pa*.
 Crescent s. *zla-tses lta-bui ri-mo* or *dbyibs*.
 Crest (of fowl) *čod-pán*.
 Crevice *ysen*, *sen*.
 Cricket (insect) *čog-čog-pa W*.
 Crime *nyes-pa*; *noñs-pa*.
 Cripple *ža-bo*.
 Crippled *Koñs-Kan W*.; *Koñ-ril C*.; *grum-pa*.
 Criticise *bigs-pa*.
 Crocodile *kum-bi-ra*.
 Crooked *kug*; *kum-pa*, *koñ*; *kyog-po*; *Koñs*; *kyog-po*; *dgur*; to be — *dgye-ba*.
 Crop vb. *ytog-pa*.
 Crop s. *lo-tög*.
 Cross s. *brkyan-šin*; *sku-ru-ka*.
 Cross vb. *yčod-pa*; *rgal-ba*.
 Crouch *čum-pa*.
 Croup, he has the — *Koi lkog-ma skrañs soñ* (his throat is swollen).
 Crow s. *ka-ta*; *po-rög*.
 Crow-bar *gal-ta*; *lčags-bér*.
 Crowd s. *krod-pa*; *krom*; *yseb*.
 Crowd vb. a. *bčar-ba C*.; *bčer-ba W*.
 Crown s. *čod-pán*; — of the head *spyi-bo*; *ytug*.
 Crown vb. a. *čod-pan-gyis brygan-pa*; v. also *tög gel-ba*.
 Crucible *koñ-po W*.; *žu-skyogs C*.
 Cruel *nyan-pa*; *drag-šul-čan*.
 Crumb *čag-düm*; *brul*; *bir-bir W*.
 Crumble vb. a. *grug-pa*; vb. n. *gog-pa*.
 Crupper *sgal-pa*; *rmed*.
 Crush *glem-pa*; *rđzi-ba*.
 Cry vb. n. *grags-pa*, *grog-pa*.
 Cry s. *na-ro*; *skad*, *skad-ñan*; *ča-čö*; — for help *o-död*.

Crystal *man-šel*, *šel*.
 Cubit *kru 51*.
 Cuckoo *ku-byüg*; *kug-se W*.
 Cucumber *ka ku-rán Kun*.
 Cultivate *bad-pa*; cultivated land *kluñs*.
 Cunning s. *dku-lto*.
 Cup *ko-ré*, *kor*; *koñ-po*; *tin*; *por-pa*; — bearer *ysol-dpon*.
 Cupboard *ča*.
 Cupping-glass *me-bim*, *me-piñ*.
 Curd *žo*, resp. *ysol-žö*.
 Cure vb. *yčod-pa*; *bčos-pa*; *tso-ba*; *yso-ba*.
 Curious (inquisitive) *snob-zog-čan*.
 Curl s. (of hair) *ral-pa*.
 Curled *tsa-ru W*.
 Currant *nyan-ka Sp*.; *rub-šo W*.; (raisins) *ba-šo Ld.*, *ba-šo-ka C*.
 Current s. *rgyun*; *ču-rgyün*.
 Current adj., to be — (of coins) *grul-ba*, *rgyug-pa*.
 Curse s. *ñan*; *dmod-pa*.
 Curse vb. a. *ñan* *debs-pa*; *dmod-pa* *bor-ba*.
 Curtain *yol-ba*.
 Curve s. *gye-gu*.
 Curve vb. a. *kug-kug byed-pa*; *gum-pa*; curved *kyog-po*; *kyag-kyög W*.; to be curving *dgye-ba*.
 Cushion *śñas*; *stan*; *bol*, *śnye-ból*; *sob-stán*.
 Custom (use) *Krimś*; *čos*; *srol*; (toll) *šogám*.
 Cut vb. a. *yčod-pa*; *žog-pa*; *dra-ba*; (to mow) *ria-ba*; to — into pieces *sgal-ba*; *tub-pa*; v. *čad-pa*; to — off *grum-pa*; *breg-pa*, *dreg-pa*; v. *čod-pa*; v. *čad-pa*; to — open *ges-pa*; to — out v. *yčar-ba 143*; to — up *ytubs-pa*; *dmyal-ba*.
 Cut s. *Kram-ka*; (blow) *lčag*; a short — **gyog-lám**.
 Cylinder *Kor-lo 58*; praying — *čos-kyi Kor-lo*.
 Cylindrical *ril-ba*; to be — *gril-ba*.
 Cymbal *sbug-žal*; *šbum-žöl W*.; *sil-snyán*.
 Cypress *spa-ma Sik*.

D

Daily adv. *nyin-re-bžin(-du)*; *žag-dañ žag*.
 Dalai Lama *ta-lai bla-ma*.
 Dam s. *ču-rags*; *ču-lon*.
 Dam up vb. *skyl-ba*.
 Damage s. *skyon*; *gud*, *gun*; *god*; *nyes-pa*; *ynod-pa*; vb. a. *ynod-pa*.
 Damp adj. *rlan-čan*.
 Dance vb. *čam-pa*; *bro-brdün-ba* or *křab-pa*; s. *gar*; *bro*.
 Dancer *gar-mkan*.

Dandelion *kur-ma*, *kur-tsod*.
 Dandy *pyor-dga*.
 Danger *nyen*.
 Dangerous *ma-ruñ-ba*, *ma-ruñs-pa*; *yduğ-pa-čan*; *btsog-pa W*.
 Daring adj. *rtul-pod-pa*; *spobs-pa-čan*; *dpa-čan*, *dpa-bo*.
 Dark adj. *sgrib-pa*; *mum-pa*; *smag*; to grow — *tibs-pa*; *grib-pa*.
 Darken vb. a. *sgrib-pa*; vb. n. *grib-pa*.

Darkness *mun-pa*; *smag-rum*.
 Darling, my —! *ñai yid on*; cf. also *sdug-pa*.
 Darn *tur-ba*; *snol-ba*.
 Dart s. *mda*; vb. n. *kyug-pa* 60.
 Date s. (time) *zag-grāis*; (fruit) *kā-zūr*.
 Daub vb. *skud-pa*.
 Daughter *bu-mo*, *bo-mo*; *sras-mo*; — in-law *mna-ma*.
 Dawn s. *skya-ód*, *skya-réns*; *to-rāis*; vb. it dawns *skya-réns šar*.
 Day *nyi-ma*; *nyin-mo*; *žag*; — and night *nyin-mśān*; — by — *žag dan žag*; all the — long *nyin-tse-ré*; every — *žag-dan W*; from — to — *žag-nas žag-tu*; one —, some — *deu-re*; the other — *de-žag* 471 *W*; this — five days *dgu*s.
 Day-break *nam-lañs*; at — *nam-lañs-te* or *nas*.
 Dazzle vb. n. *tom-par gyur-ba*.
 Dazzling *krol-po*; *lcam-me-ba*.
 Dead adj. v. *ši-ba*; a — man *yšin-po*; ro. *on-pa*.
 Deal with vb. *spyod-pa*.
 Deal s., a good — *ga-čén*.
 Dear *yčig*; *yčes-pa*; *dkon-pa*; *gus-po*; *rin-tan-čan*, *rin-čan*; to hold — *yčē-ba*.
 Dearth *zas-dkon C*.
 Death *či-ba*; forebodings of — *či-ltas*; hour of — *da-ga*; to seek — *lēb-pa*.
 Debate s. *rsod-pa*; vb. *bgro-glen byed-pa*.
 Debt *bu-lon*; the — is cleared *bu-lon kor*.
 Debtor *bu-lon-pa*.
 Decapitate *ske yčod-pa*.
 Decay s. *jig-pa*.
 Decay vb. *nyil-ba*; *tor-ba*; *nub-pa*.
 Decayed *kogs-pa*.
 Deceased *yšin-po*.
 Deceit *mgo-skór*; *no-lkog*; *rdzub*; *zog*, *zol-zóg*.
 Deceitful *lē-yñyis-pa*.
 Deceive *mgo skor-ba*; *riod-pa*; *blo brid-pa*, *brid-pa*; *slu-ba*.
 Deceived *krul-pa*.
 Decency *krel-yod*.
 Decent *gab-pa*.
 Deception *sgyu-zóg*.
 Decide *yčod-pa*; *tag-yčod-pa*.
 Decided *zad*; v. *dzad-pa*; to be — *čad-pa*.
 Declare *bšad-pa*.
 Declination (of the sun) v. *bgrod-pa*; north — *byan-bgrad*, south — *lho-bgrad*.
 Decline (decay) vb. n. *rgud-pa*.
 Declivity *gud*; *ri yzar-po*, *brag yzar-po*.
 Decoction *tan-gi sman*.
 Decorate *sgron-pa*; *brgyan-pa*; *spra-ba*.
 Decoration *rgyan*.
 Decrease vb. *gyur-ba*; *grib-pa*; *bri-ba*.
 Decree s. *bka-šog*, *bka-krims*; *kra-ma*.
 Decrepit *kogs-pa*.

Dedicate *sno-ba*.
 Deed *las*; *bya-ba*.
 Deep adj. *ytiñ-rin-ba*; *zab-pa*; — (of sounds) *rom-po W*.
 Deer *ka-ša Sik*.
 Deface *dma babs-pa*.
 Defeat vb. *pam-par byed-pa*.
 Defect s. *skyon*.
 Defective *skyon-čan*.
 Defence *skyabs*.
 Defend *skyon-ba*; *skyob-pa*.
 Defender (of religion) *čos-skyón*.
 Defer v. *gyan-ba*.
 Deficient *sgob-sgób*.
 Defile s. *roñ*.
 Defile vb. *bsgo-ba*; *bag-pa*.
 Defilement *grib*.
 Deform vb. *mi sdug-par byed-pa*.
 Degenerate adj. *brgyud-méd*; *rigs-nyāms*.
 Degree (rank) *tem-pa*, *tem-rim*; sa no. 2; *go*, *go-pāñ*; a high — v. *rlabs*; by degrees *kad-kyis*; *mtar-gyis*; *rim-gyis*, *rim-pa bžin du*.
 Dejected *žum-pa*; *mi dga-ba*, v. *dga-ba III*; *dman-pa*.
 Delay s. *bšol-ba*.
 Delay vb., to be delayed *gyan-ba*.
 Delegate vb. a. *mñag-pa*.
 Delegate s. *tsab-po*, resp. *sku-tsab*.
 Deliberate vb. *bka-bgro-ba*, *bgro-ba*.
 Deliberation *grabs*, *dun-ma*, *dun-gros*.
 Delight s. *dga-ba*; *dga-spró*, *dga-tsór*, *dga-rāis*, *dga-mgú*; to take — in *dga-ba*, resp. *dgyes-pa* or *mnyes-pa*; *spro-ba*.
 Delighted *dga-mo*, *dga-ba*, *dga-rāis*; to be — *dga-ba*.
 Delightful *dga-mo*, *dga-tsor čē-ba*.
 Delineation *bkod-pa*; *ris*, *ri-mo*.
 Deliver (rescue) *sgrol-ba*; (transfer) *sprod-pa*; *ytod-pa*; *skur-ba*.
 Deliverance (liberation) *grol-ba*.
 Deliverer *skyabs-mgón*; *srog-skyób W*.
 Dell *grog-po*.
 Delude *mgo skor-ba*.
 Deluge s. *ču-rúd*.
 Delusion *snai-krul*.
 Delusive *kun-rdzób*; *krul-snai-čan*.
 Demand vb. *dod-pa*.
 Demeanour *spyod-lam*.
 Demon *bgegs*; *goñ-po*.
 Den *tsai*.
 Denomination *čos-lugs*.
 Dense *stugs-po*; *tug-po*.
 Density *ska-slád*.
 Depart *čas-pa*; *bžud-pa*; (deviate) *gyur-ba*.
 Depend upon *rten-pa*; *blo skyel-ba W*, *kēl-ba C*.
 Deportment *spyod-pa*.
 Depository *mdzod*.

Depression (incision) *lton-ga*.

Deprive *ḡrog-pa*; *ḡral-ba*; to be deprived *ḡral-ba*.

Depth *zab-kyāḡ*; *ytiñ*; *zab-pa*; *zabs*.

Deranged *ḡrul-ba* no. 3.

Derangement *skyon*.

Descend *bab-pa*.

Descendants *brgyud*.

Describe *ston-pa*; *ḡbri-ba*.

Description *bḡad-pa*; *bstan-pa*; *ḡnas-tsul*,

ḡnas-lugs; *rnam-tar*; *byed-tsul*, *yod-tsul*.

Desert s. *dgon-pa*; *ḡbrog(-ston)*.

Deserted *ston-pa*.

Deserve v. *ḡos-pa*.

Design vb. a. (delineate) *ḡbri-ba*; *ḡgod-pa*;
(intend for) *sno-ba*

Design s. *ri-mo*.

Desirable *mko-ba*.

Desire s. *fob-bló*; *ḡdod-pa*.

Desire vb. *dod-pa*; *smön-pa*; *žen-pa*; *sred-pa*;
rñam-pa; *riab-pa*; *rkam-pa*.

Desolate adj. *no bab-pa*; *žum-pa*.

Despair s. *yí(d) yčod-pa*; *yí(d) mug-pa*.

Despair vb. *kó-tag yčod-pa*; *yí(d)-mug-pa*.

Despise *brnyas-pa*; *rñan-čen byed-pa*;
kyad-du ysod-pa; *gyiñ-ba*; *smad-pa*.

Despond *spa-sgoñ-ba*.

Despondency *žum-pa*; *yí(d) mug*.

Destine *sko-ba*; *sno-ba*.

Destiny *skal-ba*; *ska-ba*; *bsod-bdé*; *dbañ-fāñ*.

Destitute *kun-gyis btañ-ba*; *mgon-méd*;
rten-méd.

Destroy *gem-pa*; *rñam-pa*; *ḡig-pa*; *ḡoms-pa*;
tsar-yčod-pa 458; *ma-run-bar byed-pa*;
med-par byed-pa.

Destruction *žig-ral*, v. *ral-ba*.

Detail s., in — *rgyas-par* 109.

Detain *skyił-ba*; *bsol-ba*.

Detect *rnyed-pa*; *fob-pa*.

Determine vb. a. (induce) *skul-ba*; vb. n.
(resolve) *tag yčod-pa*.

Detest *spon-ba*.

Develop vb. n. *rgyas-pa* 109.

Deviate *ḡkyar-ba*; *ḡol-ba*.

Devil *bdud*; *bgegs*.

Devise *dmigs-pa-nas* (or *sems-kyis*) *yzo-ba*;
dgoñs-pa.

Devote vb. *sno-ba*.

Devotion *gus-pa*, *dañ-ba*.

Devour *čur mid-pa*; *hab-háb za-ba*.

Devout *skal-dan*; *gus-pa*; *čos-čan*; *dañ-ba*.

Dew s. *zil-pa*.

Dexterity *sgyu-rtśál*.

Dexterous *skyen-pa*; *rtśal-čan*.

Diadem *čod-pāñ*.

Diagram *dkyił-kor*.

Dialect *skad-lugs*.

Diamond *rdo-rje*, *dor-je-pa-lām*.

Diaphragm *mčín-ri*.

Diarrhoea *ḡru-ba*; *šal W.* 567.

Dictionary *miñ-gi mdzod*.

Die, dice s. *čó-lo*, *čol*; *šo*; to play at — *šo rtse-ba*; *šo gyed-pa*.

Die vb. n. *či-ba*, *ši-ba*; resp. *dgoñs-pa*, and
ḡroñ-ba; eleg. *ḡum-pa*; v. *da-ba*; to —
out *čad-pa*.

Diet *spyod-lam*; lentin — *dkar-zás*.

Difference *kyad*, *kyad-par*; *bye-brag*; to
find a — *ḡnyis-su dzin-pa*.

Different *mi-yčig*; *tü-dad-pa*; so-só: *mi-dra-ba*; not — *yčig-pa*.

Difficult *dka-ba*, *dka-bo*; *kag-po*, *kab-le*.

Diffuse vb. *gyed-pa*.

Dig *rko-ba*; *bru-ba*.

Digest *ḡju-ba*; *žu-ba*.

Digestion *ḡju-ba*.

Dignitary *tsan-po*.

Dignity *go-ḡrál*, *go-pāñ*; *go-sá*; *gras*; *dbu-pāñ*.

Dike *ču-rags*, *ču-lon*; *rags*.

Dilapidated *gog-po*.

Diligence *brtsön-grus*; *snyin-rüs*; to use
— *rtśol-ba skyed-pa*.

Diligent *brtsön-pa-čan*.

Diligently *rtśol-bar*.

Dim adj. *dkriḡs-pa*; *bkrag-čör*; *man-mün*
Ld.; to grow — *ḡrib-pa*.

Diminish vb. a. *ḡri-ba*; vb. n. *ḡrib-pa*.

Dimness *rab-rib*, *hrab-hrib*.

Din *du-dzi*.

Dip vb. *spag-pa*.

Diploma *bka-rgya*, *bka-šog*; — of nobility
dpal-gyi ynañ-šog.

Direct vb. a. *yčod-pa*; to be —ed *ston-pa*,
lta-ba.

Direction *no*, *nos*; *ḡyogs*; *man-nág*; *žal-ta*;
šed.

Directly *de-ma-tag-tu*.

Director **go-pāñ** C.

Dirt *dri-ma*; *dreg-pa*; *rkyag-pa*; *lčags-dregs*.

Dirty adj. *dri-ma-čan*; *btsog-pa*; *gos-pa*;
mi-ytsañ-ba; *tsi-du W.*

Dirty vb. a. *go-ba*.

Disadvantage *skyon*.

Disagreeable *mi-sdug-pa*; *yid-du-mi on-ba*.

Disappear *mi-snañ-bar ḡyur-ba*; *yab-ba*;
med-par ḡyur-ba; *ḡig-pa*; *ḡud-pa*.

Disapprove *dor-ba*; *mi ynañ-ba*.

Disciple *grwa-pa*; *nye-ḡnas*; *slob-bāñs*.

Discontented *skyo-mo*; *mi dga-ba*.

Discontinue *yčod-pa*.

Discord *dbyen-pa*; *sel*.

Discouraged *no bab-pa*.

Discourse s. *glen-brjóḡ*, *glen-mo*; *lda-gu*.

Discuss *bgro-ba*.

Disdain s. *rñan-čen*.

Disease s. *nad*; *na-ba*; *snyuñ*; chronic —
yčon; fatal — *či-nád*.

Disfigured *gya-ba*.

Disgrace s. *rkan-drén*, *žabs-drén*.
 Disgrace vb. a. *dma-bebs-pa*.
 Disguise s. *bag*; *rdzu-ba*.
 Disguise vb. a. *gebs-pa*; v. čas 156.
 Disgust s. *skyo-sās*; *krel*; *rnam-rtóg*.
 Dish *ka-to-ra*; *sder-ma*; *spags*; *skyu-rim* W.
 Disheartened *skyo-mo*.
 Dishonour vb. *smad-pa*; *dma-bebs-pa*.
 Disk *kyir-kyir*; *dkiyl-kör*; *kör-lo*; *sgor-mo*.
 Dislocated, to be — *krul-ba*.
 Dismay s. *žum-pa*.
 Dismiss *bka-grol-ba*; *gyed-pa*; *γton-ba*; *don-pa*.
 Disorder s. *krug-pa*; *skyon*; *kral-krül*.
 Dispatch vb. *rdzon-ba*; *zlog-pa*; *γton-ba*, *miag-pa*.
 Dispel *zlog-pa*.
 Dispense vb. (deal out) *brim-pa*.
 Disperse vb. a. *gye-ba*, *gyed-pa*; *γcor-ba*; vb. n. *byer-ba*; *yan-ča-ce* W.
 Display vb. *grems-pa*; *γcal-ba*.
 Disposition s. (character) *rgyud*; *nan*; *nan-rgyud*; *rai-bzin*; *šis*.
 Disputation *rtsod-pa*.
 Dispute vb. n. *rgol-ba*; *rtsod-pa*.
 Dispute s. *ka-mčü*, *rtsod-pa*, *dzin-mo*.
 Dissatisfaction *mi-dga-bai sems*.
 Dissatisfied *mi-dga-ba*; also *kon-pa*.
 Dissect *byed-pa*.
 Dissension *kon-po*; *nan-sel*, *sel*; *dbyen-pa*.
 Dissertation *rgyud*, *mdo*.
 Dissimilarity *kyad-par*; *mi-dra-ba*.
 Dissolute *čol-pa*; to be — *mi tsañs-par spyod-pa*.
 Dissolve vb. a. *γig-pa*; to be dissolved *tim-pa*.
 Dissuade *sgyur-ba*; *zlog-pa*.
 Distance *rgyañ-ma*; *nye-rin*; *tag*; *pa-tsad*, *pa-zád*.
 Distant *tag-rin(-mo)*.
 Distend *rkyon-ba*.
 Distinct *krol-po*; *čod-po*; *wa-lé*, *wal-le-ba*.
 Distinction *kyad*, *dbye-ba*.
 Distinguish *rnam(-par)* *bžag(-pa)*.
 Distinguished *paḡs-pa*; *kyad-par-čan*.
 Distorted *ča-čās*; to be — *krul-ba*.
 Distress s. *sdug-bsñal*, *mya-nan*, *dka-las*.
 Distribute *bgod-pa*; *brim-pa*; v. *gyed-pa*.
 District *yul-kág*; *yul-ljóns*; *yul-sde*; *kul*; *sde*.
 Disturb *dkrug-pa*; *γyeñs-par byed-pa*; *bar-du γčod-pa*; to be disturbed *krug-pa*.
 Disturber *bstan-šig*.
 Ditch *ču-obs*; *obs*.
 Diverse *sna-tšogs*; *sna-so-só*.
 Diversity *bye-ba*; *mi-dra-ba*.
 Divert *sgyur-ba*; *rtse-ba*; *zlog-pa*.

Divide *bgod-pa*; *gyed-pa*; *byed-pa*; *ges-pa*; to be divided *gye-ba*.
 Dividend *bgo-byá*.
 Divine s. *čos-pa*.
 Division *dbye-ba*; *bye-brág*; *kyad*, *kyad-par*; *ču-tsán*; *rnam-pa*; *kag*.
 Divisor *bgod-byéd*.
 Dizzy, I am — *mgo-kör*.
 Do *byed-pa*; *spyod-pa*; eleg. *bgyyid-pa*; resp. *mdzad-pa*; that will — **dig-pa yin** C.; des čög.
 Doctrine *čos*; *bstan-pa*.
 Dog *kyi*, male — *kyi-pó*, fem. *kyi-mo*; mad — *kyi smyon-pa*; — kennel *kyi-kán*, *kyi-pul*.
 Doll *miu*.
 Domain *kams*; *kul*; *dbañ-ris*.
 Domicile *mčis-brán*.
 Dominion *kams* 39; v. *rgyal-kams* 108; *nan*; *mña*; *čab-óg*; *dbañ-ris*; *srid*.
 Door *sgo*; *čab-sgo*; large — *sgo-mo*; little — *sgeu*; principal — *rgyal-sgo*; — bar *γtan-pa*; — frame *sgo-drig*; — hinge *sgo-kor*, *go-jin* W.; — keeper *sgo-pa*, resp. *čabs-sgo-pa*, *sgo-sruni*.
 Dose s. *tun*.
 Dossier *tse-po*, *tsel-po*.
 Dot s. *tseg*.
 Double adj. *γnyis-ldáb*; — tongued *lce-γnyis-pa*; — barreled gun *nyi-rag* W.; (v. *šrag-pa*); *tsañ-yá*.
 Double vb. a. *skum-pa*.
 Doubt s. *te-tsóm*; *tsom-pa*; *tsom-tsóm*; *yid-γnyis*.
 Doubtful *γtol-méd*.
 Dough *skyo-ma*; *bag-zan*.
 Down adv. *tur*; *ten-la* C.; *γšam-du*; to go — *nub-pa*, *bab-pa*.
 Downward *mar*, *mas*; *og-tu*, *šod-du*.
 Dowry *rdzoñs*.
 Doze vb. *nyid tom-pa*.
 Drag vb. *drud-pa*.
 Dragon *brug*.
 Dram s. (weight) *žo* 478.
 Draught s. (drawing) *bkod-pa*; *ri-mo*; (drink) *hub*.
 Draw (pull) *ten-pa*; *dren-pa*; to — in *riñub-pa*; *skum-pa*; to — out *ten-pa*; *byin-pa*; to — up (to compose) *god-pa*.
 Dreadful *γigs-pa*.
 Dream s. *rmi-lam*, resp. *mñal-lam*; vb. *rmi-ba*.
 Dress s. *gos*, *čas*; resp. *na-bza*.
 Dress vb. a. (to clothe) *skon-pa*; (to cook) *tsod-pa*, *tsed-pa*; to — wounds *sdom-pa*.
 Dressed up *zab-mo*.
 Dried *skam-po*; — up *kum-pa*.
 Drink vb. *tui-ba*.
 Drink s. *skyeñs*; *žal-skóm*; meat and *bza-btün*.

Drinkable water *skems-ču*.

Drinking-cup *skyogs*; *čan-čan*, *por-pa*, *ko-re W*.

Drip vb. *dzag-pa*.

Drive vb. *ded-pa*; to — back *gogs-pa*; *zlog-pa*; to — out *skrod-pa*; *bda-ba*.

Driver *ded-mi*.

Drop s. *tigs-pa*.

Drop vb. a. *kirul yton-ba*; vb. n. *dzag-pa*; *čor-ba*.

Dropsy *pags-ču*; *snyin-ču*; *dmu-ču*.

Dross *lcags-drégs*.

Drowned, to be — *tsub-pá*; *čus kyer-ba*.

Drum s. *rña*; — skin *rña-lpágs*; — stick *rña-lčág*.

Drummer *rña-pa*.

Drunk *ra-ro-ba*; *bzi-čan W*.; to get — *bzi-ba*.

Drunkard *čan-dad-čan W*.

Drunkenness *ra-ro*.

Dry adj. *skam-pa*, *skam-po*; *skem-pa*; — weather, drought *fan-pa*.

Dry vb. a. *skem-pa*.

Dryness *skam-pa*.

Duck s. (water-fowl) *nur-ba*.

Due adj. *dgos-pa*.

Duel s. *krug-pa*.

Dulcimer *yan-lyin Ts*.

Dull adj. *lkugs-pa*; *glen-pa*; *rtul-po*; *blun-pa*.

Dullness *rmu-ba*.

Dumb *lkugs-pa*; *smra-mi-nus-pa*.

Dumpling *ču-ta-gir W*.

Dung s. *lca Ld*.; *lci-ba W*.; *brun*.

Dungeon *kri-mün*; *btson-don*.

Dupe vb. a. *ngo skor byed-pa 25*.

During prep. *kons-su*; *na 298*; *rin-la*.

Dusky *man-mün*.

Dust s. *kým-sa*; *tal-ba*; *rdul*; *pye-ma*; cloud of — *bud*.

Duty *kag*; *krim*s; *sdom-pa*; moral — *tsul-krim*s; (tax) *dpya*; *šo-gám*.

Dwarf *mü*.

Dwell *ynas-pa*, *clug-pa*; *sdod-pa*; resp. *bzugs-pa*; *kod-pa*.

Dwelling s. *ynas-lan*, *ynas-tsan*; eleg. *mets-bran*; temporary — *bran-sa*.

Dwindle *yal-ba*.

Dye s. *tsos*; vb. a. *tsos rgyag-pa*.

Dynasty *rgyal-brgyüd*; *rgyal-rábs*.

E

Each *kun*; *re, re-ré*

Eager *dod-čan*, *dod-ldan*; to be — *dod-pa*; *sred-pa*.

Eagle *go-bo*; *glag*.

Ear *rna-ba*; resp. *snyan*; — ache *rna-ba na-ba*; — hole *rna-kün*; — shot *rgyan-grágs*; — wax *klog-pa*; *rna-kyág*; — of corn *snye-ma*.

Early adj. and adv. v. *sña 135*; earlier *sña-ma*, *sña-mo*; earlier or later *sña-rtin-du*.

Earn *kug-pa*.

Earnest s., in good — *don-dám*.

Earnestly *snyin-nas*; v. also *yan-dag-pa*, sub. *dag-pa 248*.

Earth sa; sa *čen-po*; — quake *sa-yyós*; *saigül W*.

East *šar*.

Easy *sla-ba*; *lhod-pa*.

Eat *za-ba*, *bza-ba*; resp. *ysol-ba*; *mčod-pa*; v. also *fun-ba*; to — up *ma-lus-par za-ba*.

Echo s. *brag-ča*; *sgra-brnyán*.

Eclipse of the moon *zla-dzin*, of the sun *nyi-dzin*.

Edge *ka*; *ča-ga*; *mfa*; *zur*; — of a knife *dno*.

Edict *bka-šog*, *ysun-šog*; *bkar-btags-pa*.

Edifice *bkod-pa 96*.

Educate *tso-ba*; *yo-ba*, *yo-skyon byed-pa*.

Effect vb. a. *byed-pa*.

Effect s. *bras-bu*; effects (goods) *ča-lag W*, *lag-ča*, *yo-byad*.

Effervesce *kol-ba*.

Efficacy *nus-pa*.

Egg *sgo-ná*, *tul W*.

Egotism *bday-dzin 268*.

Egypt *mi-sér yul*.

Eight num. *brgyad*; eighth *brgyad-pa*; eighteen *ču-brgyad*; eighteenth *ču-brgyad-pa*; eighty *brgyad-ču*; eightieth *brgyad-ču-pa*.

Either — or *yan-na — yan-na*.

Eject *skrod-pa*; *dor-ba*.

Elapse *da-ba*.

Elbow *gru-mo*, *gre-mo*; *dre-bo*.

Elder adj. *če-ba*, *čen-po*; — brother *jo-bo*; *tu-bo*.

Elder s. *rgad-po*.

Election *ydám-ka*.

Electuary *lde-gu*.

Element *byun-ba*; *kams*.

Elephant *glan*, *glan-po-čé*, *glan-čén*.

Elevate *sgro-dogs-pa*; *degs-pa*; *spar-ba*; *sen-ba*.

Eleven *bču-yčig*; eleventh *bču-yčig-pa*.

Elk *ka-sá ša-ba*.

Eloquence *ka-sbyan*.

Eloquent *nag-dbán*; *ka-sbyan-po*; *ka-šugs-čan W*.

Elsewhere *yžan-du*.

- Emanate *pro-ba*.
 Emanation *sprul-ba* 336.
 Emboss *pur-ba*.
 Embrace vb. *kyud-pa*; *kril-ba*; *dzin-pa*; *kyab-pa*.
 Emerald *ma-rgád*.
 Emerge *byün-ba*.
 Emetic *skyug-smán*.
 Eminent *kyad-par-čan*; *pün-sum-tsogs-pa*; *rgyal-ba*; *pul-tu byün-ba*.
 Emit *byin-pa*.
 Emmet *gre-mog-bu W.*; *grog-ma*.
 Empale *ysal-sin-la skyon-pa*.
 Emperor *rgyal-po chen-po*.
 Empire *käms*; *yul-käms*; *rgyal-käg*.
 Employ *skyel-ba*; *spyod-pa*; to be — ed or busy *brel-ba*.
 Empty *ston-pa*; to make — ston-pa.
 Emulate *gran-pa*.
 Emulation *gran-sems*.
 Enabled, to be — *kom-pa* 44.
 Encampment *sgar*; *dmag-sgár*.
 Enchanter *gon-po*; enchantress *gon-ba-mo*.
 Encircle *skor-ba*.
 Enclose *skor-ba*.
 Enclosure *skor-ba*; *ra-ba*.
 Encompass *kyings-pa*; *kyud-pa*; *skor-ba*.
 End s. *njug*; *mä*, *mä-ma*; *jug*; *žug*; towards or at the — *mä-ru*, *mfar*; to be at an — *rdzogs-pa*, *zin-pa*.
 Endeavour vb. *rtsol-ba*; *thur len-pa*; *don-du nyer-ba*; s. *grus-pa*.
 Endless *mä-yás*; *mä-méd*.
 Enemy *dgra*, *dgra-bo*; *pa-rol-po*; *tse-ba*.
 Energy *sugs*.
 Engagement (promise) *čad*; *sdom-pa*; v. also *las*, *brel-ba*.
 Engrave *rko-ba*.
 Enjoin *skul-ba*.
 Enjoy *lois spyod-pa*; — one's self *rtse-ba*.
 Enjoyment *lois-spyód*; *nyams-myon*.
 Enlarge *rgyas-pa*; *pel-ba*; *dar-ba*; — upon *spro-ba*.
 Enough *tsad*; *čog-pa*; to be — *kyed-pa*; *grig-pa*.
 Ensnare *dkri-ba*.
 Enter vb. a. *jug-pa*; *tsugs-pa*; *tsud-pa*; vb. n. *čud-pa*.
 Entertainment *mgon*; v. also *mčod-stón*.
 Entire *tsan-ma*; *ril-ba*; *son-te W.*
 Entity *no-bo-nyid* 129; *čos-nyid* 164.
 Entrails *rgyu-ma*, *nan-krol*.
 Entrance (vestibule) *sgo-kán*.
 Entrust *čol-ba*; *ytod-pa*, *nyer-ka ytd-pa*.
 Enumerate *sgrán-ba*, *bsgrán-ba*; *dren-pa*.
 Enumeration *nam-gráns*.
 Envelope *yi-gei šubs*.
 Envious *prag-dog-čan*; v. also *če-ré*.
 Envoy *po-nya*.
 Envy s. *prag-dóg*; *mig-sér*.
 Envy vb. *prag-pa*.
 Epidemy *rims(-nad)*; *nan-rims*.
 Epilepsy *Kyab-jug*; *ya-nád*; *ya-pog-pa*.
 Epistle *yi-ge*.
 Epitaph *dur-byán*.
 Equal *mnyam-pa*; *snyoms-po* 201; *dra-ba*; *mtsuis-pa*.
 Equality *mnyam-pa-nyid*; *dra-mi-dra*.
 Equanimity *snyoms-pa*; *btañ-snyóms*.
 Equivalent s. *dod*; *tsab*.
 Eradicate *rtsad-nas yčod-pa*.
 Erect adj. *kye-ré*; *krön-ñe*.
 Erect vb. a. *sgrén-ba*; *dzugs-pa*; *bžen-ba*.
 Err *kyar-ba*; *krul-ba*; *gol-ba*; *nor-ba*.
 Error *gal-sa*; *krul-so*, *krul-yži*.
 Eructation *skyug-lád*; *sgreg-pa*.
 Escape vb. *čor-ba*; *bud-pa*.
 Escort s. *skyel-ma*; *bsel(-ba)*, *lam-bsél*.
 Escort vb. *rdžon*, *debs-pa*.
 Especially *kyad-par-du*.
 Essence *no-bo-nyid* 129; *bčud* (quintessence) 147.
 Establish *god-pa*.
 Estafet *rtazam-pa*.
 Esteem s. *pu-dúd*; *rtsis*; *ya-ša*.
 Esteem vb. a. *bkur-ba*; *yčes-par byed-pa* or *dzin-pa*.
 Estimation *rtsis*; *tsod* 453.
 Eternal *rtag-pa*; *skye-či-med-pa*.
 Eternity *rtag-tu-ba* (?).
 Ether *mka*.
 Etymology *ta-snyád*.
 Eunuch *nyug-rüm*.
 Euphony *sgra-dbyáns*.
 Europe *rgya-pi-lin*; *pyi-glín*, vulgo *pi-lin*.
 European s. *pa-rán*, *pe-rán*; *pi-lin-pa*.
 Evade *jur-ba*, *dzur-ba*; *jol-ba*; *čor-ba*.
 Evangelist *pirin-bzan sgrog-pa* (-po).
 Evaporate *tim-pa*.
 Even adj. *mnyam-pa*.
 Even vb. a (to level) *snyom-pa*.
 Even adv. *ta-na*; *yañ*; not — v. *yañ* 505.
 Evening *nub*; *mub-mo*; *dgoñs*.
 Evenness *nyam-pa-nyid*.
 Event *rkyen*; *dios-po*; at all events *čis kyan*, *gañ yin kyañ* 65; *ga-na-méd W.*, *gar-méd W.*
 Ever *rtag-tu*; *ytan-du*; *dus-rgyun-du*.
 Every *kun*; *re*, *re-ré*; v. *gañ* 65; — day *dkyus-ma*; *žag dan žag* 248; — thing *čan*; *či*; *kun*.
 Everywhere *kun-tu*; v. *čir* 141.
 Evidence *rgyu-mtsan* 111.
 Evident *mñon-pa*.
 Evidently v. *nes-pa* 128.
 Evil s. *nan*; *nyes-pa*.
 Evil adj. *nan-pa*; *tu-ba*; — spirit *gon-po*.
 Exact adj. *žib-pa*.

Exactly *kō-na*; *rai*; — that *de-dé* 256.
 Exaggerate *sgro-dogs-pa*.
 Exalt *sgro-dogs-pa*.
 Exalted *ḡags-pa*.
 Examination *brtags-dpyad*.
 Examine *rtog-pa*; *dpyod-pa*; *ḡzig-pa*; *sad-pa*.
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 Excavate *ḡeñ-ba*; *sbug-pa*.
 Excavation *sbugs*; *soñ*.
 Excellence *dios-grub*; *če-ba*.
 Excellent *rgyal ba*; *kyad-par-čan*; *ḡčes-pa*; *ḡun-tsogs*; *ḡags-pa*.
 Except prep. *ma ḡtogs-par*; *min*, *min-par*.
 Exchange s. (agio) *ḡar*.
 Excite *ston-ba*, *dkrog-pa*.
 Exclaim *bod-pa*.
 Exclusively *kō-na*.
 Excrement *rkyag-pa*; *rtug-pa*; *dri-ma*.
 Excrescence *lba-ba*; *mdzer-pa*; *ḡdzer-pa*.
 Execrate *ñan debs-pa*; *mñan-pa*; *dmod-pa* *bor-ba*.
 Exercise s. (hodyly) *spyod-lam* 335; — of religion *čos-spyod*.
 Exercise vb. a. *sbyoñ-ba*; *lag-tu len-pa*.
 Exert one's self *ḡad-pa*.
 Exertion *ḡad-pa*; *brtson-pa*; *don-nyér*; *dka-ba*.
 Exhausted *nyams-tag-pa*; to be — (consumed) *ḡdzad-pa*; *zin-pa*; (tired) *ḡčad-pa*; *ñal-čad-pa*, *tañ-čad-pa*.
 Exhort *skul-ba*; *skul-čag byed-pa*; *bslab-bya byed-pa*, or *ston-pa*, or *btan-ba*.
 Exhortation *bskul-ba*, *bskul-ma*; *snyin-ḡtam*; *luñ*, *luñ-bstán*; *bslab-bya*; farewell — *ka-čems*.
 Exile vb. a. *ḡnas-nas dgar-ba*.
 Exist cf. *dug-pa*; *yod-pa*; *skye-ba*.
 Existence *skye-ba*; *srid-pa*.
 Exorcise *dam-la dogs-pa*.

Expanse *kloñ*; *kā-žén*.
 Expect *sgug-pa*.
 Expedient adj. *ḡan-dogs-pa*, *ḡan-fogs-čan*; *rigs-pa* 528; *don-byed-mis-pa*.
 Expel *skrod-pa*; *ḡil-ba*; *don-pa*; *spyug-pa*; *bud-pa*; *zlog-pa*.
 Expend *skyag-pa*.
 Expenditure, Expense *gro-sgo*; *skyag-pa*, *skyag-sgo*.
 Expensive *gus-po*.
 Experience vb. a. *myoñ-ba*, *nyams-su myoñ-ba*; v. also *sbyoñ-ba*.
 Experience s. *slobs*.
 Experienced (skilled) *mklas-pa*.
 Expiation *sdiḡ-bśags*.
 Expire *ḡda-ba*.
 Explain *ḡrel-ba*, *ḡrol-ba*; *no spro-d-pa*; *ḡčad-pa*; *bsad-pa*.
 Explanation *brda-spród*.
 Exploit *kyo ga*.
 Expressly *čed-du*.
 Exquisite *mčog-tu bkrab*; *kyad-par ḡags-pa*.
 Extend *rkyoñ-ba*; *bsnar-ba*.
 Extension *kyon*; *gu*.
 Extensive *rgyas-pa*; *yañs-pa*.
 Extent *kyon*; *rgya*, *rgya-kyon*, *rgya-ba*; *ču-žén* 158.
 Exterior s. *ḡnam-pa*; *ča-byad* 152.
 External *ḡyñ*. v. *ḡyi* III 349; — appearance *ča-byad*, *ḡyi-rol*.
 Extinct, to become — *ḡčad-pa*; *ši-ba*.
 Extinguish *ḡsod-pa*.
 Extra *feb*.
 Extract vb. a. *bku-ba*; *byin-pa*; *don-pa*.
 Extraction (descent) *rigs*.
 Extremity (end) *mñā-ma*, *zur*.
 Eye s. *mig*, resp. *spyān*; — brow *smin-ma*; — lash *rdzi-ma*; *mig-ḡsog*, resp. *spyān-ḡsog*; — lid *mig-pág* C. W.

F

Fable s. *sgruñs*.
 Fabricate vb. a. *čos-pa*; *bəo-ba*; *byed-pa*; *bzo-ba*; to be fabricated *grub-pa*.
 Face s. *ḡdoñ*; *no*; *kā*; *skye-sgó*; *sgo-lo*; *bžin*; in the — of *kā-ru*, *kā*.
 Face vb. (to be directed towards) *ston-pa*.
 Fail vb. (to miss) *mi kes-pa* C.; *mi-febs-pa* W.; (to err) *gol-ba*; (to dwindle) *yal-ba*.
 Faint adj. *nyams-čan*; to get — *ḡeñ-ba*.
 Faint vb. n. *brgyal-ba*; *kām-pa*.
 Fair adj. *mdzes-pa*; *mtsar-ba*; *bzan-ba*.
 Faith *dad-pa*.
 Faithful *dad-pa*; *ḡdeñs-pa*; *slu-méd*; *gyo-sgyu-méd*.

Falchion *gri-gug*.
 Falcon *kra*.
 Fall vb. *ḡril-ba*; *gyel-ba*; *ltuñ-ba*; *bab-pa*; to — in drops *ḡig-pa*; to — off *byi-ba*; to — to pieces *ḡig-pa*; *ḡril-ba* W.; to — upon *buñs-pa*.
 Fall s. *ltuñ-ba*.
 Follow *yan-pa*.
 False *mī bden-pa*; *rdzus-ma*; *ḡyo-čan*; — charge *kā-yog*; *snyad*; conception *bčos-pa*; — sentiment *lta-lóg*, *log-lta*.
 Falsehood *dkyus*; *kā-sób*; *rdzun*.
 Fame *grags-pa*.
 Family *brgyud*; *ḡdun*; *bu-smád*; *ḡžis-mad*; *rabs*; *rigs-brgyud*; *rus*.

- Famine *mu-ge*.
 Famous *grags-čan*.
 Fan s. *riā-yāb*.
 Fan vb. a. *krub-pa*; v. *yab-mo*.
 Fancy vb. a. *sgom-pa*; *dmigs-pa*; *sems-pa*; vb. n. *mno-ba*.
 Fancy s. *dmigs-pa*; *sems-kyi snañ-ba*.
 Fang *kron*; *mče-ba*, *mče-so*.
 Far *rgyañ-riñ-po*, *rgyais* 107; (*tag*)-*riñ-ba*; *mī nye-ba*; as — as *bar-du*, *kad-du*; — famed *sgra-čē*; — from *lta čī smos* 215.
 Farewell v. *ga-le* 64; to say — v. *pyi-pyag*, sub *pyag*.
 Farm s. *gron-bzīs*; — steward *nyer-pa* 194.
 Farmer *kyim-pa-pa*; *žin-pa* 475.
 Farsightedness *mig-rgyāñ* 414.
 Farther *par*.
 Fashion s. *čos*; *lugs*.
 Fast adj. *mg-yogs-pa*; *myur-ba*.
 Fast vb. n. *smyun-ba*; *dge-ba sruñ-ba*.
 Fasten *sdom-pa*; *grogs-pa*; *dogs-pa*; *sgril-ba*; *šbyor-ba*; *šbrel-ba*.
 Fasting s. *bsnyen-ynas*, *smyun-ynas*.
 Fat adj. *rgyas-pa*; *tso-ba*; *tson-po*.
 Fat s. *tsil*; melted — *tsil-ku*; *žag*.
 Fatal *byur-gyi*; *nyen-čan*; *ma-ruñ-ba*; *šrog-len*, *šrog-čyrog*.
 Fate *skal-ba*, *las-bškos* v. *sko-ba* 24; *bsod-pa*; *dbañ-fāñ*; cf. also *lan-čags* and *las-čro*.
 Father *pa*, resp. *yab*; — in law *gyos-po*; *skud-po*.
 Fathom s. *doms-pa*.
 Fatigue s. *ñal*, resp. *o-brgyāl*.
 Fatigue vb. a. *ñal jug-pa*; to be fatigued *ñal-ba*, resp. *sku-ñal-ba*, *tugs ñal-ba*.
 Fault *skyon*; *noñs-pa*; *tsañ*.
 Faulty *skyon-čan*.
 Favour s. *bka-drin*; v. *ynañ-ba* II 309.
 Favourable *mtun-pa*; — circumstance *mtun-rkyén*.
 Favourite s. *snyin-sdug*; *sdug-pa*.
 Fear s. *žigs-pa*, *žigs-skrag*, *žigs-ri*; *bag-tsa* (-*ba*).
 Fear vb. *žigs-pa*; *dñañ-ba*; *dogs pa*.
 Fearless *žigs-méd*; *bag-méd*.
 Feast s. *dga-ston*; *mgon*; *ston-mo*.
 Feather *spu*; quill — *agro*.
 Fee s. *glā*; *ñān-pa*; *bag-šīs*.
 Feeble *kyar-kyór*; *kyór*; *nya-ra-nyo-ré*.
 Feed *stob-pa*; *snyod-pa*; *or-ba W.*; *tso-ba*, *yso-ba*.
 Feel *reg-pa*, *tsor-ba*; to — cold *kyags-pa*.
 Feeling s. *reg-bya*.
 Feign vb. n. *bčos-pa* 148; v. *lugs byed-pa* (*lugs* no. 2, 548); *tsul-du byed-pa* (*tsul* no. 1, 450).
 Fellow *grogs*; *ya-do W.*; — labourer *las-grogs*; — lodger *dug-grogs*, *brañ-grogs*, resp. *bžugs-grogs*; — traveller *lam-grogs*.
 Felt s. *pyin-pa*.
 Female *mo*.
 Fen *dam*; *gram-pa*.
 Fence s. *ko-ra*; *skyor-ba*; *ta-bér W.*; *pu-šu*; *ra-ba*.
 Ferment vb. *kol-ba*; s. *žo-ri W.* 478; *ru-ma*.
 Fern *skyes-ma*.
 Ferocious *nar-po*.
 Ferry s. *gru*; *rdziñs*, *yzñs*.
 Ferry-man *gru-pa*; *ču-řyag-pa*; *myan-pa*.
 Festival *dus-čen*.
 Fetter vb. a. *šbrel-ba*; *kyig-pa*; *čin-ba*.
 Fetters s. *sgrogs*; *lčags*, *lčags-sgrog*; *bčñs-pa*.
 Fever *tsad-pai nád C.*; *tsan-zug W.*.
 Few *nyun-ñu*; a few *ga*, *ga tsam*; *nyun-ñu žig*; *čig* 140; *la-lā C.*.
 Fib s. *šob*, *yšob*.
 Fibre *rgyus-pa*.
 Fickle *gyi-na*; *ya-ma-brla*; *gyur-ldog*; *skad yčig kyañ mī tsugs-pa*.
 Fickleness *gyur-ldog*, *ldog-gyur*.
 Fictitious *bčos-pa*; *dmigs-pa-nas bzos-pa*.
 Fidget vb. *par-ba*.
 Field *žin*; *khuñs*; — terrace *dan-tse W.*.
 Fife *glin-bu*.
 Fifth *lia-pa*; fifteen *bčo-lia*; fifteenth *bčo-lia-pa*; fifty *lia-bču*; fiftieth *lia-bču-pa*.
 Fight s. *tab-mo*.
 Fight vb. a. *gyed-pa*; *rgol-ba*; *tab-pa*; *tab-mo byed-pa*; vb. n. *krug-pa*; *gran-pa*; *rgol-ba*; *rtsod-pa*; *džin-ba*.
 Figure s. *dkyil-kor*; *skye-yžugs*; *bhod-pa*; *rnām-gyūr*; *dbyibs*; *yžugs*; *bzo*, *zo*; *rimo*; *ris*.
 Figured (variegated) *či-tra W.*.
 File s. (tool) *lčags-bdar*; *sed*.
 File vb. (to string) *rgyud-pa*; *star-ba*.
 Fill vb. *kyab-pa*; *geñs-pa*.
 Filter s. *tsag-ma*; vb. a. *tsag-pa*.
 Filth *dri-ma*; *mi-ytsai-ba* 433; *grib*.
 Find *tob-pa*; *nyed-pa*; *kug-pa*.
 Fine adj. (beautiful) *mdzes-pa*; *sdug-pa*; *mšar-ba*; (not coarse) *žib-pa*; *lag-mo W.*; (thin) *srab-pa*.
 Fine s. (penalty) *rgyal*, *ston*.
 Finger *ser-mo*, *sor-mo*, resp. *řyag-sör*; *mdzub-mo*, *mdzug-gu*; — ring *ser-ydub*, *sor-ydub*.
 Finish vb. *sgrub-pa*; to be finished *grub-pa*; *tsar-ba*; *rdzogs-pa*; *džad-pa*; *zin-pa*.
 Fir *tan-šün*; *som*, *ysom*, *som-šin*.
 Fire s. *me*; — brand *gal-mé*; — fly *od-čro-bu W.*; — place *tab*, *me-tab*; — tongs *me-lén*.
 Firm (solid) *mkrāñ*; *mkrags-pa*; *sra-ba*; (trodden) *čag-čan* 167; (tight) *tañ-po*, *dam-po*; (sure) *btsan*; *ñes-pa*; (steady) v. *tsugs-pa*.

Firmness (of mind) *snjin-rús*.

First *dan-po*; *sña-ma*; *ngo-ma*; — born *ngo-bu*; *sñon-skyes*; — part *stod* 223; adv. (at first) *ngo-ma W.*; *sña-sór*, *sña-gón*; *sñar*; *ȳcig-tu*; *tog-mar*.

Firstfruits *pud*.

Firstly *dan-por*.

Fish s. *nya*; — bone *nya-grá*.

Fish vb. *nya rñon-pa*; *nya ȳsór ba*.

Fishing-hook *mčil-pa*.

Fishing-net *nya-rgya*, *nya-dól*.

Fissure *rgya-sér*; *ser-ka*.

Fist *ku-tsür*.

Fit vb. a. v. *agrig-pa* 120; to — out *šom-pa*; to be — *fad-pa*; *ruñ-ba*.

Five *lia*.

Fix vb. a. *god-pa*; *sbyor-ba*; — a time *dus byed-pa*.

Flabby *kyom*.

Flag s. *dar*; — staff *dar-po-čé*.

Flageolet *gliñ-bu*.

Flame s. *lčé*, *mč-lčé*.

Flannel *ter-ma*.

Flap s. *gos sgáb*.

Flash vb. *kyug-pa*.

Flat adj. *leb-mo*; *mnyam-pa*.

Flatten vb. a. *gleb-pa*.

Flatter *stod-pa*; *mól-lčé btan-ba W.*

Flatterer *no stod-kan*.

Flattery *ȳčam-bu*.

Flatulence *ȳyen*; *og-rhün*.

Flavour s. *bro-ba*; *ro*.

Flaw s. *šo-ré W.*

Flea *kyi-šig*; *ji-ba*.

Flee *bro-s-pa*.

Fleece s. *bal-rgyáb*.

Flesh *ša*; — fly *ša-sbrán*.

Flexible *kyom*; *mnyen-pa*.

Fling vb. *rgyab-pa*; *rgyag-pa C.*; *dbyug-pa C.*; *ȳen-pa*; *skyur-ba*; *bor-ba*.

Flint *lčag-rdo*; *lčags-mag*.

Float vb. n. *lđin-ba*.

Flock s. *kyu*, *kyu-bo*.

Flog *lčag-gis ȳzu-ba*, v. also *skar-ba*.

Flood s. *ču-log*.

Floor s. *ȳzi-ma*; (bottom) *mfil* 240; *šen W.*; *'an-dar C.*; ground — *og-kan*.

Flour s. *ȳȳe*; *žib*.

Flourish vb. *bde-ba*; *tšen-ba*.

Flourish s. (in writing) *ri-mo kyag-kyog*.

Flow vb. *bab-pa*; s. *rgyun* 112.

Flower s. *me-tog*; — bed *rka*; — garden *šdum-ra*.

Fluid s. *ku-ba*.

Flute *ȳred-glin*.

Flutter s. *krag-krug* 49.

Fly vb. *ȳur-ba*; to — up *ȳar-ba* 356.

Fly s. *sbran-ma*.

Foal *rteu*; — of an ass *gu-rug*.

Foam s. *lbu-ba*, *dbu-ba*.

Fodder s. *čag*.

Foe *dgra*, *dgra-bo*; *ȳa-rol-pa* and *po*.

Fog *kug-rna*; *na-bün*; *rmugs-pa*.

Fold s. (plait) *ltab-ma*; (pen) *lhas-ma*.

Fold vb. a. (to plait) *ltab-pa*; (to pen) *dgar-ba*.

Follow *brañ-ba*, *rjes-su gro-ba*; *ȳčod-pa*.

Follower *btan-dzin*.

Following *ȳȳi(s)*, *ȳȳir* 1, 2; *di*.

Fond, to be — of . . . *la čags-pa*, *žen-pa*.

Fondness *kri-ba*; *žen-kris*, *žen-čags-pa*.

Fontanel *klad-sgo*; *mfsogs-ma*; *tšañs-pai bu-ga*.

Food *zas*, resp. *žal-zás*, *bžes-pa*; *ššos*: *ka-zás*; *za-ba*, *za-ma*; *lto*; — of animals *bzan*.

Fool s. *glen-pa*; *blun-pa*, *blun-po*.

Foolish *glen-pa*; *blun-pa*; *blo-méd*.

Foot *rkañ pa*, resp. *žabs*; — bridge *dem-tsi Lh*; — path *rkañ-lam*; *ȳrañ*, *lam-ȳrañ*; — race *bañ*; — ring *rkañ-ȳdub*; — soldier *rkañ-tañ-pa*; — stool *rkañ-stegs*; — of a hill *rtša-ba*; on foot *rkañ-tañ-du* or *la*.

Footprint, Footstep *rkañ-rjes*.

For *don-du*; v. *ȳyogs* 352; — forty days *žag bži-bčui bar-du*, *žag bži-bčui tug W.*

Forbear vb. a. *gyod-mi rmo-ba* 98.

Forbid *gegs-pa*; *mi ȳnañ-ba*.

Force s. *mfu*; *dbañ*; *ñar-ba*; *šed-dbañ W.*

Force vb. *dbañ-med-du čol-ba*; v. also *nan-gȳis*; *šed-kyer-nag-pos W.*

Ford vb. *rgal-ba*.

Fore, — arm *lag-nár*; — finger *mžub-mo*; — part, — side *ñar*, *ka*, *mdun nos*.

Foregoing *šñon-gro*; *sña-ma*.

Forehead *tod-pa*; *dpral-ba*.

Foreign *yan-pa*; *ȳžan-ma*; *ȳȳü*; — country *byes*.

Forenoon *sña-tóg*; *sña-dro*.

Foreskin *sgo-pur*; *mdun-lpags*, *dom-lpags*.

Forest *nags(-ma)*, *nags-ȳseb*; *nags-tsal*, *nags-krod*; *tsal*.

Forget *rjed-pa*; *ȳi-ȳčod-pa*, resp. *tugs ȳȳel-ba W.*

Forgive vb. a. (not resenting) *bzod-pa* 498; (to leave unpunished) *gyod-mi rmo-ba*; (to efface) *sel-ba*; (to wash away) *dag-pa*.

Fork *ka-brág*; *ša-dzin*.

Form s. (mould) *par*; (figure) *dbyibs*; *ȳzugs*; *čas*; grammatical — *tsig*.

Form vb. a. *skȳed-pa*.

Former adj. *goñ*, *goñ-ma*; *sñon-gro*; *dan-po*; — part *stod*; — time *sñon-rol*.

Formerly *sña-čád*, *sña-goñ*, *sña-bar*; *sñan*, *sñar*; *sñon*.

Fornicate *čal-ba*; v. *ȳȳem-pa*.

Fornicator *čal-pa*.

Forsake *skyur-ba*; *bor-ba*; *ȳtoñ-ba*.

Fort *mkar*.

Forte (in music) *rtsub-po*.
 Forth *sogs*; *par*; *yas*.
 Fortress *rdzon(s)*.
 Fortune (lot) *pya*; (wealth) *ka-rjé C*; good — *bkra-sis*; —teller *pya-mkan*; *nan-siags-mkan*.
 Forward vb. *kal-ba*.
 Found vb. *god-pa*; *rgyag-pa*; *debs-pa*; *dzugs-pa*.
 Foundation *rman*; — of a house *mtil*; *kan-rtśā*.
 Fountain *ču-mig*.
 Four *bzi*; fourth *bzi-pa*; fourteen *ču-bzi*; fourteenth *ču-bzi-pa*; forty *bzi-bču*; fortieth *bzi-bču-pa*.
 Fourfooted *rkan-bzi-pa*.
 Fowl *bya*; domestic *kyim-bya*.
 Fowler *bya-pa*.
 Fox *wa*; — coloured *kam-pa*.
 Fragile *krol-mo W*.
 Fragment *čag-křim*, *čag-dim*; (*y*)*sil-bu*.
 Fragrance *nad*.
 Frail, to get — *rgud-pa*.
 Frame s. *kři*; vb a. *god-pa 95*.
 Frankincense *bdug-pa*, *gu-gul*.
 Fraud *no-lkog*; *zog*, *zol-zóg*.
 Free adj. *yan-pa*; *tar-pa*; to become — *grol-ba*; *tar-ba*; to set — *tar-du jug-pa*; *bud-pa*.
 Freeze *kyags-pa*; *pyid-pa*.
 Freight s. *kal*.
 Frenzy *křul-pa*.
 Fresh *ysar-ba*, *ysar-po*; *so-ma W*; — but-ter *skya-mār W*.
 Friday *ya-pa(-wa)-sañs*.

Friend *gogs*, *rog*; *no-sēs*, *mdza-bśēs*, *bśes-nyñen*; *mdza-bo*; *zla-bo*.
 Friendly *siyin-nyé*; resp. *sol-po*.
 Fright s. *žigs-pa*.
 Frighten *skrag-pa*.
 Frightened *skrag-pa*; to be — *rtab-pa*.
 Fringes *ka-tsar*.
 Frog *sbal-pa*.
 From *nas 304*; *man-čad 411*; *las 546*; — within *kon-nas 43*.
 Frontier *sa-mtsāms*.
 Front-side *ka*; *nar*.
 Frost *kyags-pa*; *sad*.
 Froth *lbu-ba*, *dbu-ba*.
 Frozen *kyags-pa*.
 Fruit *šin-tóg*; *bras-bu*; — tree *bza-šin*; *rtśi-šin*.
 Fry vb. *sreg-pa*, *slam-pa*, *riód-pa*.
 Fuel *bud-šin*.
 Fulfil *skoñ-ba*; *sgrub-pa*; *geñs-pa*.
 Full *gañ-ba*; *ltem-pa*; *mtōn-po*; to be — *ltams-pa*; *keñs-pa*; to make — *kyab-pa*.
 Fully *rgyas-pa*.
 Fumigate *bdug-pa*.
 Fun *pra-čāl*; *šags*.
 Functionary *blon-po*.
 Fundament *rtsa-ba*; *rkub*.
 Fur-coat *slag-pa*, *slog-pa*; *tul-pa*.
 Furious *ytum-pa*.
 Furnish (supply) *sgrub-pa*.
 Furniture *po-byad*.
 Furrow s. *rka*.
 Further *yzan-yañ*, *yañ*.
 Furtherance *mtun-rkyen*.
 Futurity *ma ōns-pai dus*; *pygs*.

G

Gain vb. a. *rgyal-ba*, *rnyed-pa*, *sgrub-pa*.
 Gain s. *skyed*; *ke*, *kye*; *ka-rgyal*, *rgyal-ka*; *rnyed-pa*; *spogs*, *bogs*.
 Gait *bgrod*.
 Galaxy *dgu-tšigs*.
 Gale *rluñ-dmār*, *rluñ nag-po*.
 Gall s. *mkris-pa*.
 Gallop vb. n. *rta rgyug-pa*.
 Gallows *čar-šin*.
 Game s. (animals of chase) *ri-dwags*.
 Gander *ñan-pa*.
 Ganges *gañ-gā*.
 Gap *rgya-scr*; *ser-ka*, *ser-ga*.
 Gape vb. *sgyin-ba*; *ydañ-ba*.
 Garden *tsal*; *tsas W*; *ldum-ra*; *sdum-ra*; — flower *ha-ló*.
 Garlic *sgog-pa*.
 Garment *gos*; *čas*, resp. *na-bza*; under —

an-tuñ; upper — *bla-gáb*, *bla-gós*, *yzan-gos*.
 Garret *steñ-kañ*.
 Gate *rgyal-sgo*; *sgo-mo*.
 Gather vb. a. *sgrug-pa*; *tu-ba*; *sog-pa*; vb. n. *kōr-ba*; *gugs-pa*; *tibs-pa*.
 Gatherer *tun*, *tun*.
 Gear s. *go-ča*.
 Gelding s. *pō-rtā*.
 General adj. *spyi 333*; *tun-moñ*.
 General s. *dmag-dpōn*.
 Generate *skyed-pa*.
 Generation *rgyal-brgyūd*; *yduñ-rabs*, *rabs*.
 Genesis *čags-rābs*.
 Genitals *mśan(-ma)*.
 Genitive case *brel-pa*.
 Gentian *tig-ta*; *kyi-lčē*.

- Gentle *jam-po*, *bol-po*; *mtun-can*; *sgye-mo*.
 Gentleman *ytso-bo*; *sa-heb*; old —, old squire, *ga-gá Ld.*, *'a-jo-lag C.*
 Gently *nan-gis*; *ga-le C.*, *gu-le W.*
 Gentry *drag-rigs*.
 Genuine *dños*; *no-rtóg*; *lhad-méd*.
 Geography *ynas-bśád*, *yul-bśád*.
 Germinate vb. n. *skye-ba*; to cause to — *skyéd-pa*.
 Gesture s. *brda*; *rnám-gyúr*; v. also *tsul*.
 Get vb. a. *kug-pa*; *rnayed-pa*; *tob-pa*; *dzin-pa*; *yod-par ggyur-ba*; vb. n. *gro-ba*; *ča-ba W.*; to — into *čud-pa*; *bab-pa*; to — through *far-ba*, *bgrod-pa*; to — up *ldan-ba*, *lañ-ba*, resp. *bžens-pa*.
 Ghost *mi-ma-yin(-pa)*; *sems-nyid*.
 Ghostlike *yzugs-méd 494*; *lus-méd*.
 Gift s. *kjos-pa*; *ynan-ba*; *bya-dgá*; *bul-ba*; *shyin-pa*; *yon*.
 Gild *čus yton-ba*, *yšer-čus byug-pa*.
 Gills *nya-skyogs*.
 Gimlet sor.
 Ginger *sga*, *sgew*; *lča-sga*.
 Girdle s. *ska-rágs*.
 Girl *bu-mo*; *yzon-mu-ma*; *na-čün*.
 Give *skur-ba*; *ster-ba*; *ynan-ba*; *bul-ba 394*; *bogs-pa*; *shyin-pa*; *stsol-ba*; to — an entertainment *gyed-pa*; to — up *sggyur-ba*; *yzod-pa*; *spon-ba*; *blos yton-ba*; to be given to *skyon-ba*; *rten-pa*.
 Glacier *gañs*, *gañs-can*.
 Glad adj. *dga-ba*; — tidings *ytam-snyán*; to be — *dga-ba*; *mgu-ba*; to make — **sem tad čug-čé* W.*
 Glass *šel*, *man-šel*; — beads *ga-šel*; — bottle *šel-büm*.
 Gleaner *snye-tun*.
 Glide *dred-pa*; *byid-pa*.
 Glistening *krom-mé*, *krol-po*; *čam*.
 Glitter vb. *šser-ba*.
 Globe *ril W.*
 Globular *zhum-pa*, *ril-ba*; a — stone *rdo-ril*.
 Glorious *grags-can*; *paags-pa*.
 Glory s. *grags-pa*; *dpal*, *dpal-byúr*.
 Glory vb. *rlom-pa*, *po-tsod čad-pa*; v. *po-so*.
 Gloss *bkra*; *od-ysál*.
 Glossy *bkra-ba*.
 Glove *lag-šubs*.
 Glue s. *špyin*.
 Gnash so *krig-krig byed-pa*, so *bdar-ba*; so *sdom-pa*.
 Gnaw *yzan-pa*; *ča-ba*, *mur-ba*.
 Go *gro-ba*; *doñ-ba*; *ča-ba W.*; *rgyu-ba*; *bgrod-pa*; *pyin-pa*, eleg. *mči-ba*, resp. *peb-pa*; to — about *grim-pa*; to — abroad *gron-du gro-ba*, *byes-su gro-ba*; to — astray *kjar-ba*; to away *gye-ba*, resp. *bžud-pa*, *yšegs-pa*; to — in or into *čud-pa*, *jug-pa*; to — out *ton-pa*; *spro-ba*; to — round *kor-ba*, *skor-ba*.
 Goal *tsad*.
 Goat *ra-ma*; wild — *ra-rgód*, *ra-po-čé*; *skyin*.
 Goat's hair *ral*.
 Goblet *skyogs*.
 Goblin *dre*, *lha-dre*.
 God *dkon-mčog*; a god *lha*, a goddess *lhamo*; a tutelary god *yi-dam-lhá*, *lha-srin*; *mgon-po*.
 Going s. (the act of) *gros*.
 Goitre *lba-ba*.
 Gold *yšer*.
 Gong *kar-rná*.
 Good adj. *bzan-ba*; *legs-pa*; *dga-bdé C.*; *rgyal-ba W.*; col. *yag-po*; to be — (of coins) *grul-ba*.
 Good s. (advantage) *don*.
 Good-bye da *ča yin W. 152*; **ta-ši-šig* W.*; v. *ga-le C. 64*.
 Goods *dños-po*; *ka-ča*; *ka-rjé C.*; *spus*; *zon*.
 Goose *nan-pa*, *nan-ma*.
 Gorge s. (ravine) *ron*.
 Gossip s. (idle talk) *ka-bśád*; *rgya-láb*.
 Gourd *ka-béd*, *ku-ba*, *gon W.*, *čün C.*
 Gout *drañ-nád W.*; *grum-bu*, *grum-nád*, *drag-grum*; *dreg-nád*, *tsigs-nád*, *tsigs-züg*.
 Govern *sggyur-ba*; *rgyal-srid skyon-ba*; *dbañ sgyur-ba*.
 Government *rgyal-po*, *rgyal-srid*.
 Governor *sde-pa*; *bka-blón*.
 Grace s. *bka-drin*, *tugs-rje*.
 Gracious *tugs-rje-can*.
 Gradually *nan-gis*; *gu-le gu-le W.*
 Graft s. *pe-bán*.
 Grain s. *čag-tse*, *rdog-po*, *bru*.
 Grammar *byā-ka-ra-ña 372*.
 Grandchild *tsa-bo*; — daughter *tsa-mo*; — father *mes-po*; — mother *ma-mo*, *pyi-mo*; — son *tsa-bo*, resp. *dbon-po*.
 Grant vb. (*bka*) *ynan-ba*; *grub-pa*; *stsol-ba*; *yzigs-pa*.
 Granulose *čag-tse-can W.*
 Grape *rgun*, *rgun-brim*; *čag-mo*.
 Grasp vb. *ju-ba*, *dzin-pa*; cf. *yzags-pa*.
 Grass *tswa*.
 Grasshopper *čog-čog-pa*, *ča-ga-bu*.
 Grate s. *dra-pa*, *čags-dra*.
 Grateful *drin-yzo-can*; to be — *drin yzo-ba*.
 Grater *lag-dár*, *lab-dár*.
 Gratitude *drin dran-pa*.
 Grave s. *dur-kuñ*.
 Gravel s. *gyo-mo*; *šag-ma*.
 Gravy *spags*; *ša-rüg*, resp. *skju-rüm*.
 Gray *se-bo*; light — *skya-bo*.
 Grease s. *snum-pa*; vb. *snum-gyis skud-pa*.
 Greasy *snum-can*; *šo-ba*.
 Great *če-ba*, *čen-po*, *rgyas-pa*.

Greatness *če-ba, če-kyád*.
 Greedy *dod-sred-čan; blo-dód; ham-pa-čan*.
 Green *sno-ba, snon-po; han-ku*.
 Greens s. *sno-tsód, ldum, tsod-ma*.
 Greensward *na-ka; ne-tái*.
 Grieve vb. n. *skyo-ba, gyod-pa*.
 Grind *fab-pa; bdar-ba*; to — the teeth so *bdar-ba*.
 Gripes *glañ, glañ-tabs*.
 Gristle *čag-krüm*.
 Grit (gravel) *gyo-mo*.
 Groan s. *šog-šugs W.*, *šugs-nár, šugs-rin*.
 Groan vb. *kun-pa*.
 Groom *rta-rdzi*.
 Grope *snom-pa*.
 Grotto *gyam, řug-pa*.
 Ground s. *žin; řži(-ma)* 480; *sa-řži* 570.
 Grouse *ri-skyégs; goñ-mo*.
 Grove *skyed-mos-tsal*.
 Grow vb. n. *čer skye-ba; řrun-ba; řgyur-ba; řgyas-pa; řa-ba*; to — dark *řibs-pa*;

to — old *bgre-ba*; to cause to grow *skyed-pa*.
 Growth *skyed, skye*.
 Grudge s. *kon-pa*; to bear a — *kon-pa*.
 Grumbling s. **řo-tá* W.*
 Grunt vb. *řug-pa, řur-ba, kun-pa*.
 Guard vb. *skyon-ba, skyob-pa, řrui-ba*.
 Guardian *řa-tsáb*; — of the world *řigten-skyon*.
 Guess s. v. *tsod* 453.
 Guide s. *lam-mkan, lam-dren-pa, lam-yig*.
 Guitar *sgra-snyan; ko-řions W.*
 Gulf *řug, řu-řug*; (abyss) *btson-don*.
 Gullet *lkog-ma*.
 Gulp s. *hub; řkyu-gań, čor-gań*.
 Gum s. *řań-ču*.
 Gun *sgyogs; tu-pag W.*; *me-mda C.*
 Gunpowder *tu-pag-man W.*; *me-rdzás C.*
 Gunstock *řu-má; řgum-da*.
 Gut, great — or colon **řnye-ma*.
 Gutter *wa*.
 Guttural s. *ře-řtsa-čan* 150.

H

Habitation *groń; řnas-tsań, řnas-kań, řži-ma*.
 Haft *řu-ba*.
 Hair s. (frozen rain) *ser-ba*; (salutation) v. *řgyal-ba* I 108.
 Hair *řkra; řpu*, a little — *ba-spu*.
 Hairy *ba-spu-čan; řkra-čan*.
 Half (one half) s. *ča* 151.
 Half adj. *řyed*; — boot *krad-pa*.
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 Halting-place *řti-bai řnas*; (night quarters) *řran-sa*, resp. *řzim-bráń*.
 Hammer s. *řo-čun*; large — *řo-ba*.
 Hand s. *řag(-pa)*, resp. *řřag*.
 Hand vb. a. *řrin-ba*; to — over *řkur-ba*.
 Handicraft *bzo*.
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 Handkerchief *sna-řyis*; — of salutation *ka-btágs* 37.
 Handle s. *kab-za, řlěbs, řu-ba*.
 Handsome *mčor-po, mřzes-pa*.
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 Hang vb. a. (a man) **čar-la řań-če* W.*; to — up *řkar-ba, řgar-ba, řgel-ba; řřyar-ba*; vb. n. to — down *řol-ba, řřyań-ba*.
 Hangman *řřed-ma*.
 Hank *řru-řu*.
 Happen *řgyur-ba, řbyuń-ba, řon-ba*.
 Happiness *dge-ba, řkyid-pa, řřyań: bkra-řis*.

Happy *bkra-řis-pa; řkal-ldáń, řkyid-po; řlegs-pa*; to be — *bde-ba, řkyid-pa*; may you be — *bkra-řis-řig W.*
 Hard *kyon, mřkrań, mřkreęs-pa; řra-ba*; — to bear *řag-po*; — water *ču kyon-po*.
 Hardened *řran-čan*.
 Hardness *řar-ba*.
 Hardship *dka-ba, řnyon-mońs-pa* 191.
 Hardware *řlęgs-čas*.
 Hare *ři-bón*.
 Harm s. *řkyon*; to do — *řsugs-pa, řnod-pa byed-pa* or *řkyel-ba*; vb. to — *řnad-pa*.
 Harmony (musical concord) *sgra-dbyańs*; (agreement) *mřun-pa*; concord amongst kinsmen *řnyen-dun*.
 Harness s. *řlěbs-čas*.
 Harrow s. *řal-ba*; vb. to — *řal-ba řrud-pa*.
 Harsh *řyon-po; řrsub-po*.
 Hartshorn *řa-řu*.
 Harvest s. *řtsas-ma; řlo-tóg* 552.
 Haste s. *řsa-drág*; to make — *řrgyug-pa*; make haste! **řsa-rag řon* W.*; **řin-pa řon* W.*
 Hasten vb. n. *řnyęgs-pa; řrin-pa*.
 Hasty *spro řuń-ba; řyid řuń-ba*.
 Hate vb. *kon-pa, řras-pa, řdań-ba*.
 Hatred *řdań-sems, řže-sdái*.
 Haughtiness *če-řlěbs, řo-so*.
 Haughty *řa-drág, řkěs-pa; če-řlěbs-čan, řo-so-čan*.
 Hautboy *dge-řlin; řur-na*.
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- v. *bças-pa* 146; I have *ña-la yod* 515; I have to v. *rgyu* no. 3, 110.
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- Hay *rtsa-skām*; — fork *sbrag-ma*.
- Haze *kug-rnā*.
- He *kō, kōñ, de* 255; — who *gañ* no. 2 65.
- Head s. *mgo*, resp. *dbu*; (chief) *k̄yu-mčog* 47; *yto-bo* 434; (of an argument) *yan-lag*; — master *go-dpōn*.
- Head vb. a. *krid-pa, sna dren-pa*.
- Headache *mgo-nād*; *klad-yžér*.
- Headman *go-pa, rgad-po*.
- Heal vb. a. *tsō-ba* 460, *yso-ba*; *bčos-pa*.
- Health *kams*; *nad-med-pa*.
- Healthy *nad-méd*.
- Heap s. *ñun-po*.
- Heap vb. a. *sgril-ba, bčer-ba, spun-ba*; to — up *sog-pa*.
- Heaped *byur-po, byur-byūr* 377; *gañ-ba* W. 66.
- Hear vb. a. *tos-pa, tsor-ba* W., *nyan-pa*; hear! *ka-yé*.
- Hearer *nyan-pa* or *-po*.
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- Heartily *snyin tag-pa-nas*.
- Hearty *že-tag-pa*; a — request *že-tag-pai žu-ba*.
- Heat *tsa-ba, tsad-pa; tan-pa*.
- Heated *dros-pa* 264.
- Heaven *mka, nam-mka; ynam, mto-ris* 242.
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- Hedgehog *rgañ, gañ-yzer-ma*.
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- Heel s. *rtin-pa*.
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- Height *mto-k̄yad; k̄yon; rñams; dpañs; pañ* 355.
- Heir s. *nor-bdag*; joint — *go-kan* W.
- Hellebore *spru-ma*.
- Helm s. *kā-lo*.
- Helmet *rmog*.
- Help s. *skyabs, skyobs, ra-mda*.
- Help vb. a. *skyabs byed-pa, grogs byed-pa*.
- Helper *skyabs-mgon, skyabs-ynas; ynyen-po, dpuñ-ynyén, dpuñ-grogs*.
- Hem s. *sne-mo, ča-ga*.
- Hemorrhoids *žañ-nād, žañ-brim*.
- Hemp *so-ma, yto-ma, btso-ma; bhañ-gē* W.
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- Here *di-ru* 275.
- Hereafter *pyugs-na, da-ste, da-p̄yis, da pyin-čād*.
- Heresy *čos-lóg*.
- Heritage *nor-skāl*.
- Hermit *dgon-pa-pa; bdag-bsrūn*.
- Hermitage *dgon-pa, ynas*.
- Hero *k̄yo-ga*.
- Heron *kañ-ka; skyar-mo*.
- Hesitation *tsam-tsum*.
- Hew *žog-pa, tsog-pa*; v. also cleave.
- Hiccough s. *skyig-bu*; *i-kug, i-g* W.; vb. to — *skyig-pa*.
- Hide s. *ko-ba, ko-pags, pags-pa* or *-po*.
- Hide vb. a. *skuñ-ba, sbed-pa*; to — one's self *gab-pa, yib-pa, ysañ-ba*.
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- High *mto-ba, mton-po*; — and low *drag-žān* 261; — road, — way *rgya-lām; mālām* W.
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- Ind-foot *rkañ-pa*.
- Hind-part *m̄jug*.
- Hindrance *gegs, bgegs, bar-čód*.
- Hinge s. *sgo-k̄ór*.
- Hip s. (joint) *sta-zūr, dpyi*; (fruit) *šib-šilu-lu* Ld.
- Hire s. *rñan-pa, vb.* to — *pyar-ba*.
- History *lo-rgyis, byuñ-tsul*.
- Hit vb. a. *kes-pa, rgyab-pa, tug-pa, p̄og-pa, t̄ebs-pa* W.
- Hit s. *lčag* 148.
- Hither *tsur*; — to *sna-čād*.
- Hive s. *tsañ*.
- Hoangho *rma-ču*.
- Hoarfrost *ba-mo*.
- Hoarse *ñar-ñar-po, dzer-po*; to be — *dzer-ba; ras-pa* Ld.
- Hoarseness *skad-gāgs*.
- Hoe vb. a. *rko-ba*.
- Hog s. *pag*.
- Hoist vb. a. *pyar-ba*.
- Hold vb. a. *čañ-ba, snom-pa, dzin-pa*; to — forth *dzed-pa*; to — out (suffice) *k̄yed-pa*; vb. n. *rtēn-pa* 213.
- Hold s. *rtēn*; to take — of *žu-ba*. [413.
- Hole s. *kuñ, bi-gān, bi-yān* W., *bu-ga; mi-g*
- Hollo interj. *ka-yé; kye, kye-hó; W. wa!*
- Hollow adj. *Kōñ-stōn*.
- Hollow s. *kuñ, sbug(s)*; the — of the hand *skyor*.
- Holly *sgom-bróg*.
- Holy *skal-lčān, dam-pa*; a — man, saint, *skyes-bu* *dam-pa*.
- Homage s. *bkur-ba, bkur-sti; rim-gro, resp. sku-rim*.
- Home s. *Kyim*; to be at — *Kyim-du sdol-pa*.

- Homeless *ñes-méd*.
 Hone s. *džen*.
 Honest *drañ-po*, *čos drañ-po*.
 Honey *sbran-rtsi*, *rañ-si W*.
 Honour s. *bkur-ba*, *bkur-sti*; *sti-stañ*; *ya-ša*; *rim-gro*, resp. *sku-rim*; *grags pa*, *pu-dud*.
 Honour vb. a. *bkur-ba*, *mčod-pa*, *rje-ba*.
 Honourable *btsun-pa*.
 Hood s. *tod-kebs*.
 Hoof *rmig-pa*.
 Hook s. *kug*.
 Hookah (Turkish pipe) *či-lim*; resp. *žē*.
 Hoop s. *šan*. [hór C.
 Hoopoe *pu-šud*.
 Hope s. *re-ba*; *blo-ydén*, *blo-ytád*; vb. to — *re-ba*.
 Horizon *mton-ōkor*.
 Horn *rwa*, *ru*.
 Hornet *lin-gol-ma*.
 Hornless *ku-yu*.
 Horse s. *rta*, resp. *čibs*; black — *ol-ba*; — dung *rta-sbans*; — tail *rta-rña*; — whip *rta-lčag*.
 Horseman *rta-pa*.
 Horseshoe *rmig-lčags*.
 Hospital *nad-kan*, *tsugs-kan*.
 Host (number of men) *dpun*, *pal-po-čē*; (army) *dmag*.
 Hot *tsa-ba*, *tsan*; to be — *tsa-ba*; the — time of the day *dro 264*.
 Hour *ču-tsod 158*; double — *Kyim 47*.
 House s. *kan-pa*; *Kyim*; *gron*; *mkar*; *sdum-pa C.*; *nan*; — owner *Kyim-bdag*, *Kyim-pa-pa*; — rent *kan-glá*.
 Household *yžis-mad*; *bza-mi 497*.
 Housekeeping *so-tsis*, *so-tsijs*.
- Housewife *Kyim-fab-mo*, *Kyim-bdag-mo*.
 How *či 139*, *či-ltar*, *či-tzug*, *ga-zug*, *či-ne Bal.*; — much *ga-tšód*; (*či*-) *tsam*.
 However *on-kyan*.
 Howl vb. *nu-ba*; (of animals) *nur-ba*.
 Howling s. (of a tempest) *ur-sgra 500*.
 Hug vb. a. *Kyud-pa*.
 Hum s. *di-ri-ri 252*; *ur-sgra 500*.
 Hum vb. *krog-pa*.
 Human *mü*; — being *skye-bo*.
 Humble adj. *gus-pa*.
 Humbleness *yčam-bu*.
 Humidity *bad*.
 Humours (of the body) v. *nyes-pa 191*.
 Humming (noise) *ur-ur*; — of bees *di-ri-ri*, *zi-ri-ri*.
 Hump, Hunch s. *rñog*; *gye-gu*.
 Hundred *brgya*.
 Hunger s. *ltogs-pa*; *bkres-pa*.
 Hungry *ltogs-pa*, *bkren-pa*, *bkres-pa*.
 Hunt, Hunting s. *kyi-ra*.
 Hunt vb. a. *rñon-pa*, *čor-ba*, *yšor-ba*.
 Hunter *rñon-pa*, *kyi-ra-ba*, *lñs-pa*.
 Hurricane *rluñ-tšub*.
 Hurry vb. *grim-pa*; *rgyug-pa*.
 Hurry s. *tsab-tšub*.
 Hurt vb. a. *ynod-pa skyel-ba*, *ynod-pa, Kan-ba*, *tsugs-pa*, *tse-ba*.
 Husband s. *Kyo*, *Kyim-fabs*, *Kyim-bdag*; *skyes-pa*; *dga-grogs*; *bdag-po*; — and wife (couple) *Kyo-šug*.
 Husbandry *so-tsis*, *so-tsijs*.
 Husk s. *lgan-bu*, *spin-pa*, *sbur-ma*.
 Hut s. *ku-tu*, *pu-lu*, *spyil-po*.
 Hydrophobia *Kyi-smýon*.
 Hypocrisy *ka-čos*; *sgyu-zóg*; *tsul-čos*.
 Hypocrite *ka-že mi mtsuñs-pa*.

I

- I pron. *ña*, *ñed*, *ñed-rañ 128*, *ños 130*, *bdag-nyid 268*; I myself *ña-rañ*, *ñed-rañ*.
 Ice *dar*, *čab-brom*, *gañs*, *Kyags-pa*.
 Icicle *Kyags-sdón*.
 Idea *du-šes*; *dmigs-pa*.
 Identical *mi-nyis-pa 192*.
 Idiocracy *nan 125*.
 Idle adj. *le-lo-čan*; *kyan-kyón W*.
 If *na 299*, *gal-te 68*; but if *či-ste 140*.
 Ignoble *skye-ba dma-ba*.
 Ignorance *yti-mug*, *ma-rig-pa*.
 Ill adj. and adv. (sick) *nad-pa*; — fed *dños-nán*; *bza-méd*; — humoured *skyo-ba*; — looking *spus-méd*; — luck *rkyen*; to be — *na-ba*.
 Illness *nad*, *na-ba*, *zug W*.
 Illusion *krul-snán*, *sgyu-ma*.
- Illustrate *grel-ba*; to — by parables *dpes mtsun-pa*.
 Image *sku*; molten — *blugs-sku*.
 Imagine vb. a. *go-ba*, *sgom-pa*, *dmigs-pa*, *sems-pa*; vb. n. *snjam-pa*.
 Imbecile *glen-pa*, *han-lđán W*.
 Imbibe *yžis-pa*; to be imbibed *tim-pa*.
 Imitate *lad-mo byed-pa*.
 Imitation *lad-mo*; *bag*.
 Immaterial (not existing) *dños-med*, *yzugs-méd*.
 Immeasurable *tsad-méd*, *yžal-du-med-pa*.
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Jealousy *gran-sems, čags-sdai, mig-sér*.

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Jelly (gelatine) *grig-grig C*.

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Jest *s. ku-ré, kyal-ka, ka-šągs, ga-ža*.

Jest *vb. ku-re byed-pa; rtse-ba*.

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Join *vb. a. sgrig-pa, dogs-pa, sdud-pa, sbyor-ba, šbrél-ba, zuñ sdebs-pa; vb. n. sdeb-pa; to — (in singing) ram-bu degs-*

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 King *rgyal-po, rje-bo*.
 Kingdom *rgyal-kāms, rgyal-kág*.

Kiss s. *o, u*.
 Kiss vb. *o byed-pa, ka ytugs-pa, *ka lan-čē* W.*
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 Knapsack *kab-ta-ka, kom; či-ka W.*
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 Known adj. *rgyus-yod-pa, ča-yod-pa*; not — *ytol-méd, rgyus-méd-pa, ča-méd-pa*.
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 Lad *byis-pa*.
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 Lamed *grum-pa*.
 Lament vb. n. *smre-ba, mya-nan byed-pa, čo-ñe debs-pa*.
 Lamentation *čo-ñe, o-dód*.
 Lamp *mar-mé, sgron-ma, 'on-gu, *žum-mar-pa* C., rkyon-tse W.*
 Lampblack *sgron-dregs*.

- Lampoon s. *sgo-yig*.
 Land s. (cultivated) *kluñs*; (dry land) *skam-sa*; — owner *žin-bdág*.
 Landlord (of a house) *bran-dpon*; — (of the ground) *sa-bdág*.
 Landscape *sa-ynás*.
 Landslip *sa-rúd*.
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 Language *skad, sgra*; — master *skad-pa*.
 Languid *nyams-čün, nyams-tag-pa, yčon-ba C., šed-méd W.*; to get — *rgod-pa*.
 Lantern *sgron-ma*, paper — *goñ-žu*.
 Lap s. (coat-tail) *grwa*; (bosom) *pañ*, resp. *sku-pán*.
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 Large *rgyas-pa, čen-po, rgya-čen-po, yañs-pa*.
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 Lathe *skor-spyád*.
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 Laughter *gad-mo, rgod*.
 Laurel, — leaf **šin-tse lo-ma* W.*
 Law *krimś, bka-krimś*; to go to — **fim zu-če* W.*
 Lawsuit *krimś, krim-šágs*.
 Lawyer *krimś-pa*.
 Lax adj. *kyom*.
 Laxative s. *bšal-smán*.
 Lay vb. a. *snjol-ba, sgyel-ba, bsnyal-te bžag-pa; gremś-pa*; to — aside *skyun-ba, pud-pa*; to — on *gel-ba, stad-pa*; to — out (to expend) *skyaq-pa, dzugs-pa*; (to plan) *god-pa*; (to display) *yčal-ba*; to — over (to spread over) *sgron-pa*; to — up *bkrí-ba, bdog-pa*.
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 Lead vb. a. *kriđ-pa, fog dren-pa, sna dren-pa*.
 Leaf *lo-ma*.
 Leak vb. n. *rdol-ba*.
 Lean adj. *skam-ši, skem-po, žag-méd*.
 Lean vb. (against) *snje-ba*.
 Leap vb. *mčon-ba, par-ba*.
 Learn *slob-pa*.
 Learned adj. *mkaś-pa*.
 Learning s. *rig-pa, šes-pa*.
 Lease s., to take a — *nyo-ba*.
 Leather s. *ko-ba, ko-lpags, bse*; — shoe *ko-krád*; — sieve *ko-tśag*.
 Leave s. *ynañ-ba*; — of absence *bka-bkrol, dgoñś-pa*; to take — v. *pyag 347*.
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 Lecturer *sgrög-pa-po*; — 's chair *čos-kri*.
 Leech s. *krag-fuiñ-bu W.*; *srin-bu pad-ma*.
 Leek *sqog-pa*.
 Left adj. *yyon-pa*; — hand *yyon-ma*; — handed *yyon-lag-byed-pa; gyog-po*.
 Leg *kaiñ-pa*.
 Legalize *bkar-dogs-pa*.
 Legend *sgruñś*.
 Legendary tales *nam-tár*.
 Leisure *loñ, čog-ka*; to have — *čog-pa*.
 Lemon *gam-bu-ra, spyod-pád*.
 Lend *yyar-ba*.
 Length *dkyus, rin-kyád, srid*.
 Leopard *yzig*; snow — *ysa*.
 Leprosy *rño, mdze*.
 Lessen vb. n. *grib-pa; je-nyuñ je-nyuñ-ba gyur-ba*.
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 Letter (of the alphabet) *yi-ge*; (epistle) *yi-ge*, resp. *bka-sóg*; — case *yi-gei šubs*.
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 Level vb. a. *snjomś-pa*.
 Lever *yšo-mo*.
 Liar *kram-pa, zog-čan*.
 Libation *mčod-pa, mčod-ston 166*.
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 Liberal *mig-yáñś*.
 Liberate *grol-ba*.
 Liberty *tar-pa, rañ-dbáñ*; to be at — *čog-pa*.
 Libidinous *čags-sred-čan, čol-pa*.
 Librarian *deb-ter-pa*.
 Library *kun-dga-ra-ba; yig-kaiñ*.
 Lick vb. *ldag-pa*.
 Lid *ka-kébs, ka-gáb, ka-yčód, ka-leb; čab-ma*.
 Lie s. *rdzun, šob, šab-šob W.*
 Lie vb. (to tell a lie) *rdzun smra-ba orbyed-pa*.
 Lie vb. (down) *nyal-ba*; to — with **fig-pa čò-če* W., bšo-ba*.
 Life *srog, fso-ba, yson-pa, tse 450*; — long *nam fsoi bar-du*.

Lift vb. *ker-ba*, *kyog-pa*, *degs-pa*, *spor-ba*, *pyar-ba*, *señ-ba*.

Light s. *od*, *snañ-ba*.

Light adj. (not heavy) *yañ-po*; (not dark) *skya-bo*; — blue *sno-skya*; — gray *dkar-skya*; — green *lhañ-skya*; — red *dkar-dmar*; — yellow *ser-skya*.

Light vb. a. *sgron-pa*, *sbor-ba*.

Lightning s. *glog*, *glog-ka*, *tog*.

Like adj. (similar) *mnyam-pa*, *mtsuis-pa*, *tsogs-se W.*; adv. (in the same manner) *lta*, *ltar*. *nañ-tar W. C.*

Like vb. a. ... *la dga-ba*.

Likelihood *no*.

Likeness *bzo*, *zo*.

Likewise *yañ*.

Limb *yan-lag*.

Lime *rdo-žö*.

Limit s. *mta*, *mu*.

Line s. *tig*; *yig-prén*.

Lineage *brgyud*, *rigs*, *rigs-brgyud*, *rus*, *rus-pa*.

Linger *gor-ba*.

Lining s. *nañ-ša*.

Lion *señ-ge*; lioness *señ-ge-mo*.

Lip *ka-lpags*, *mču*, *ka-mču*.

Liquid s. *ku-ba*, *rlan-rlón*.

List s. *to*; — of goods *rjed-byañ*.

Listen *nyan-pa*.

Literature *čos*, *rig-pa*.

Litter s. (palanquin) *kad*, *kyogs*, *kyogs*; (bier) *dgu-kri C.*

Little adj. *čuñ-ba*, *nyuñ-ba*, *pra-ba*, *pran*, *pran-bu*, *dman-pa*.

Little s. (a little) *čig*, *čuñ*, *čuñ-žig*, *tig-tsam*, *tsa-big*, 'a-tsig W., a-li C.; adj. *čuñ-ba*.

Live vb. n. (to be alive) *yson-pa* 591; (to dwell) *ynas-pa* 310, *dug-pa* 277, *kod-pa* 56; (to behave) *grul-ba* 100; to — by or on *za-ba* 485, *tsö-ba* 460.

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Liver *mčén-pa* 165.

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Load vb. a. *gel-ba*, *kel-ba*.

Loadstone *kab-lén*.

Loaf *kor-kór*, *dog W.* 257.

Loan s. *skyin-pa*, resp. *kar-skyin*.

Locality *ynas*, *skye-ynas* 28.

Lock s. (of hair) *ral-pa*.

Lock s. (of a door) *čags*, **go-čag** C., *ku-lig W.*

Lock vb. a. *yčod-pa*; to — up *gegs-pa*; *gar-te orgyañ-du bor-če W.*, v. *sgyon-ba* 119.

Locust *tsa-ga-bu*, *ča-ga-bu*.

Lodgings *ynas-tsañ*, *brañ-sa*.

Log *dog W.*

Logic *tsad-ma*, *rigs-pa*.

Loins *rked-pa*.

Loiter *gor-ba*.

Lonely *dben-pa*.

Long adj. *riñ-ba*, *dkyus-riñ*; as — as v. *bar* 366.

Long vb. n. *rkam-pa*, *skam-pa*, *yduñ-ba*, *žen-pa*.

Look vb. (to view) *lta-ba*, resp. *yžigs-pa*; (to appear) *snañ-ba*; to — at or on *ltos-pa*; to — down upon *gyiñ-ba*; to — upon as *sgom-pa*.

Look s. *lta-stañs*, *no*; — out so, *bsö*.

Loose adj. *kyom*, *lhod-pa*.

Loose, Loosen vb. a. *glod-pa*, *grol-ba*.

Looseness *kru-ba*.

Lop vb. a. *grum-pa*.

Lord s. *mgon-po*, *jo-bo*, *rje-bo*, *dpon-po*, *dbañ-po*, *ytso-bo*; — of the manor *yzi-bdäg*.

Lose *rlog-pa*, *bud-pa W.*; to — colour *dkyug-pa*; to be lost *stor-ba*.

Loss *gud*, *gun*, *god*, *god-pa*, *god-ma*.

Lot s. (fortune) *skal-ba*, resp. *sku-skäl*; *las-bkos* (v. *ske-ba*); *pya*; to cast lots *mo-debs-pa*, *rgyan rgyab-pa* 107, *rtags-ril btañ-ba W.* 212.

Lotus *ku-mu-da*, *pad-ma* 322.

Loud *mton-po*, *skad čen-po*.

Louse s. *šig*.

Love vb. a. *čags-pa*, **čags-žen čö-če** W., *yduñ-ba*, *präñ-ba*, *brtse-ba*, *mdza-ba* 461, **žen-dzin čö-če** W., *yčes-par byed-pa* or *dzin-pa*.

Love s. *čags-pa*, *snyin-brtse-ba*, resp. *tugs-brtse-ba*, *duñs-pa*, *dran-səms*, *byams-pa*, *byams-sems*.

Lover *dod-grogs*, *mdza-grogs*, *bzañ-grogs*; *dod-mkan*.

Low *dma-mo*, *dman-pa*; *snyan-pa*.

Lower adj., — part of a thing *smad*, *šam*, *yšam*, *šod*; — — of the body *ro-smád*.

Lowland *smad*, *man-čäd*.

Luck s., good — *šis*, bad — *rkyen*.

Lucky *bkra-šis-pa*.

Luggage *ča-läg*.

Lukewarm *mal-la-mul-le*.

Luminous *od-čan*.

Lump *goñ-po*, *goñ-bu*, *gog*, *dog*.

Lunar *zla-bai*; — mansions *rgyu-skar* 111.

Lunch, Luncheon s. *dro* 264.

Lungs *glo-ba*.

Lurk *sgug-pa*, *jab-ste sdod-pa*, *lkog-jab byas-te lta-ba*.

Lurking-place *bskuñs-sa*.

Lust s. *dod-pa*, *dod-čags*, *čags-pa*, *ro-tsa*.

Lustful *čags-sred-čan*, *čöl-pa*.

Lustre *bkrag*, *tser-ba*.

Lynx *dbyi*, *ygi*.

M

- Mace (club) *ga-da*.
 Machine *ṣṛul-kor*.
 Mad *smyon-pa*; to be — *smyo-ba*.
 Madam, dear — *bžin-bzan-ma*.
 Maddler *btsod*.
 Madness *krul-pa*, *smyo-bóg*.
 Magazine *tson-kan*, *mdzod*.
 Maggot *ša-bu*.
 Magic s. *ṣṛul*; adj. *ṣṛul-gyi*; — sentence *yzuis*; — tricks *čo-ṣṛul*; — wheel *ṣṛul-kor*.
 Magician *ba-po*.
 Magistrate *go-pa*, *go-yod Ld.*; village — *yul-dpon*.
 Magnificence *riam-pa*, *dpal*, *dpal-byór*, *byin*.
 Magnolia *tsam-pa-ka*.
 Magpie *skya-ga*, *ka-ta kra-bo*.
 Maid, Maiden *bu-mo*; lady's — *žal-ta-ma*; — servant *kol-mo*, *ryog-mo*.
 Mail (armour) *krab*, *ya-lád*.
 Maim vb.a. *ṣṛan yèod-pa*, *sug-pa dreg-pa*.
 Main adj. *mčog*, v. also *yzuñ*; — dogma *ysuñ-mčog*; — point *don 259*, *ynad*; — substance *no-bo-nyid*.
 Maintain *smra-ba*, *dod-pa*, resp. *bžed-pa*; *smras-pa-la brtan-par ynas-pa*. [*tsáb 375*].
 Maitreya *byams-pa mgon-po 109*; *rgyal*.
 Majestic *riom-bag-čan*, *yi-brjid-čan*.
 Majesty *riam-pa*, *riom-brjid*.
 Make vb.a. *byed-pa*, eleg. *bgjid-pa*, resp. *mdzad-pa*, *sgrub-pa*, *ča-ba*, *bzo-ba*, *jug-pa*, *bzo-ba*; to be made *grub-pa*.
 Maker *mdzad-po*.
 Malabar *ma-la-ya*.
 Male adj. *po*; — child *kýeu*; *bu*; — person *skyes-pa*.
 Malediction *byad*, *byad-stem(s)*.
 Malice *ynod-sems*.
 Malicious *blo-nyés*.
 Mallow *čam-pa-ta-lo*.
 Man s. (human being) *mi*, *rkañ-ynyis-pa*; *lais-gro*, *skye-bo*, *skyes-bu*, *gañ-zag*; (male) *po*, *skyes-pa*; — servant *kol-po*, *bran-kól*; waiting — *žal-ta-pa*.
 Mane *rnog*, *ltag-spu*.
 Manger *kýi-yžón*; *bres*.
 Manifest adj. *mñon-pa*.
 Manifestly *nos-su*.
 Manifold *sna-tsogs*, *sna-man-ba*; *pál-čér*.
 Mankind *skye-bo*, *skye-dgu*, *skye-rgu*; *mirabs*, *mi-rigs*.
 Manly *kýo-gai*; — age *dar-ma*.
 Manner *tsul*, *lugs*, *rnam-pa no. 4, 313*; *stabs*, *stans*, *sgros*, *čos no. 5, 163*.
 Mansion, lunar — *rgyu-skar 111*.
 Manufacture s. *bzo*.
 Manufacture vb.a. *god-pa*, *sgrub-pa*, *bčo-ba*, *bzo-ba*.
 Manure s. *lud*; vb. a. *lud yton-ba*.
 Many *man-po*, *du-ma*, *dgu*, a good — *ga-čén*; how —? *du*; so — *de-snyéd*.
 Map s. *bkod-pa*, *žin-bkod W.*; **ša-fa* C*.
 Maple *yya-li Sik*.
 March vb.n. *grod-pa*, *grul-ba*; to — about *grim-pa*.
 March s. *rkañ-grós*.
 Mare *rgod-ma*, *mo-rta*.
 Margin *nos*, *zur*, *mta*.
 Marigold *gur-küm*. [*bkur-sti*].
 Mark s. *rtags*, *mtsan(-ma)*; — of honour
 Market *tson-dus*; — place *krom*.
 Marmot *pyi-ba*, *pyi-ba*.
 Married adj., a — man or woman *kýim-tab*; a — woman *bdag-tu byas-pai bud-med*; to get — (both of man and woman) *kýo-šug-tu du-ba 276*; (of a woman) *mi žig-gi čuñ-mar byed-pa 159*.
 Marrow *rkañ*; *no-bo-nyid*; spinal — *klad-yžui*.
 Marry vb. a. (to take a wife) *čuñ-ma len-pa*; (to unite in matrimony) *kýo-šug-tu sdud-pa*.
 Mars *miğ-dmár*.
 Marsh *gram-pa*; *dam*.
 Marvelous (*no*) *mtsar-ba 456*; v. also *ya-mtsan-po 505*.
 Mask s. *bag*.
 Mason *rtsig-bzo-pa*.
 Masquerade *bag-čam*.
 Mass (lump) *goñ-po*, (heap) *pñuñ-po*, (bulk) *lhun*, (multitude) *krod-pa*.
 Mast (flag-staff) *dar-po-čé*.
 Master *ngon-po*, *mña-bdág*, *bdag-po*, *dpon-mat s. stan*. [*po*].
 Match s. (equal) *ka-ya*, *do*; v. *čar 156*; v. *ya 504*; (lunt) *pá-til*, *pa-til*.
 Matchless *gran-zla-med-pa*, *gran-ya-méd*, *do-méd*, *mtsuis-méd*.
 Mate s. (companion) *do-zla*; *ya-do W*.
 Material s. *rgyu*.
 Material adj. *dios-čan*, *yzugs-čan*.
 Mathematician *rtsis-pa*.
 Matter s. (substance) *rgyu*, *dios-po*, *rdzas*, *zan-zhñ*; (in physics) *bem-po*, *yzugs*; (pus) *ču-ser*, *ču-rnag*, *rnag*.
 Matter vb. n.; it does not — *čan mi sto*; what does it —? *či sto*.
 Mattock *ḍor*, *tog-tse*.
 Mattress *sob-stán*.
 Maw *lkog-sóg*, *ze-büg*.
 Maxim *bka-rtags*.
 Meadow *span*, *span-po*, *ne-tán*, *ne-ma*.
 Meagre *skem-pa*, *rid-pa*.

Meal (flour) *pye*.

Mean adj. *gyi-nā, nān-pa, tsog-pa*.

Mean vb. *go-ba, snyam-pa, du-ses-pa; yin-pa* 510.

Meaning s. *bsam-pa, resp. dgoñs-pa; don*.

Means s. *grabs, tabs; by all — nes-par, gañ-gis kyañ, čis kyañ; by no — re-skān; by what —? čis; by — of sgo-nas* 115

Measure s. *skar-tsād, bre, tsad, tsod; to take — skad-če, tsod dzin-pa; measures (arrangements) grabs; to take — grabs byed-pa*.

Measure vb.a. *jal-ba, dpog-pa, tsod dzin-pa, nyams-len-pa, ysor-ba*.

Meat s. *ša, resp. skrum; za-ba, resp. bzes-pa; dried — skam-sañ; — and drink bza-btiñ; — jelly ša-spyin; — pie mog-mög W*.

Mecca *ma-kā*.

Mechanic s. *bzo-pa; mechanics' institution bzo-grā*.

Meddle *kā jug-pa, te-ba*.

Mediator *bar-mi*.

Medicine *sman*.

Meditate *sems-pa, resp. dgoñs-pa, lta-ba, sgom-pa, bsam-mno byed-pa, resp. fugs-bsam yton-ba*.

Meditation *sgom, sgom-pa, rnal-'byór*.

Medley *čag-ga-čog-gé*.

Meet vb. a. *fug-pa, prad-pa, mjal-ba; vb. n. dzom-pa; to go to — ydan-dren-pa*.

Meetings s. *du-ba, dus-pa; — house dun-kāñ, tsogs-kāñ; — place dus-sa*.

Melody *mgur, dbyañs*.

Melon *ga-gón*.

Melt vb. a. *ju-ba, zu-ba; melted, molten žun-pa, žun-mo; melting-spoon žu-kyóg*.

Member *yan-lag, tsigs* 448.

Memorandum-book *rjed-fo*.

Memorial stone *rjed-rdó*.

Memory *dran-pa*.

Menace vb. *gam-pa*.

Mend vb. a. *glan-pa*.

Mendacious *kram-sems-čan*.

Mendicant adj. *sprañ-po; — friar sprañ-bān*.

Menses, Menstruation *krag dzag-pa, zla-mtsān*.

Mention vb. a. *god-pa; to be mentioned (in a book etc.) byuñ-ba*.

Merciful *snyin-rje-čan, resp. fugs-rje-čan*.

Mercury (planet) *thag-pa; (metal) dñul-ču*.

Mercy *snyin-rje, fugs-rje*.

Mere *ba-žig*.

Merely *ša-stag, ša-dag*.

Merit s. *tsod-pa*.

Merry *krul-po, sems-spro-ba, spro-sems-čan; dga-ba, dga-mo*.

Mesh *gug(s) W*.

Mess (dish) *skyu-rim, spags*.

Message *prin, prin, lon, resp. bka-prin*.

Messenger *po-nya, mi-snā*.

Metal *žu-bai kams; cast — blugs-ma*.

Metaphor *ñag-snyin, dra-dpe*.

Meteor *ke-tu*.

Method *čog-ga, tabs, tsul, lugs*.

Metropolis *rgyal-sa, mtil*.

Mewing s. (of a cat) *mea-o*.

Mid-day *nyin-guñ, dguñ, ydugs*.

Middle s. *dkyil, rked-pa, koñs, guñ, dguñ, dbus, yžuñ*.

Middle adj. *bar-pa, bar-ma, briñ; — finger kan-ma, guñ-mo, bar-mdzub*.

Midnight *nam-pyéd, mtsan-dkyil, mtsan-guñ, mtsan-pyéd, dguñ, v. guñ* 69.

Midriff *mčün-dri*.

Midst s. *koñs, dbus*.

Might *mña, mña-tāñ, dbañ, dbañ-tāñ*.

Mighty *kā-drág, rgyas-pa, dbañ-čan, btsan-po*.

Migrate *po-ba*.

Milch cow *bžon-ma*.

Mild *dul-ba, srun-pa, bsrin-pa*.

Mile *dpag-tsād*.

Milk s. *žo, o-ma; sour — žo-ri W, ru-ma Č; — pail žo-zó*.

Milk vb. a. *žo-ba, o-ma žo-ba, o-mu tsir-ba*.

Milky-way *dgu-tsigs*.

Mill s. *rañ-fag*.

Millet *kre, či-tse*.

Million *sa-ya; ten — bye-ba*.

Millstone *kod*.

Milt *mčer-pa*.

Mind s. *sems, blo, yid, nyams, snyin, snyam-pa, že, resp. fugs; to have a — dga-ba, dod-pa; to keep in — dran-pa, yzo-ba*.

Mind vb. a. *lta-ba, ynyer-kā byed-pa* 194; never —! v. *čis kyañ* 141.

Mine s. *kuiñs, yter-kā*.

Mine pron. *ñai* 124.

Minister s. *blon-po; prime — bka-blón*.

Mint (plant) *dag-či Lh*.

Minute s. *ču-srañ*.

Minute adj. *pra-ba, žib-pa*.

Miracle *ltas, ya-mtsan*.

Mirage *dri-zai grōñ, mig-sgyu*.

Mischief *skag, ñan; — maker bstan-šig*.

Miserable *gyi-na, ñan-pa, tu-ba, sdug-bśial-čan*.

Miserly *bkren-pa*.

Misery *nyon-moñs-pa, zag-pa*.

Misfortune *bkra-mi-šis, rkyen, skyon, ñan, byur, byus*.

Mishap *gal-rkyén*.

Miss s. (young lady) *sem-čün W*.

Miss vb. *tal-ba, mī kes-pa*.

Missive s. *bka-rgya, če-dón* 160.

- Mist *na-bin*, *rmugs-pa*.
 Mistake s. *krul-pa*, *krul-yži*, *gol-sa*, *nor-ba*, *dzol-pa*.
 Mistake vb. *nor-ba*, *krul-ba*.
 Mistaken adj. *krul-ba*, *krul-pa*.
 Mistress (instructress) *mkan-mo*; (head of a household) *jo-mo*, *dpon-mo*; (lady) *btsun-mo* 435.
 Mix *sdeb-pa*, *spel-ba* 331, *sre-ba*; to be mixed with *dre-ba*.
 Mixture *spel-ma*, *sbyor-ba* II no. 2, 406.
 Mock vb. *to-tsam-pa*.
 Mode (manner) *skabs*, *stabs*, *lugs*.
 Model s. *dpe* 327.
 Moderate adj. *brin*, *tsod-can*.
 Moderately *brin-gis*; *ran-par*.
 Modest *kān-man*, *kram-pa*, *dzem-bag can*.
 Modesty *krel*, *krel-yod*, *krel-dzēm*.
 Mohammedan, Mohammedanism *klaklo*.
 Moisture *bčud*, *bad*.
 Moment *skad*, *bsgañ*, *yud*.
 Monastery *dgon-pa*, *čos-sdē*, *grwa-sa*.
 Monday *yza-zla-ba*.
 Money *dñul*, *nor*; ready — *rnags*; *smar-ba*, *smar-rkyāñ*; — changer *nor-bdag*.
 Mongol *sog-po*.
 Monk *grwa-pa*, *mgo-rég*, *čos-pa*.
 Monkey *spra* 335, *spre*, *spreu* 337.
 Month *zla-ba*; intercalary — *da-ñil* W. 51.
 Moon *zla-ba*, *zla*; full — *nya-rgyas zla-ba*; half — i. e. first and last quarter *da-péd* W.; new — *zla-nág* 491; waxing and waning — *ño*, *ños* v. *ño* no. 5, 129.
 Moral adj. *tsul-can*, *tsul dan mtun-pa*; *mtsul-krims-kyi*; *dge-bai*; *čos-kyi*; also *sems-kyi*, *yid-kyi*; — doctrine *čos* no. 2, 163.
 More *lhag* 600.
 Moreover *dei steñ-du* 222.
 Morning *sña-dro*, *sña-mo* W., *nañ-mo*; the next — *to-rāñs*, *nañ-par*; this — *da-nāñ*; yesterday — *kā-nāñ*; — twilight *skya-rēñs*, *skya-’od* W.
 Morrow, to — *sañ*, *to-re* W.
 Mortal s. *m(i)-bu*; adj. (perishable) *zin-pai*; *mi rtag-pa*; (deadly) *srog-len*.
 Mortar (for pounding) *mčig*; (short cannon) *sgyogs*; (cement) *jim-pa*, *ka-lag* W.
 Most *kun-las lhag* or *mañ-po*; v. also *pal-čér* 342.
 Moth *mug-pa*.
 Mother *ma*, resp. *yum*; *’a-ma*; — in law *sgyug-mo*; *gyos-mo*.
 Motherless *mas dben-pa*.
 Mother-of-pearl *nya-pyis*.
 Motion *gul-ba*, *ygo-ba*.
 Motionless adv. *ma ygo-bar*, *ma gul-bar*, *ma pyens-par*.
 Motive *rgyu*.
 Mould s. (form) *par* 323; (fungus) *ham-pa*.
 Mould vb. a. *god-pa*, *čos-pa*, *dag-pa* 274.
 Mouldy *ham-por čags-mkan* W.
 Mound *dur-jun* 254.
 Mount vb. *žon-pa*, resp. *čib-pa*.
 Mountain *ri*; — pass *la*; — pasture *brog*.
 Mourn *mya-ñan byed-pa*.
 Mournful *mya-ñan-gyi*; — song *skyo-glu*.
 Mouse s. *byi-ba*, *tsi-tsi*; *sa-bi-lig* W.
 Mouth *kā*, resp. *žal*.
 Mouthful s. *čor-gāñ*, *čor-čig*.
 Move vb. a. *skyod-pa*, *sgul-ba*, *ygo-ba*; to — to and fro *ygen-ba* 518; **srul-čē* W. (v. *srul-ba* 583); vb. n. *rgyu-ba*, *gul-ba*, resp. *čags-pa* 167; to — a little *nur-ba* 305; to — on *gro-ba*; to — quickly to and fro *gyu-ba* 96; to — round *skor-ba*.
 Mow *rñā-ba*, *rñab-pa*.
 Much drags, *mañ-po*, *rab*; as — as *ga-tsām* W., *tsam* 430; so — *dī-snyéd*, *de-snyéd*; very — *mañ-drags*, *šin-tu mañ-po*.
 Mucus *snabs*, *lud-pa*.
 Mud *ka-lag*, *jim-pa*, *dam*, *mer-ba*, *rdzab*, *dam-rdzab*; — floor *skyañ-nul*.
 Muddy *man-min*.
 Mulberry *o-se*.
 Mule *dre*, *dre-po*, *dre-mo*.
 Multiply vb. a. *sgyur-ba*, *sgril-ba*, *sgre-ba*, *spel-ba*, *pel-ba*.
 Multitude *krod-pa*, *krom*, *dmag*, *yseb*.
 Murder vb. a. *ysod-pa*; s. *ysod-yèd*.
 Murderer *ysod-byéd*.
 Muscle (anatomy) *ša*, *nya*.
 Muse vb. n. *rtog-pa*.
 Mushroom *ša-mo*, *mog-ša* W.
 Music *rol-mo*.
 Musk *gla-rtsi*; — bag *gla-bai lte-ba*; — deer *gla-ba*.
 Musket *me-dā* C.; — ball *rdeu*, *rde*.
 Mustard *ske-tsé*, *skye-tsé*, *yuiñ* 512.
 Mute adj. *lkugs-pa*, *han-ldāñ* W.
 Mutter vb. a. *sañ(-ma)* *sum(-me)* *zer-ba* W.; to — prayers *ma-ñi tañ-čē* W., *zla-ba*, *zlo-ba* 491.
 Muzzle s. *kā-mtsul*, *mtsul-pa*.
 My pron. *nai*, *elég*, *bdag-gi*, *ned-kyi*.
 Myriad (*čig-*) *kri*.
 Mystic s. *rgyud-pa*.

N

- Nail s. *γzer*, *zer*, *γur-pa*; a little — *γzi-ru*, *γzer-bu*; — of a finger or toe *sen-mo*, resp. *pyag-sen*, *žabs-sen*.
- Naked *sgren-mo*, *γ'er-bu*, *γ'en-pa*.
- Name s. *min*, resp. *mtsun*.
- Name vb. *min* *γtogs-pa*, *skad-pa*, *grag-pa*, *zer-ba*.
- Namely *de-yañ*, *de añ*; *di-lta-ste*.
- Nape *ltag-pa*.
- Napkin *ka-γyis*, *lag-γyis*, *pañ-kheb*.
- Narcotic adj. *smyo-byéd*.
- Narrative s. *lo-rgyis*.
- Narrow adj. *γal-méd*, *žen-méd*, *dog-pa*.
- Nasty *btsog-pa*, (*b*)*rtsog(s)-pa*.
- Nation *mi-brgyüd* 124, *sde* 295, *rigs* 527.
- Native s. *yul-pa*.
- Native-place *γzis-ka*.
- Natural *dños-ma*, *ma bčos-pa*.
- Naturally *rañ-bžin-gyis*, *γsis-kyis* 565.
- Nature *ñañ*, *čos-nyid*, *no-bo-nyid* 129.
- Naught (cipher) *mka*.
- Naughty *ña-rgyal-čan*.
- Nausea *skyug-bro-ba*, *kam-lóg*, *kams-rmyá*.
- Navel *lte-ba*.
- Near adj. *nye-ba*; adv *nye-bar*, *rtsar* 437, *gram-du*; *ryyañ tuñ-ba*; *ldan-la*, *ldan-du* 289; to be — *nye-ba*, *rien-pa* 214.
- Neat adj. *sdug-pa*, *sdug-gu*.
- Necessaries s. *yo-byád*.
- Necessary adj. *dgos-pa*, *rigs-pa* 528; to be — *dgos-pa*.
- Necessity *dgos-pa*.
- Neck *ske*, *mgur*, *mgul*, *mgrin-pa*, *γin-pa*; *γnya-ba*; — cloth *ka-akri*, *ka-ras*.
- Neckerchief *dkri-ma*, *mgul-čins*.
- Necklace *ske-čá*.
- Need s. *gyoñ*.
- Needful *dgos-pa*.
- Needle *kab*, *tssem-káb*.
- Negative s. *dgag-pa* 94, *gag-pai sgra*.
- Neglect vb. *gyin-ba*, ... *la mi lta-ba*.
- Neigh *ts'er-ba*.
- Neighbour *kyim-mtsés*, *pa-rol-po*.
- Neighbourhood *sa-γyógs*, *yul-γyógs*.
- Nepal *bal-po*, *bal-yül*.
- Nephew *tsa-bo*, resp. *dbon-po*, *dbon-srás*.
- Nerve *ču-rtsa*.
- Nest *tsañ*.
- Net *rgya*, *rgya-mo*, *dol*; — work *dra-ba*.
- Nettle *zwa*.
- Neutralize *čin-ba*.
- Never v. *nam-yañ* 303.
- Nevertheless *yin-kyañ*, *yin-na yañ W*.
- New *so-ma*, *γsar-ba*, *γsar-po*.
- News *ča*, *skad*, *γrin*, *γrin*, *lon*, *hun W*; good — *lon-bžañ*.
- Nice *sdug-pa*.
- Night *nam*, *mtsun-mo*; — quarters *brañsa*, eleg. *mčis-brañ*, resp. *γzim-brañ*; — watch *fun*.
- Nimble *skyen-pa*; — footed *rkañ-mgyogs-pa*.
- Nine num. *dgu*; ninth *dgu-pa*; nineteen *bču-dgu*; nineteenth *bču-dgu-pa*; ninety *dgu-bču*; ninetieth *dgu-bču-pa*.
- Nip vb. a. *grum-pa*.
- Nipple *nu-ma* 305, *pi-pi*.
- Nitre *šo-ra*.
- No, none v. *gañ* 65.
- Nobility *dpal* no. 4, 326.
- Noble adj. *drag-pa*, *btsun-pa*, *skye-mtó*.
- Nobleman *rje-bo*, *mi-drag-pa*, *no-nó* 306.
- Noblewoman *btsun-mo*, *še-ma W*.
- Nod vb. a. (beckon) *lag-brda byed-pa*; **go kug taiñ-čē W*.
- Node, ascending — *sgra-γčan*; descending — *ke-tu*.
- Noise *klag-čör*, *grag-pa*, *sgra*, *ur*, *ku*, *ku-sgra*; — made by thunder etc. *čems-čems* 161; to make a — *krol-ba*.
- Noisome *ñam-pa*.
- Nominate *ske-ba*, *čol-ba*.
- Nonsense *čab-čob*, *čal-čöl*; to talk — *čal-čöl smra-ba*.
- Nook *kug*, *kugs*.
- Noon *dguñ*.
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- Nose *sna*, **nam-tsul W*.
- Nostril *sna-kün*.
- Not *ma* 408, *mi* 413, *med* v. *med-pa* 417.
- Notch s. *kram-ka*, *nya-ga*, *lton-ga*.
- Note s. *mčañ-bu*, *yi-ge* no. 2, 508.
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- Notice s. *rgyus*, *ča*, *lon*; to give — *lon sprin-ba*.
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- Notwithstanding *on-kyañ* 502.
- Noun substantive *dños-min* 131.
- Nourish *tsa-ba*, *γso-ba*.
- Nourishing adj. *nyams-brtus byed-pa*.
- Nourishment *zas*.
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- Now *da*, *da-lta*, *γzod*, *o-ná* 500; — and then *bar-bar-du* or *la*; just — *ma-lág* 227; not until — *da-γzód* 247.
- Nowhere v. *čir* 141.
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- Null adj. *sob*, *sog*, *γsob*, *γsog*.
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- Number vb. a. *bgrañ-ba*, *rtsi-ba*.

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Nun *čos-ma*, *btsun-mo*, *mo-btsün* 435; *jo-mo* 173.

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O

Oak *ča-ra*, *be-šin*; — forest *be-krod*.

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Oath *yi-dám*, resp. *tugs-dám*, *mna*, *bro*.

Oats *ka-rtsam*, *yug-po*.

Obedient *bka nyan-pa*.

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Oblige (compel) v. *nan-gyis* 303.

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Obstruct *gegs-pa*, *bčur-ba*.

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Of prep. *kyi* 6, *nas* 304, *las* 546.

Off adv. *řar* 341, *yas* 508.

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Offering s. *mčod-pa*, *bul-ba*, *yon*; — lamp *mčod-sdon*; — table *mčod-kři*, *mčod-stęs*; house or place of — *mčod-kan*.

Office *gan-po*.

Officer *go-pa*, *blon-po*.

Official s. *bka-blon*, *bka-řsags*.

Official adj. *blon-poi*, *bka-blon-gyi*; — paper *bka-řog*.

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Oh interj. *ka*, *ka-ye*, *kye*, *kye-ma* 7; oh very well! *řo lags-so*.

Oil *mar*, *mar-nág* W.; — cake *mar-gyi řsigs-ma*; — lamp *řun-gu*.

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Oleander *ka-ra-bi-ra*.

Olive *skyu-ru*, *ka-skyur-po* Sik.; — tree *skyu-ru řin*, *ka-skyur-poi řin* Sik.

Omen *řna-ltás*, *ltas*, *řtags*.

Omit *řsol-ba*.

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On prep. *ka-ru*, *řar* 34, *ka-řog-la*, *ka-tod-la* 35, *dgañ-la*, *dgeñ-la*, *sgen-la* 114, *řog-tu* 237, *na* 298.

Once (one time) *lan-řčig*; — more *řed-du*, *da-ruñ*, *řyir*, *řaň*, *řlar*; at — v. *řar* 139; (at the same time) *řyogs řčig-la* 352.

One num. *řčig*, — at a time *řčig-čig* 144; — eyed *miğ-žar*; — footed *rkañ-řčig-pa*; the one — the other *řčig . . . řčig*, *řčig-po*.

One pron. (French 'on') *skyes-bu* 31; — another *řčig-gis řčig* 143; by one's self *řčig-Union* *btson*. [*řčig* 144.

Only adj. *řčig-ka*, *řčig-pu* 144; *řad* (v. *řžad-pa* 464).

Only adv. *ka-rkyañ* (v. *rkyañ-pa* 17), *řa-stag* 555; *ko-na* 43, *řčig-tu* 144; *řa-řig* 391, *man-na mi* 411, *řsam* 430; not — *ma řad-de* 445.

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Opening s. *ka*, *bu-ga*.

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Opportunity *skabs*, *glags*, *rgyu*, *řabs*, *řas*.

Opposite *ka-drañ*, *go-lđog*; — side *řar-ka*, *řa-řol*, *řar-řos*.

Opposition, to be or act in — *gal-ba c. las* or *dañ*.

Oppress *nón-pa*.

Optical deception *mig-krul*.

Or *yan-na* 506.

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Order s. (succession) *go-rim* 71; to put in — *som-pa*, *ytan-la bebs-pa*; (command) *bka*, *bka btags-pa*, *bka-tan*, *bka-ynan-ba*; *zal-ydams*; *hu-kim* W.; (purpose) in — to *don-du* 259, *pyir-du* 351.

Order vb. a. (command) *bka ynan-ba* 13, *sgo-ba* 116.

Orderly adj. *tsul-mtin*.

Ordinarily *rgyun*, *pal-cher*.

Organ (of sense) *dban-po*.

Orifice *ka*, *bu-ga*.

Origin *kuus*, *byun-kuus*, *go-ma*, *tog-ma*, *čags-tsul*, *rtsa-ba*.

Originate vb. n. *kruñ-ba*, *čags-pa*

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Orphan *da-prug*.

Orthography *dag-yig*, *yi-gei sdeb-sbyor*, *brda-sprod*.

Other *yžan*, *yžan-pa*, *yžan-ma*, *šos*, *yčig-šos*.

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Ought v. *rgyu* 110.

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Our, ours *nai* 124, *nied-kyi* 127.

Out adv. *pyir* 351, *pyi-rol-tu* 349; to be — (mistaken) *krul - ba*; out of prep. *nas*, *kon-nas*.

Outcast s. *ydol-pa*.

Outery *grags-pa*.

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Outside s. *ka*, *pyi-rol*.

Outside adv. *pyi* III 349.

Outward adj. *pyi*; — appearance *ča-byad*.

Over prep. *gon-du*, *bar-snan* or *la*; *bla*; — against *ka-dran*, *čad(-ka)*; adv. to be — (past) *tal-ba* II no. 5, 231.

Overcome vb. a. *tub-pa*, *non-pa*; vb. n. *sran-pa*.

Overflow vb. a. *ryen-ba*; vb. n. *hud-pa*.

Overhasty *ha-čan riis-pa*, *ha-čan myur-čes-pa*.

Overseer *skul-kan*, *do-dam-pa*, *mgo byed-pai mi*.

Overshadow *keb-pa*.

Overtake *snyegs-pa*, *ytug-pa*.

Overthrow vb. *sgyel-ba*, *rlog-pa*.

Overturn vb. *sgyel-ba*, *rtib-pa*.

Owl *ug-pa*.

Own adj. *ran-gi*, *nyid-kyi*.

Own vb. (possess) *bdog-pa*, *dban-ba*; own-ing *mia-ba*.

Owner *mia-bdag*.

Ox *glañ*, *ba-glañ*.

P

Pace s. *gom-pa*; *čag-pa*, *gom-čag-pa*.

Pace vb. *gom-pa bor-ba*.

Pack vb. a., to — on *kel-ba*; to — up *teg-pa*.

Paddle-wheel *sku-ru*.

Padlock *don-pa*.

Page s. (waiting-boy) *go-re-lon*; *sku-druñ-pa*, *sku-mdun-pa*; — of a book *šog-logs*.

Pail *zo-ba*.

Pain s. (bodily) *zug*, *yzug*; *yzer*; (mental) *mya-nan* 420, *sdug-bsnal* 294; to take pains *gru-ba*, *bad-pa*; *brtson-grus byed-pa*.

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Paint s. *tsen*; vb. a. *skud-pa*.

Painter *ri-mo-mkan*.

Painting s. *ri-mo*, *tan-ka*.

Pair s. *zun*, *dor*.

Pairing s. (copulation) *krig-pa*.

Palace *po-bran*.

Palanquin *kyogs*; **kyog-čan** W., **péb-čan** C. (v. *dpyan-ba* 328).

Palate *dkan*, *rkan*

Pale adj. **kya-ko-ré*, *kya-čé-ré** 25.

Palm s. (of the hand) *lag-mtil*, *tal-mo*.

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Pancake **tul-ta-gir** W. 234.

Pankah (fan) *bsil-yab*.

Pannier *yzed-ma*.

Pant vb. n. *riam-pa*, *dian-ba*.

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Paper s. *šog-bu* 563; a sheet of — *gre-ga*; official — *bka-šog*.

Parable *dpe* 327, *dra-dpe*.

Paradigm *dpe-brjod*.

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Paragraph *rnam-bcad-pa*.

Paralyze *čin-ba*; *nyams-par byed-pa*.

Parasol *ydugs*.

Parcel s. (package) *tums* 234.

Parch *riod-pa*, *slam-pa*.

Pardon vb. a. (to use forbearance) *bzod-pa* 498; (to leave unpunished) *gyod mi rmo-ba*, *čad-pas mi yčod-pa*.

Pare *kog-pa šu-ba*.

Parenthesis *yi-gei mčan-bu*.

Parents *pa-ma*.

Park *skyed-mos-čsal*.

- Parrot *ne-tso*.
 Parsimonious *śri-śes-kan W*.
 Parsley *ṣṣe-ra C.*, *śa-mi-lig W*.
 Part s. *ča*, *ča-śas*, *śas*, *nam-pa*, *ka*, *kag*, *ga-śas*, *lu*; in — (partly) *ča dra tsam*; at equal parts *ča-snyoms*.
 Part vb. a. *ṣṣal-ba*; vb. n. *gye-ba*, *bral-ba*.
 Partake *ča tob-pa*, *tob-ča dzin-pa*, *bgo-skal tob-pa*.
 Partaker **go-kan** *W*.
 Partial (biased) *nye-rin*.
 Particle (grammatical) *tsig-prad*.
 Particularly *kyad-par-du*, *mčog-tu*.
 Partition *dbye-ba*; — wall *čod*, *bar-skya*.
 Partizan *ṣṣyogs-pa*.
 Partly *ča tsam*, *ga-śas*; v. also *la-lá* 541; *ka-čig* 34.
 Partner *ka-ya*, *ya*, *ya-do W.*, *grog*, *zla-bo*.
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 Party (part) *ṣṣyogs* 352.
 Pas (in dancing) *gom-pa*.
 Pass vb. n. *skyod-pa*, *grul-ba*, *rgyug-pa*, *rgyud-pa*, *čor-ba*, *tal-ba*; to — away *kor-ba*, *da-ba*, *bud-pa W.*; vb. a. (to cross) *rgal-ba*, *zla-ba*; to — over a certain space *da-ba*.
 Passage (entrance or exit) *sgo*, *lam*.
 Passion *čags-pa*, *dod-čags*, *bag-čags*.
 Passport *bka-šog*, *lam-yig*.
 Past adj. *das-pa*; — ages *śna-rol*; to be — *yol-ba*.
 Paste s. *skyo-ma*; vb. a. *sbyor-ba*.
 Pastry *kur-ba*.
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 Pasture s. *neu-ṣṣin*; — land *ol-tān*, *brog-ṣṣnas*.
 Pat vb. a. *byug-pa*.
 Patch s. *lhan-pa*; vb. a. *lhan-pas* *debs-pa*, *glan-pa*.
 Patience *bzod-pa*.
 Patient adj. *bzod-pa-čan*.
 Patron *mgo-skyön*, *mgo-črén*, *mgon-po*.
 Pattern *dpe*, *ma*, *ri-mo*.
 Pauper *dbul-ṣṣons*; *med-po*, *med-mo*.
 Pavement *skyan-nul*.
 Paw s. *spar-ba*.
 Pay vb. a. *sprod-pa*, *jal-ba*.
 Pay s. *gla*, *ṣṣogs*.
 Pea, pease *sran-ma*, *srad-ma*.
 Peace *žod*, *dus-bde*, *ži-bde*.
 Peach *ka-ta ra*, *kam-bu*, *bun-ču li*.
 Peacock *rma-bya*.
 Peak *rtse(-mo)*.
 Pear *nyu-ti*, *nyo-ti*.
 Pearl *mu-tig*.
 Peasant *groñ-pa*, *groñ-mi*; *kyim-pa-pa*, *žin-pa*.
 Pebble *rdeu*, *rde*; *ču-rdó*; *śag-ma*.
 Pedestrian *rkan-tān-pa*.
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 Peep-hole *so-kun* 578.
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 Pen vb. a. (sheep etc.) *skyil-ba*, *gegs-pa*.
 Penalty *rgyal*, *ston*.
 Penance *dka-tub*, *dka-spyod*; *brtul-žugs*.
 Pencil *ṣṣya-tig*, *bri-smjug*; *ṣṣir*.
 Pencil-cedar *śug-pa*.
 Penetrate *kyab-pa*, *dzugs-pa*.
 Penis *mje*, *sgro-ba C*.
 Penitent adj. *dka-tub*, *brtul-žugs*.
 Pent-roof *čar-skyids*.
 People s. *skyes-bu*; common — *dmanś*, *smad-rigs*.
 Pepper s. *po-ba-ri*; Guinea — *gyer-ma C.*, **nyer-ma** or **tsan-te** or *su-ru-pan-tśa W*.
 Peppermint *po-lo-liñ W*.
 Perambulate *grim-pa*.
 Perceive *rtogs-pa*, *tsor-ba*, *yid-la byed-pa*, *rag-pa W*, *rig-pa*.
 Perception *go-ba*, *rtogs-pa*; object of — *yul* 513.
 Perfect adj. *grub-pa*, *pun-tśogs*, *ṣṣul-byin*, *tsan-ma*, *rdzogs-pa*.
 Perfection *dños-grub*; state of — *grub-pa*.
 Perfectly *tsan*, *rdzogs-par*.
 Perform *byed-pa*, *sgrub-pa*, *bco-ba W.*, *spyod-pa*.
 Perfume s. *spos*.
 Perhaps *gal-te-na*, *grai*; *su śes*, *či śes W*.
 Peril s. *nyen*, *bar-čod*, *kṣṣul-so*.
 Perimeter *mta-skór*.
 Period *dus-tśigs*, *dus-mtsams*; *ṣṣnas-skabs*; former — *śnon-rol*.
 Perish *ṣṣig-pa*, *med-par gyur-ba*.
 Permission *dgoñs-pa*, *bka ṣṣnan-ba*; with your — *žu W* 476.
 Permit *bka ṣṣnan-ba*; to be permitted *čog-pa*, *ruñ-ba*.
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 Perpendicular *gyen-la dran-po W*.
 Perpetual *rtag-pa*.
 Perpetually *rgyun-du*.
 Persecute *snyeg-pa*, *ded-pa*, *tse-ba*.
 Perseverance *yid yonś-su mi skyo-ba* or *mi gyur-ba*.
 Persia *ta-zig*.
 Person *gaiñ-zag*.
 Personal *dños*.
 Personally *mion-sum-du*, *dños-su*.
 Perspiration *rñul*.
 Pertinacious *mgo-mkregs-čan*.
 Peruke *skra-tsab*.
 Perverse *go-lđog*.
 Perversity *ṣṣyin-či-lđog*.
 Pervert *rlog-pa*.
 Pestle *ṣṣtun*, *dgog-tin C*.
 Petting adj. *mnyo-mnyo-čan W*.

- Petroleum *rdo-smñm*.
 Petticoat *mo-gós, šam-gós*.
 Pewter *dkar-yya*.
 Philology *sgra-rig-pa*.
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 Phlegm *bad-kan, lud-pa*.
 Phlegmatic *ñan-brgyud rin-ba*; — disposition **še-gyu'-dhal-wa** C. (lit. *šes-rgyud dal-ba*).
 Physician *smān-pa*; 'em-či, 'am-či; *γso-ba-po* 590.
 Piccolo-flute *pred-glin*.
 Pick vb. a. *byed-pa*; to — up *sgrug-pa*.
 Pickle s. *skyu-rim*.
 Picture s. *bzo, zo, ri-mo*; *tan-ka*, resp. *žal-tan*; — of a saint *bris-sku, sku-bris*.
 Piebald *kra-bo*.
 Piece s. *čag-krum, čag-dum, dum, rnam-pa*; a single — *zuñ* 488; a small — *kol-bu*; to fall to pieces *rdib-pa*.
 Pierce *big(s)-pa*.
 Piety *krel*; *čos-la dga-bai sems*.
 Pig *pag*.
 Pigeon *ñu-rón, ñug-rón*.
 Pigtail *ču-ti W.*; *lčan-lo C*.
 Pilaw *ñu-la, ño-la*.
 Pile vb. a. *sgril-ba, bčer-ba, rtseg-pa*.
 Pilfer *byi byed-pa*.
 Pilgrimage, to go on a — *mjal-ba*.
 Pill s. *ril-bu*.
 Pillar *ka-ba*.
 Pillow *śnas, snye-stān, snye-ból*.
 Pin s. *ñur-pa, dzin-yya C.*; *zum-kāb W*.
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 Pinch vb., the shoe pinches **kab-ša dam dug** W. 297.
 Pious *skal-lān*; *krel-čan, čos-čan, čos-sem-čan W.*; *čos-la dga-ba*.
 Pisé *gyañ, gyeñ* 74.
 Pistol **me-da** C.; **rai-bār** W.
 Pit s. *kuiñ, kuñs, doñ*.
 Pitcher *ču-snód, ču-rdzā, ben, rdza-bum*.
 Pitchfork *zar*.
 Pith *ynad*.
 Pitiable *dman-pa*.
 Pity s. *snyin-brtse-ba*.
 Place s. *kag, sa, sa-kyad, go, yul-gru, yul, ynas, sa-ča, gron*; to take — *gyur-ba, byun-ba*.
 Place vb. a. *žog-pa, bor-ba, dzugs-pa*; to be placed *kod-pa*.
 Plague s. *nyñan, go-bai nad, go-bai rims; ñan-rims, rims-nād*.
 Plaid *yzan-gós*.
 Plain s. *tan*; *nos*.
 Plain adj. (without ornament) *žam-sañ, rgyan-méd*.
 Plaintiff **ñim zu-kan** W.
 Plait s. *lan-bu*; vb. a. *lan-bu sle-ba*; *γčud-pa*.
 Plan s. *bkob-lta, bkod-pa*; vb. a. *god-pa*.
 Plane s. *pag-ste W.*; vb. a. **pag-sté šrul-če** W.
 Planet *γza* 492.
 Plank *span, span-léb*.
 Plant s. *śno, rtswa*; vb. a. *dzugs-pa*.
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 Plaster s. (in surgery) *byor-smān*.
 Plaster vb. a. (to pave) *skyañ-nul byed-pa*.
 Plastering s. *žal-ba* 474.
 Plate s. *glegs, gra-ti Ld., ta-bag W.*; tin — *ta-li W.*; iron — *lčags-fál*.
 Plate vb. a. *čus γtoñ-ba* 160.
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 Play-fellow *rtse-grógs, grogs-kyeu*.
 Play-ground *rtse-sa*.
 Pleasant *sdug-pa, yid-du on-ba*; to be — *fad-pa*.
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 Please vb. a. *dga-bar byed-pa*; vb. n. v. *mkyen-pa* 55; if you please *žu* 476; to be pleased *dgyes-pa, bsod-pa*.
 Pleasing adj. *dga-mo, bsod-pa*.
 Pleasure *dga-ba, rtse-d-mo, γyeñ-rtse-d, rtse-d-žo; snyin dga-ba or bde-ba*; at — *rai-dgār, yid bžin-du*.
 Plebeian *ma-rabs, jal-pa*.
 Pledge s. *rgyan, γta-ma, γte-pa*.
 Pleiades *smín-drug*.
 Plentiful *krijs, rgyas-pa, mod-po*; to be — *dzom-pa*.
 Plenty s. *loñs-spyód*.
 Pliable, Pliant *mnyen-pa, mnyen-lčug, lčug-pa*.
 Plough s. *γšol*; vb. a. *γšol-mda dzin-pa; rmo-ba*.
 Pluck s. (of an animal) *snyin-luñ*.
 Pluck vb. *sgrug-pa*.
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 Plump *lkob; rom-po W*.
 Plunder vb. *gog-pa, *kog-te kyer-če W*. 95.
 Pock s. *brum-pa*; — marked *mžar-rāmdzer-ré Ld*.
 Pocket s. *čan-da, dku-mda, kud-pa*; — book *yi-gei šubs; sam-ta, sab-dra*; — fire *me-lčags*; — handkerchief *na-či C, na-pi W*.
 Pocket vb. a. *kur-ba*.
 Pod *gañ-bu, lgañ-bu*.
 Poem *ñag-snyāñ; snyan-diags*.
 Poetry *sdeb-sbyór*.
 Point s. *tseg, nag-tseg*; main — *don, ma-γži*; to be on the — *ča-ba*; v. also *las* II extr. 546.
 Poison *dug*.
 Poker *yog-po*.
 Polecat *šul-byi*.
 Polish vb. *bdar-ba*.

Polished adj. *od-čan*.

Politeness *že-sa*.

Pollute *bag-pa*.

Pollution *grib*.

Pomatum *šra-skud*.

Pomegranate *se-bru*, *seu*.

Pond *rdzin*.

Ponder *sems-pa*, resp. *dgoñs-pa*; *bsam-blo yton-ba*.

Pool *ču-kyil*, *lten-ka*.

Poor *dbul-ba*, *poñs-pa*, *nian-pa*, *gyi-na*, *kas-dmān*, *kas-žān*; the poor people! *snyin-re-rje*.

Poplar *dbiyar-pa*; *ma-gāl W.*; *ysol-po*.

Popular *mon-ža-čan W.*

Popularity *mon-ža W.*

Porcelain *kar-yól*, *dkar-yól*; — clay *kam-pa*.

Porch *sgo-kān*.

Porcupine *rgan*, *byi-tur*, *yzig-mo*.

Pore *spui kuñ-bu*, *ba-spui bu-ga*.

Porridge *zan 486*.

Portal *sgo-kān*.

Portion s. *skal-ba*, *ča 150*, *ča-šās*; *tsod*, *lhu 601*; — of meat *rgya-ri*, *sder-gān*.

Position *go 70*.

Positive adj. *dios*.

Possess, to be possessed of *bdog-pa*.

Possessing adj. *bčas-pa 146*.

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Possibility *glags*, *go-skābs*, *rgyu*, *sa*.

Possible, to be — *srid-pa*.

Post s. (pillar) *ka-ba*.

Posteriors *rkub*, *mjug*, *ñum-ñum*, *šul-pa*.

Postillion *rta-zam-pa*.

Postpone *bsol-ba*, *sriñ-ba*.

Postscript *yan-skyār*.

Post-service *u-lāg 499*.

Post-station *rta-zām*.

Pot s. *kog-ma*, *rdza-ma*, *pan-dil W.*; — cloth *tsa-lcibs*; — house *čan-kān*.

Potato *skyi-ba*, **kyi-u** *C.*, **dho-ma*, *gya-dho** *C. 78*; **a-lu W.*

Potency *dbañ*.

Potsherd *gyo-mo*, *čag-po*.

Pouch s. *rkyal-bu*, *kug-ma*, *kab-ta-ka Ld.*

Poultry *kyim-bya*.

Pound vb.a. *rdui-ba*, *Krum-Krum byed-pa*.

Pour *ldugs-pa*, *byo-ba*, *bo-ba*.

Poverty *poñs-pa*, *dbul-ba*.

Powder s. *pye-ma*.

Power *mīa*, *mīa-tān*, *mtu*, *nus-pa*.

Powerful *rgyags-pa*, *nar-ma*, *bsan-po*.

Powerless *dbañ-méd*; to render — *dbañ-med-du čol-ba*.

Practice s. *lag-lén*, resp. *pyag-lén*; *lob-kyád W.*

Practise vb. a. *sbyon-ba*.

Praise s. *śnag-ysól*; vb.a. *śnag-pa*, *stod-pa*.

Prattle s. *čol-čün*.

Pray vb. n. *ysol-ba*, *žu-ba*.

Prayer *ysol-ba*; — mill *čos-kor*, *ma-ni-čos-kor*.

Preach *čos sgrog-pa*, resp. *čos-kyi sgrog-gleñ mdzad-pa*.

Precede *ñion-du gro-ba*.

Preceding *śna-ma*, *ñion-gro*.

Precept *bka-bsogs*, *bka-rtags*, *krimis*, *čos*, *ydamis-pa*, *bslab-bya*.

Precious *dkon-pa*, *yčes-pa*, *rin-čen*, *rin-po-če*; the most — thing *dkon-mčog 10*.

Precipitous *yzar-ba*.

Precisely *rañ*, *ko-na*.

Preface s. *ñion-gro*.

Prefect *yul-dpon*, *mi-dpön*.

Preferable *bla*.

Prefix s. *ñion-jüg*, *ñul(-yig)*.

Pregnant *sbrum-pa*; *sems-čan dan ldan-pa 290*.

Preparation *grabs*, *rgyu*, *sta-gón*.

Prepare *šom-pa*, *sbyor-ba I*, no. 2, 406; *bčob W.*, *dger-ba C.*, *ča-ba 168*; to — victuals for the table *pyo-ba*, *pyos-su byed-pa*.

Prepuce *mdun-pags*, *dom-pags*.

Prerogative *don*.

Presage s. *śna-ltās*.

Presence, in — of *mdun-du*, resp. *spyan-ñiar*.

Present s. (gift) *skyes*, *rten*, *žu-rtén*, resp. *yzigs-rtén*, *kyos-pa*, *bya-dgā*, *sbyin-pa*.

Preserve vb. *skyon-ba*, *skyob-pa*, *sruñ-ba*.

Press vb. *bkan-pa*, *bčar-ba*, *glem-pa C.*, *non-pa*, *tsir-ba*, to — hard (in an inquest) *tsir tag jhe'-pa C.*

Pressingly *nan-gyis 303*.

Presume (arrogate) *kas-len-pa 34*.

Pretty adj. *mčor-po*, *sdug-pa*, *dga-mo*.

Prevail on *jug-pa*.

Prevent *gogs-pa*, *yčod-pa*, *zlog-pa*.

Preventive s. *sruñ-ba*.

Previous adj. *ñion-gro*.

Previously *śna-na*, *śna-goñ*, *ñian*, *ñiar*, *ñion*.

Price *goñ*, *tañ*, *rin*.

Prick vb. a. *snun-pa*, *dzugs-pa 465*.

Pricking (pungent) *rtsub-po*.

Pricks fastened to the feet for climbing mountains *rkañ-mdzer*.

Pride s. *ña-rgyal*, *dregs-pa*, *pó-so*, *rlom-pa*, *rlom-sems*.

Priest *bla-ma*.

Priestcraft *čos-zog*.

Priesthood *dge-dun*.

Primary adj. v. *rtsa-ba*.

Prime minister *bka-blón*.

Prince *rgyal-bu*, *rgyal-srás*.

Principal adj. *mčog*, *ytso-bo*; — part *mgo*.

Principal s. *mgon-po*, *go-dpon*.

Principally *ytso-bor*.

Print vb. *par-du*, *debs-pa*, *par rgyab-pa W.*

- Printer *par-pa*.
 Printing-office *par-kañ*.
 Prison *btson-kañ*, *kri-mun*.
 Prisoner *btson*.
 Private, Privately *sgos*.
 Privilege s. *ḡṇañ-ba*.
 Privities *doms*, *sba-ba*.
 Privy s. *čab-kun*, *ḡṇañ-spyód*.
 Prize s. (reward) *dgu-mtsín*.
 Probationer *dge-bsnyén*.
 Proboscis *glañ-sná*.
 Proceed *gye-ba*, *spro-ba*; to let — *gyed-pa* 97.
 Proclaim *bka bkod-pa*, *bka dogs-pa*, *sgrog-pa*, *sgyur-ba* W.
 Proclamation *bka bkod-pa*, *bka btags-pa*, *bka dogs-pa*.
 Procreate *skyed-pa*, *bəo-ba*.
 Procure *sgrub-pa*, *ḡnyer-ba*, *sbyor-ba*, *tsol-ba*.
 Produce s. *tog*.
 Produce vb. *skyed-pa*; to be produced *čags-pa*.
 Product s. (sum total) *brtsis-zin*.
 Professor *mkan-po*.
 Profit s. *skyed*, *ke*, *kýe*, *don*, *spogs*; *ḡañ-pa*, *ḡañ-fogs*, *bed*.
 Profitable drug, *ḡañ-dogs-pa*.
 Profound *zab-pa*.
 Prognostic s. *śāla-tas*.
 Progress s. *skyed*.
 Prohibit *kęgs-pa*, *gegs-pa*.
 Project vb. a. *god-pa*; vb. n. *tal-ba*.
 Prolong *bəol-ba*, *sriñ-ba*.
 Prolongation *stud-ma*.
 Prominent, to be — *tal-ba*.
 Promise s. *čad*; vb. *čad-pa*, *čęe-ba*, *kas-len-pa*, *dam ča-ba*.
 Promulgate *sgrog-pa*, *rjod-pa*.
 Pronounce *don-pa*, *rjod-pa*.
 Pronunciation *lčogs*, *zer-lčogs*, *zer-tsul* W., *klog-tsul*, *rjod-dbyañs C*.
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 Prop s. *rgyab-rtęn*; vb. a. *skyor-ba*.
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 Proper *dños* 131; — place *go*; — time *bsgañ*.
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 Proportion *fig-tsád*, *byad*.
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Respectful *gus-pa*.

Respiration *dbugs*.

Respire *dbugs rinub-pa dan byin-pa*.

Responsibility *kag*.

Rest s. (remainder) *mta*, *lus-ma*, *lhag-ma*.

Rest s. (repose) *sti-ba*; vb. *sti-ba*; *nal γso-ba* 127.

Resting-place *lam-stégs*.

Restless *dug mi tsugs-pa* 459.

Restore *γso-ba*.

Restrain *dul-ba*; *jun-pa*; to be restrained *dog-par gyur-ba*.

Restrict vb. **skar-tág tan-čē* W*.

Retain *skyil-ba*, *gegs-pa* 94, *sgyon-ba* 119.

Retaliation *rnam(-par) smin(-pa)*; *lan* 543.

Retinue *kor*, *kor-γyog*, *kor-dab*; *žabs-pyi*, *slas*.

Retribution *bras-bu* 400, *la-yógs* 541; *lan*; doctrine of — *bgo-skál* 89.

Return vb. a. *lan byed-pa*, *lan jal-ba*; to — an answer *glon-pa*; vb. n. *kor-ba*, *log-pa*, *γyir gro-ba*.

Revenge s. *dugs*, *lan*; to take — **dug** or **lan kor-čē* W*.

Revere *mos-pa*.

Reverence *sku-rim*, *gus-pa*, *bsnyen-bkur*, *bag-yod(-pa)*, *že-sa*.

Reverend (title) *rje-btsun*, *btsun-pa*, *dbu-rjé*.

Reverse s. (side opposite) *rgyab-lógs*; (contrary) *zlas-pye-ba*; *bzlog*, *go-lóg*, *go-lóg*.

Reville vb. a. *smad-pa*, *γše-ba*.

Revise vb. a. *sgyur-ba*, *lta-ba*.

Revision *žal-ta* 473.

Revolt vb. *gyab-lóg byed-pa*, *no-lóg byed-pa*.

Revolver **rañ-bar dug-rág* W*. 523.

Reward s. *riñan-pa*, *sug*; vb. *riñan-pa*.

Rheumatism *grum-bu*, *grum-nád*; *grum-pa W*, **zer-nē* C*.

Rhododendron *ba-lu*, *da-lí*.

Rhubarb *ču-ču*, *la-ču*.

Rhyming adj. *zui-lán*.

Rib *rtsib(s)-ma*.

Ribbon *čin-ba*, *leb-ma*.

Rice *bras*; boiled — *bras-čán*; parched — *bras-yos*.

Rich adj. *pyug-po*; — in *rgyas-pa*, *dzom-po*.

Riches s. *dkor*, *nor*, *dbyg(s)*, *byor-pa*.

Rick *pub-rags*.

Riddle s. (enigma) *ldem-po*.

Ride vb. (on horseback) *rta-la žon-te gro-ba*; (in a carriage) *šin-ta-la žon-te gro-ba*.

Riding-beast *bžon-pa*.

Right adj. (right-hand) *γyas-pa*; (not wrong) *dran-po*, *os-pa*; all right! *tsan-grig*; — measure *čag-tsad*; to be — *grig-pa*, *ran-pa*.

Right s. *krim*s 50.

Righteous *čos-dran-po*.

Rim *kjud-mo*.

Rind *kog-pa*.

Ring s. *a-lón*; — dove *ku-hu*; — worm *kē*.

Ring vb. a. (a bell etc.) *krol-ba*.

Rinse *bšal-ba*.

Ripe adj. *smín-pa*.

Rise vb. n. (to get up) *ldan-ba*, *lan-ba*, *kar* or *ker-lan-ba*, resp. *bžeis-pa*; (as the sun) *čar-ba*; (in the air) *pag-pa*; (to come forth) *bur-ba*, *byun-ba*.

Risk s. *nyen*, *bar-čod*.

Risk vb. a. *skyel-ba*, *sdo-ba*, *blos-yton-ba* 385.

Rival s. *gran-zla*.

River *ču*, *bab-ču*, *ču-klui*, *ču-bo*, *γtsan-po* 433.

Rivet s. *brel-mtsams*.

Rivulet *ču-ran*.

Road *lam*, *šul*, *šul-lám*, *gro-sa*; — book *lam-yig*.

Roam *kor-ba*, *pyo-ba*, *grim-pa*, *yar-ba*.

Roar vb. n. *krog-pa*, *nu-ba*, *ldir-ba*, *na-ro srog-pa*.

Roar, Roaring s. *na-ro*, *nar-skad*, *ur* 499.

Roast vb. a. *riod-pa*, *sreg-pa*.

Roast-flour *rtsam-pa*.

Rob *rku-ba*, *prog-pa*, **kog-te kyer-čē* W*.

Robber *mi-sér*.

Robbery *čoms*, *bčom-pa*.

Rock s. *brag*; — salt *do-tswa*.

Rock vb. n. *kjom-pa*, *dpyan-ba*; vb. a. *dpyan-la yton-ba* 328.

Rod *lčag*, *lčug-ma*, *dbyg-gu*.

Roll s. *gril*, *kor-lo*; paper — *šog-sgril*, *šog-ril W*.

Roll vb. a. *sgril-ba*, *sgre-ba*; to — one's self *kri-ba*, *gre-ba*; vb. n. *ldir-ba*; the rolling of thunder *ldi-ri-ri*.
 Roof s. *tog*.
 Room s. (apartment) *kan-pa*, *kan-bu*, *kan-mig*, *nan-mig* C. W.; (space) *gu*, *go*; to find — v. *gro-ba*, *don-ba*.
 Root s. *ba-tag* W.; *rsa-ba*, *rtsad*.
 Root up vb. a. *rtsad-nas* *ṣḍod-pa*.
 Rope *sgrogs*, *tag* pa.
 Rosary *ṣren-ba*.
 Rose *se-ba*, *ṣse-ba*, *bse-ba*.
 Rose-coloured *dkar-rgyā*.
 Rot vb. n. *drul-ba*, *rul-ba*.
 Rouge *skeg-tsos*.
 Rough *gyon-po*, *rtsub-po*, *rags-pa*, *rtsin-ba*.
 Roughness *ñad* 126.
 Round adj. *kor-kor*; *kyir-kyir* W.; *gor-mo*, *sgor-mo*; *zlum-pa*; *ril-ba*; to make — *sgon-ba*; to be made — *gril-ba*.
 Round about adv. *kun-nas*, *ṣyogs* *bṣir*.
 Round s., the — of transmigration *kor-ba* 58.
 Rouse *dkrog-pa*; **šan* *skul-ṣe** W. 23.
 Rove *grim-pa*, *rgyu-ba*.
 Row vb. *skya* *rgyab-pa*.
 Row s. (series) *gral*, *rim-pa*.
 Row s. (fray) *tab-mo*, *dzin-mo*.
 Royal *rgyal-poi*; — family *rgyal-rigs*; — residence *rgyal-sa*.
 Rub vb. *bdar-ba*, *drud-pa*.

Rubbish *gal-ró*, *rdo-ro*, *sa-ró* W.
 Ruby *pad-ma-ra-ga*.
 Rudder *skya-mjug*.
 Rude *kob*; *rtsin-ba*; *gyon-po*, very — *ka-gyon-ṣe*.
 Rugged *ṣtsai-ytson*, *rtsub-po*.
 Ruin vb. a. *gud-pa*; to be ruined *jig-pa*.
 Ruinous *gog-po*.
 Ruins s., a house in — *kan-rul*, *kan-gog*.
 Rule s. (regulation) *krim* 51; (special direction) *spyad-mtsāms* 456.
 Rule vb. a. *god-pa*, *dbaṅ* *sgyur-ba* or *byed-pa*.
 Ruler (governor) *mñā-bdag*; *dbaṅ-po*; *srid*; (instrument) *ṣig-ṣiñ*.
 Rumination (chewing the cud) *skyug-lḍād*.
 Rumour s. *grag-pa*, *ṣtam*, *bṣod-pa*; **zer-ke** C.; *tsor-lo* W.
 Rump *byañ-kōg*.
 Run vb. *rgyug-pa*, *ṣor-ba*; to — about *ṣyam-pa*; to — (flow) off *rdol-ba*; to — a race *dkyu-ba*.
 Rupee *dñul*; *kyir-mo* *lḍ*, *gir-mo* 68, *gor-mo* W.; Tibetan — **ṣo*-*tān** C. 145.
 Rupture *ṣag-ṣād*.
 Rush s. (reed) *snyug-ma*.
 Rush vb. *krog-pa*, *rgyug-pa*.
 Russia *rgya-sēr*.
 Russian s. *rgya-ser-pa*.
 Rust s. *btsa*, *ṣya*, *lḍags-ṣya*.
 Rut (track) *mal*, *ṣul*.

S

Sable s. *bka-blon* *sram* W., *brag-sram* W.
 Sack s. *ṣād*.
 Sacrament *dam-bḍa* 250.
 Sacred *dag-pa*.
 Sacrifice vb. a. *mḍod-pa* 166.
 Sacrificial, — ceremony *sku-rim* 22; — feast *mḍod-ston*.
 Saddle s. *sga*, *rta-sga*; — cloth *ka-lé*, *sga-kébs*; — girth *glo* W.
 Saddle vb. a. *sga* *bstad-pa*, resp. *ṣibs-sga* *bstad-pa*.
 Safe adj. *bṣtan-pa*, *btsan-po*.
 Saffron *gur-kim*; *ka-ṣe-skyes* 36.
 Saiga-antelope *rgya-ra*.
 Sail s. *dar*, *ṣyor-mo*.
 Sail vb. *gru-la* *ṣon-te* *lam-du* *gro-ba*; v. also *rgal-ba* 103.
 Saint *grub* — *tób* 78; *skyes-bu* *dam-pa* 31; *rnal-byor-pa* 315.
 Sake, for the — of *ṣyir* 351.
 Sal ammoniac *rgya-tsā*; *tsa-tsé* C.
 Salary *ṣogs*.
 Salt s. *tswa*, *lan-tsua*; vb. a. *tsua* *ḍebs-pa*.
 Saltpetre *ze-tsua*, *ṣo-ra*.

Salutation *ṣyag*.
 Salute vb. a. *ṣyag* *ṣsal-ba*, *bul-ba* or *byed-pa*.
 Same adj. *nyid*; at the — time *ṣeig-ṣar*; of the — kind *ṣeig-pa*, *ṣeig-ṣeig* W.; one and the — *ṣeig*; the very — *de-kō-na*, *de-ka*; *de ran*, *de-ka ran*.
 Sample *bkod-pa*.
 Sanctuary *mḍod-ṣnas*.
 Sand *bye-ma*.
 Sandal-tree *tsan-dan*.
 Sanskrit *nā-ga-ri*.
 Sap s. *bḍud*, *kū-ba*.
 Satisfy *grān-ba*.
 Satisfaction *skān-ṣo*.
 Satisfied *ṣsim-pa*.
 Satisfy vb. a. v. *grān-ba* 98; v. *ñom-pa* 130.
 Saturday. Saturn *ṣza-spen-pa*.
 Sauce *skyu-rum*, *ṣpags*.
 Sausage *sgyu-ma*.
 Save vb. a. (deliver) *skyabs* *byed-pa*, *skyon-ba*, *sgrol-ba*, *skyob-pa*, *ṣāns-pa*, *srñn-ba*; (lay up) *sri-ba* 581, *ṣān-ba* 340; to be — *ṣar-ba* 230.

- Saviour *skyabs-mgon* 26; *srog-skyób W.*
 Savour s. *bro-ba*.
 Saw s. *sog-le C.*, *čad-* or *rgya-sóg W.*; vb. a. **čad-sog šrul-čē W.*
 Say *sgo-ba*, resp. *mol-ba W.*; *smra-ba*, *zer-ba*, *bšad-pa*, resp. *ysuñ-ba*; *bka-rtšol-ba*; he says, he said *na-re* 300; to — nothing of (let alone) *lta čì smos*.
 Scale s. (of a fish) *křab*; (of a balance) *křu-le*; (for measuring) *skar-ťsád*; pair of scales *srañ*.
 Scale off vb. n. *gog-pa*.
 Scar s. *rmai řjes*, or *šul*, or *mal*
 Scarce adj. *dkon-pa*.
 Scarf *ška-rags*; — of salutation *ka-btágs* 37.
 Scatter vb. a. *grems-pa*, *řtor-ba*; to be scattered *for-ba*.
 Scene *gron-kyér*, *ltad-mo*; v. *gleñ-yži*.
 Scenery *snañ-ťsul*.
 Scent s. (odour) *ñad*, *dri-bsuñ*.
 Scholar (pupil) *grwa-pa*, *slob-ma*, *slob-bais*, *slob-řrug*, *křid-řrug*, *mķan-bu*, *rgyud-pa*; (man of letters) *mķas-po*.
 School s. *grwa*, *slob-grwá*, *čos-gra*; — boy *grwa-řrug*; — house *grwa-kan*; — master *grwa-dpón*; — room *bšad-grwá*; — table *čos-kři*.
 Science *rig-pa*; sciences *řtsug-lág*.
 Scientific, — work *bstan-bčos*.
 Scissors *čan-pa* 155, *čem-tse C.*, *grim-tse Šik*.
 Sclerotic of the eye *gañs*.
 Scold vb. *bka-bkyon-pa*, *spyo-ba*.
 Scoop s. *skyogs*; vb. a. *ču-ba*.
 Scope *gro-sa*, *spyod-yul*.
 Scorn vb. *to-ťsam-pa*.
 Scrap *čag-dum*.
 Scrape vb. *brad-pa*, *dřad-pa*.
 Scratch vb. *spar-mos* *brad-pa*.
 Scream vb. *sgrog-pa*.
 Screaming s. *skad-nán*, *skad-lóg*.
 Screw s. *yču-ba*.
 Scripture, Holy scripture, *ysuñ-ráb*, *ysuñ-mčog*.
 Scrotum *řlig-bu*, *řlig-šubs*.
 Scruple s. *řtog-pa*, *řnam-rtóg*.
 Scullion *ma-řyóg*, *tab-řyóg*.
 Sculpture *brkos-ma*.
 Sea *rgya-mťso*; — captain *ded-dpon*; — monster *ču-sřin*.
 Seal s. (stamp) *rgya*, resp. *řpyag-rgyá*; *ťemo*, col. *ťe-tse*; *dam-ka*, resp. *řpyag-dám*; vb. a. *dam-ka brgyab-pa*.
 Sealing-wax *la-ča*.
 Seam s. *mľa-ma*, *sne-mo*, *ťsem(-po)*.
 Search vb. *ťsol-ba*, *řžig-pa*; to — into *sar-or řsar-yčod-pa*.
 Season *dus* 255, **nam-da*, *nam-la** 304.
 Seat s. *kři*, *řten*, *řži-ma* 480.
 Seclusion *dben-pa*, *dben-řnas* 389.
 Secrecy *lkog*.
 Secret s. and adj. *řsañ-ba*.
 Secretary *řyig-mķan*; *bka-druñ C.*
 Sect *čos-lugs*, *lugs*.
 Section *kag*, *skabs*, *skor*, *řnam-pa*, *bam-po*, *dbye-ba*; *řan-lag*.
 Sedan-chair *řkyogs*, *ķyogs-dpyañ*, *řeb-dpyañ C.*
 Sediment *snyigs-pa*, *ťsigs-ma*, *ro*.
 Seduce *řriod-pa*, *slu-ba*.
 Seducer *mi-dgei bšes-nyen*.
 See vb. *mťon-ba*, resp. *řžigs-pa*; to be seen *snañ-ba*.
 Seed s. *sa-bon*.
 Seek *ťsol-ba*.
 Seize *řug-pa*, *ťam-pa*, *ťogs-pa*, *đzin-pa*, *len-pa*, resp. *bžes-pa*.
 Seizure *đzin*.
 Select vb. *dam-pa*, *byed-pa*.
 Self *ño* 129, *ňos*, *nyid*, *bđag*, *rañ*, I myself *ñed-rañ* 128, *ña-rañ* 522; — dependant *rañ-dbañ*.
 Selfish *dňos-đzin čan*; to be — *ňos-đzin-pa*.
 Selfishness *dňos-đzin*, *rañ-đod*.
 Sell *ťson-ba*; to be sold *gyag-pa*, *grim-pa W.*
 Send *skur-ba*, *křal-ba*, *mňag-pa*, *řton-ba*, *rdžon-ba*, *žlog-pa*; to — for *gugs-pa*; to — forth *byin-pa*; to — word *sřin-ba*.
 Senior (elder) *rgad-pa*.
 Sense s. (intellectual power) *blo-grós* 385, *dbañ-po* 387; (meaning) *dgoñs-pa* 87, *don* 258.
 Sensible *ťsul-mťun*.
 Sentence *žal-čē*; to pass — *žal-čē řčod-pa*; *tag-čod-pa byed-pa*.
 Sentiment *blo* 384; false — *lta-lóg* 217.
 Sentinel *mel-tse*, *bya-ra*.
 Separate vb. a. *dgar-ba*; vb. n. *gol-ba*, *gye-ba*, *řřal-ba*; so-so *byed-pa*; to be separated *bral-ba*.
 Separate adj. *sgos*; so-so.
 Separation *gud* 69.
 Sepulchre *bañ-so*.
 Series *gral*, *gras*, *řim-pa*.
 Serpent *šbrul*; — demon *křu* 8.
 Serrated *čon-čon*.
 Serum *ču-sér*.
 Servant *řyog-po*, *řyog-mo*; *kol-po*, *kol-mo*; *bran-po*, *bran-mo*; *bran-kól*; *mi-lág*; *žabs-řyi*, *mňag-řžug*; your servant! *da čen žu W.* 152.
 Serve vb. *žal-ta byed-pa*; to — up *dřen-pa*.
 Service *žabs-ťóg* 472; at your — *'on-le*, *'a W.*
 Sesame *til*; — oil *til-már*.
 Set vb. a. to — about *řtsom-pa*, *čas-pa*; to — at *řyo-řyó*; to — forth *řřod-pa*; to — in order *god-pa*, *řtan-la bebs-pa*; vb. n.

- to — (of the sun) *nub-pa*, *skyod-pa* W.;
to — out (depart) *čas-pa*.
Settle vb. a., to — a business *go čod-pa*;
vb. n. *tsugs-pa* 459.
Settled adj. (decided) *zad-pa*; (at an end)
zin-pa, *rdzogs-pa*.
Settlement (colony) *babs-sa*.
Seven num. *bdun*; seventh *bdun-pa*; seven-
teen *bču-bdun*; seventeenth *bču-bdun-pa*;
seventy *bdun-ču*; seventieth *bdun-ču-pa*.
Several *ka-čig*, *ga*, *mi*-*dra-ba*.
Severe *nyan-pa*, *drag-pa*.
Severity *nad* W.
Sew *sem-pa*.
Sex *rtēn* no. 4, 213.
Sexual *rtēn-gyi*.
Shackle s. *lčags*, *lčags-sgrog*.
Shade s. *grib*.
Shadow s. *grib-ma*.
Shake vb. a. *skyod-pa*, *skyom-pa*, *sgul-ba*,
sprug-pa; vb. n. *gul-ba*, *lčogs-pa*.
Sham, to perform a — work *bčos-su byed-*
pa.
Shame s. *krel*, *no-tsa*, *bag-yod(-pa)* 364,
žabs-drēn 472; it is a —! *krel-ba yod* W.
(**fel-wa yod**).
Shamefaced *no-tsa-čan*.
Shameless *krel-méd*; *no-tsa-med-pa*.
Shape s. *dbyibs*, *yzugs*, *čas*, *bkod-pa*.
Share vb. *bgod-pa*; s. *bgo-skal*, *skal-ba*; *ča*,
ča-sás.
Sharer *go-kan* W.
Sharp adj. (not blunt) *rno-ba*; (to the taste)
tsa-ba; *ber-čan*.
Sharpness (of an edge) *ka* IV, no. 5, 35.
Sharpsightedness *mig-sál* W.
Shave *breg-pa*, *bžar-ba*.
Shawl *do-sá-lá*.
She pron. *kō*, *koñ* 41, *de* 255.
Sheaf *lag-kód*.
Shears v. *čan-pa* 155.
Sheath s. *šubs*.
Shed s. (slight building) *bkad-sa* 12.
Shed vb. a. *ldug-pa*, *blug-pa*; (tears) *bsil-ba*.
Sheep *lug*; flock of — *lug-kyu*; — fold *lug-*
rá.
Sheet of paper *gre-ga* C., *šog-bu*; *šog-gán* W.
Shelf *slaiñ-ka*.
Shell s. (husk) *kog-pa*, *gañ-bu*, *lgañ-bu*;
(mollusk) *duñ* 253, *grom-bu* 102; vb. a.
bgrud-pa.
Shell-lac *rgya-skyégs*.
Shelter s. *skyibs*; *skyabs-ynás*; *ryam*; *čar-*
skyibs.
Shepherd *lug-pa*.
Shield s. *pa-li*, *pub*.
Shift vb. n. *po-ba*.
Shine vb. n. *čar-ba*, *čser-ba*, *snaiñ-ba*; s.
od.
Shining (bright) *čem-me-ba*, *lčam-me-ba*;
krol-krol W.
Ship s. *gru*, *gru-bo*, *yzins*; — master *gru-*
Shirt s. *mgo-kár* Ld. [dpon.
Shiver vb. *gul-ba*.
Shoe s. *lham*; soft — *ba-bu*; — of plaited
straw *bu-la*; — strap *lham-sgróg*.
Shoot s. *lčug-ma*; vb. n. *kruñ-ba*; vb. a.
jen-pa.
Shooting-star *ke-tu*, *skar-mdá*.
Shore *gram*, *skam-sa*.
Short *tuñ-ba*; in — *sgril-bas* 120, *mdor-na*
273; cf. also *zur-tsam* 489.
Shortsighted *mig-rgyañ-tuñ*.
Shoulder s. *dpuñ-pa*, *prag-pa*; — blade
sog-pa.
Shout vb. *grags-pa*, *sgrog-pa*.
Shovel s. *kyem*; coal — *me-skyogs*.
Show vb. a. *ston-pa*, *nom-pa*, *sdigs-pa*.
Showman *ltad-mo-mkan*.
Shrewd *mkas-pa*.
Shrine *rtēn*.
Shrink vb. n. (to be contracted) *kum-pa*,
(to recoil) *dzem-pa*, *čum-pa*.
Shriveled, Shrunk, *kums-pa*.
Shudder vb. *rya-ba*.
Shun *spoi-ba*, *dzem-pa*.
Shut vb. a. (a door) *gegs-pa*; (the eyes)
dzum-pa; to — off or out *kegs-pa*; to
— up *skyl-ba*, *sgyon-ba*.
Shuttle *doiñ-po*.
Shy vb. n. (of horses) *drog-pa*.
Shy adj. *drog-čan*.
Sick *nad-pa*; v. also *yi-ga* čus 508.
Sickle *zor-ba*, *rgya-zór*.
Sickly *nad-bu-čan*.
Side s. *logs*, *no*, *nos*, *niogs*, *dabs*, *rol* 536,
kud-ma; (of the body) *dku*, *yzogs*, *glo-*
gram, (direction) *pyogs* 352.
Siege *lčags-tsags*.
Sigh s. *kog-šugs* W., *šugs-nár*, *sugs-rin*.
Sight *ltad-mo*, *snaiñ-ba*, *mfoiñ-snañ*.
Sign s. *rgya*, resp. *pyag-rgya*; *mśan-ma*,
mśan-nyid, *rgyu-mśan*; *rtags*; *brda* 297.
Signature *rgya-rtags*.
Signification *don*.
Signify v. *yin-pa* 510.
Sikim *bras-ljóns*.
Silence *čem-me-ba*.
Silent, to be — *ka-rog-pa*; *čan mi smra-*
ba.
Silk *dar*, *gos*; — cloth *za-óg*; — thread
gos-skud; silks *gos-čen*, col. *go-sén*.
Silk-worm *dar-srin*.
Silver s. *diul*; — in bars *gag*.
Similar *dra-ba*; **tsogs-se** W.
Similitude *dpe*.
Simple *rkyañ-pa*.
Simultaneously *pyig-čar*.

Sin s. *sdig-pa*, *nyes-pa*, *nyon-moñs-pa*
skyon, *sgrib-pa*; heinous — *rme-ba* 425;
 deadly — *mśams-med-pa* 455.
 Since adv. (ever since) *bzuñs-te*; conj. *pas*.
 Sincere *dran-po*.
 Sinew *ču-ba*.
 Sinful *sdig-čan*, *skyon-čan*.
 Sing *glu len-pa*.
 Singed, Singeing *me-yòb*.
 Single adj. (separate) *yčig-ka*, *yčig-pu* 144;
nyag-ma, *rkyañ-pa*; (unmarried) *kjo-méd*;
čuñ-ma-méd; — combat *kru-ga*, *dzin-mo*.
 Sink vb. n. *rgud-pa*, *nub-pa*. *byin-ba*.
 Sinner *sdig-po*, *sgrib-pa*.
 Sir *ytsò-bo* 434; *sa-heb*, col. *sāb* 571; 'a-*jó*
 603; dear Sir *bzin-bzān* 483.
 Sister *sriñ-mo*, *mčed*, resp. *lčam-mo*; elder
 — 'a-*čē* 603; younger — *nu-mo* 305.
 Sit *sdod-pa*, resp. *bzugs-pa*; *dug-pa*, *kod-*
pa; sitting cross-legged *skyil-kriñ* 27.
 Site *mal*.
 Situated, to be — towards *lta-ba*.
 Situation *ynas-skabs*.
 Six num. *drug*, sixth *drug-pa*; sixteen *bču-*
drug, sixteenth *bču-drug-pa*; sixty *drug-*
ču, sixtieth *drug-ču-pa*.
 Size *čē-kyad*, *čē-čuñ*, *tsad*, *boñ*, *kjon*, *rgya*.
 Skeleton *keñ-rus*.
 Sketch s. *bkod-pa*; zur *tsam bsdu-ba* 489.
 Skillful *mkaš-pa*, *sgriñ-po*, *tabs-šes-pa*;
tabs-čan W.; *skyen-pa*, *spyañ-po*.
 Skill *sgyu-rtśāl*.
 Skin s. *pags-pa*, *ko-ba*.
 Skirt s. *gos-sgab*, *gos-mta*, *tu-ba*.
 Skull *tod-pa*.
 Sky *nam-mka*, *ynam*.
 Slab *span*, *pya-ma*.
 Slacken vb. a. *glod-pa*.
 Slackened adj. *lhod-pa*, *lhod-po*.
 Slander s. *pra-mā*, *smad-sgra*.
 Slander vb. *pra-mā byed-pa*, or *smra-ba*,
 or *jug-pa*, resp. *ysol-ba*, *žu-ba*.
 Slanderer *pra-ma-mkan*.
 Slanting *yo-ba*, *yon-po*.
 Slate *pya-ma*.
 Slaughter s. *ysod-yčod*; vb. a. *ysod-pa*, *ske*
yčod-pa, resp. *gom-pa*.
 Slave s. *bran*, *mñag-yžig*.
 Sleep s. *ynyid*, resp. *mñal*.
 Sleep vb. *nyal-ba*, *ynyid-log-pa*, resp.
yzim-pa.
 Sleeping-room *yzim-kan*.
 Sleet s. *ka-ma-čār*.
 Sleeve *pu-dün*.
 Slender *kyañ-po*; *kyañ-kyañ riñ-mo W.*
 Slide vb. n. *dred-pa*.
 Slight adj. *pra-ba*.
 Slight vb. a. *gyiñ-ba*, *gyiñ-bag byed-pa*;
čō-dri-ba.
 Sling s. *sgu-rdo*; — stone *rdo-ryug*.

Slip in vb. n. *kriñ-ba*, *kjud-pa*, *dzul-ba*.
 Slope s. *gud*, *ñogs*.
 Sloping *gyiñ-mo W.*
 Slow *bul-po*, *dal-ba*; (irresolute) **lo-sna*
mañ-ba; *lo-sna riñ-mo* W.*
 Slowly *ñañ-gis*, *gul-gul*; *gu-le W.*, *ga-le C.*
 Slowness *dal-ba*, *dal-bu*.
 Smack vb. *ka brdab-pa*; *dkan-sgra debs-*
pa W.
 Small *čuñ-ba*, *čuñ-tse W.*; *pra-ba*.
 Small-pox *brum-nad*.
 Smart adj. (gaily dressed) *rnām-ggyur-*
čan; *yzab-mo*, *yzab-sprod*; *mčor-po*.
 Smash *yčog-pa*, *rduñ-ba*.
 Smear *skud-pa*, *byug-pa*.
 Smell s. *bsuñ*; vb. a. *snom-pa*; vb. n.
mnam-pa.
 Smile s. *dzum*, vb. n. *dzum-pa*.
 Smith *ngar-ba*.
 Smoke s. *dud-pa*; vb. a. (tobacco) *čuñ-ba*.
 Smooth adj. *jam-pa*.
 Smooth vb. a. *dbur-ba*, *ur-ba*, *ur-ba*.
 Smoothing-iron *lčags-bsrō*.
 Smuggle *pag-tsoñ byed-pa*.
 Smut s. *sre-nag*; *sre-mog W.*
 Snail *skyogs-lto-bu*; — clover *ol*.
 Snake *sbrul*, *bu-riñ*, *lto-gro*.
 Snap s. (with the fingers) *skad-čig* 19.
 Snare s. *ryñi*, *snji*.
 Snatch vb. *gog-pa*.
 Sneak vb. *jab-pa*.
 Sneeze vb. *sbrid-pa*.
 Snipe *skyar-po*, *ču-skyar*; *tiñ-ti-liñ Ld.*
 Snivel s. *snabs*.
 Snore vb. *ñug-pa*, *ñur-ba*.
 Snow s. *ka-ba*, *gañs*; — ball *ka-gon*; —
 bridge *rud-zam*; — fall *bab*; — leopard
ya. bsa; — shoe *dkyar*; — slip *ka-rud*;
 — storm *ka-tsüb*, *rluñ-tsüb*, *bu-yug*.
 Snuff s. *sna-dág W.*
 So *čes* 142, *de-ltar* 256, *di-ltar* 275, *de-bžin-*
du 256, *de-dras* 282; just — *de-ka-ltar*
 255; so as *tsam* 430; so that *tsam-du*; so
 then *yañ* 505.
 Soak *sboñ-ba*.
 Soap s. *glañ-glád C.*, *sa-bon W.*
 Soar *ldiñ-ba*, *pyo-ba*.
 Sob s. *nud-mo*.
 Socage *u-lag* 499.
 Society, human — *tsogs* 451.
 Socket of the eye *mig-kün*.
 Sod *skañ-ša*.
 Soda *bul*.
 Soft *jam-pa*, *mnyen-pa*, *snyib-ba*, *bol-po*.
 Softly *ga-le C.*, *gu-le W.*
 Soil s. *sa-yži*.
 Soil vb. *bsgo-ba*.
 Solder *kro-čus sdom-pa*; **kar-ya dan žar-*
čē W.*
 Soldier *dmag-mi*.

- Sole of the foot *rkañ-mfil*.
 Sole adj. *ɣəig*, *ɣəig-pu* 144.
 Solely *kə-na*, *ba-žig*.
 Solid adj. (not hollow) *kəñ-gaṇ*, *gar-bu*,
pu-ri med-kan W.; (not liquid) *reñs-pa*;
 (firm) *mkrāñ*, *čag-čan* W., *sra-ba*.
 Solitary adj. *dben-pa*; — place *dgon-pa*.
 Solitude *dben-pa*, *brog*, *gud*.
 Some *kə-čig*, *ga-čen*, *ga-sas*, *gañ-žig*, *ga*,
res-ga; *či ytoñ* W., *čig*, *čuñ-žig*; *ča-lam*;
re-žig; *la-lā*.
 Somebody, some one, *ɣəig*, *ɣəig-čig*.
 Somerset *ma-lāg*.
 Something *či žig*; *či-ytoñ* W.
 Somnambulism *ɣnyid-rdöl*.
 Son *bu*, *bu-po*, *bu-tsa* W., resp. *sras*; — in-
 law *mag-pa*; — of man *mii bu*, *mii-sras*.
 Song *glu*, *mgur*, *dbyaṇs*.
 Sonorous *sgra-čan*, *sgra-ldan*.
 Soon *sña*, *mggyogs-pa*; *myur-du*; as — as
ma-kad, *ma tag-tu* 227, *tsam-gyis* 431;
 sooner or later *sña-pyi*.
 Soot *dreg-pa*, *sre-nāg*.
 Soothe *ži-bar byed-pa*.
 Soothsayer *ča-mkan*, *rtsis-pa*, *mtsan-*
mkan.
 Sorcerer *goñ-po*, *ba-po*; sorceress *ba-mo*.
 Sorcery *rnām-ṣrul*, *pra-mén*; to practise
 — *sprul-ba*, *rol-ba*.
 Sorrel adj. *kam-pa*.
 Sorrow s. *kəñ-krugs*, col. **kog-tug**.
 Sorrowful *mi dga-ba*.
 Sorry *kəñ-du čud-pa*, *mi dga-ba*, *blo mi*
bde-ba, *sems skyo-mo*.
 Sort s. *kyad-par*, *sna*, *rigs*; of what — *či*
lta-bu.
 Soul *nyams*, resp. *tugs-nyams*, *dgoñs-pa*;
rgyud; *rnām-šes*, *sems*.
 Sound s. *skad*, *krol*; *sgra*, *sgra-skād*.
 Sound vb.n. *krol-ba*, *grags-pa*; vb.a. *sgra*
 Sound adj. *rem-pa*, *bde-ba*. [*sgrog-pa*.
 Soup *tug-pa*.
 Sour adj. *skyur-ba*, *skyur-po* C., *skyur-mo*
 W.
 Source *ču-mig*, *ču-mgo*; *kuñs*, *go-ma*.
 South *lho*.
 Sovereign s. *dbañ-po*.
 Sow s. *pag-mo*; — thistle *kā-lpa*.
 Sow vb.a. *sa-bon* *debs-pa*.
 Space *gu*, *go*.
 Spade *lcags-kyém*.
 Span s. *mto*.
 Spare vb. *pañ-ba*.
 Spark *me-ltūg*, *me-tšāg*.
 Sparkle *kol-ba* W., *sag-sāg* *zer-ba* C.
 Sparrow *bya-po skyā-bo* W.; — hawk *kra*,
mčil-kra.
 Spasm *rtsa-čus* or-*čus*; *čin-ba* C.
 Spawn s. *sgo-na*, *sgoñ*.
 Speak *smra-ba*, resp. *bka-stsol-ba*; *mol-ba*
 W.; *lab-pa*, resp. *ɣsun-ba*, *zer-ba*.
 Spear s. *mduñ*.
 Specimen v. *ṣud* 344.
 Speck *rme-ba*, *sme-ba*.
 Spectacles *šel-mig*; snow — **mig-la**.
 Spectator *ltad-mo-pa*.
 Speech *skad*, *ñag*, *ɣtam*, *tsig*, *brjod*, resp.
bka, resp. *ɣsun*; *dpe-sgra* W.
 Speed, good — ! **fam-pa čo** W.
 Speedily *myur-du*, *nye-bar*.
 Speedy *mggyogs-pa*, *mggyogs-rñis* W.; *myūr-*
ba, *rñis-pa*.
 Spell s. *ɣzuñs*, *ɣzuñs-sñags*.
 Spend *skyag-pa*, *čud ɣzon-pa*; to be spent
ča-ba, *gro-ba*, *gyag-pa*, *tsar-ba*, *džad-*
pa.
 Sphere *dkyil-kor* 11; *groñ* 79, *ñañ* 126; —
 of activity *spyod-nyul*.
 Spice *sdor*, *spod*; *tsan-te* W.
 Spider *tags-gra-bu*, *bag-rāg*.
 Spin *kā-lba*, *kēl-ba*.
 Spindle *pañ*.
 Spirit *sems*, *sems-nyid*; *kun-ɣži* 4; evil —
ɣdon 267, *goñ-po* 95.
 Spirited *hur-po*.
 Spit vb. *tu gyab-čə* W., *to-le* *debs-pa* W.
 Spittle *mčil-ma*, resp. *žal-čab*.
 Spleen (milt) *mčer-pa*.
 Splendid *od-čan*, *grags-čan*.
 Splendour *riam-pa*, *diom-pa*, *riom-*
brjod, *brjod*, *dpał*, *byin*, *zil*, *ɣzi*, *ɣzi-brjod*.
 Splint (for a broken limb) *čag-šin*.
 Splinter s. *tsal-pa*, *šin-tsal*; *šin-zel* W.
 Split vb.a. *ges-pa*, *ɣcog-pa*, *ɣsog-pa*, *čeg-*
pa; vb.n. *gas-pa*.
 Spoil vb.a. (plunder) *jom-pa*; *ɣčil-ba*.
 Spoiled (corrupted) *kag-po*; to be — *sañ-*
ba.
 Spoke *rtsib-ma*.
 Sponge s. *ču-kūr*.
 Spontaneously *rañ*, *rañ-bzin-gyis*, *šugs-*
kyis, *rgyu med-du* 110.
 Spoon *tur-ma*; tip of a — *tur-mgo*.
 Spoon-bill *skyar-lēb*.
 Sport vb.n. (frolic) *rtse-ba*.
 Sportsman *kyi-ra-ba*.
 Spot s. (locality) *go*; (stain) *grib*; (mark)
tig-le.
 Spouse (wife) *čuñ-ma*, *btsun-mo*, *kab*.
 Spout s. *wa-mčū*.
 Sprain vb.a. *tsigs bud-pa* or *bog-pa*; to
 be sprained *krol-ba*.
 Spread vb.a. *rkyoñ-ba*, *gebs-pa*, *kēb-pa*,
ɣčal-ba, *rdal-ba*, *spel-ba*, *diñ-ba*, *bre-ba*,
grems-pa; vb.n. *mčed-pa*, *gye-ba*, *rgyas-*
pa, *dar-ba*, *ldañ-ba*.
 Sprightly *ɣčan-po*.
 Spring up vb.n. *čags-pa* 153.

- Spring s. (fountain) *ču-mig, kron-pa*;
(season) *dpyid*.
Sprinkle *grems-pa, čag-čag byed-pa*.
Sprout s. *šbál-mig, myu-gu, myug*.
Sprout vb. n. *skye-ba, krun-ba, rdol-ba*.
Spunk *spra-ba; tsa Ld*.
Spur s. (of horsemen) *rtin-lčags*; mountain
— *sgań*.
Spy s. *ka-nyul-pa, mel-tse*; — glass *dur-
bin, šel-mig*.
Spy vb. *so-byed-pa*; to — out (another's
faults) *čsan bru-ba*.
Squander *γzan-pa*.
Square s. *ka-gań*; adj. *ka-gań-ba, ka-
gań-ma*.
Squash vb. *glem-pa*.
Squat vb. *tsog-pur sdod-pa* 432.
Squeeze vb. *glem-pa, bčer-ba*.
Squire v. *ga-gá*.
Stack s. *pub-rags*.
Staff *mkar-ba, kkar-ba, ber-ka*.
Stag *ša-ba* 556.
Stage (of a journey) *brań-sa*.
Stain vb. (sully) *bsgo-ba*; stained *nyams-
pa*.
Staircase *tem-pa, rgya-skás*; *gya-šrás W*.
Stairs *tem-pa*; up — *ya-tog*, down — *ma-
tog*.
Stake s. (in the ground) *rtod-pa*; (in a
wager) *rgyal-rgyan*.
Stalk s. *rkań, sdoń-po, ba-tag, rtsa-ba, so-
g-ma*.
Stallion *γseb*.
Stammerer *ka-lđig-mkan W*.
Stamp s. *rgya*, resp. *γyag-rgyá*.
Stamp vb. *krab-pa* 61.
Stanch vb. (the flowing blood) *sdom-pa*.
Stand vb. a. (bear) *bzod pa* 498; to be able
to — *tub-pa, teg-pa*; vb. n. *greń-ba, lańs-
te sdod-pa*.
Stand s. *stegs* 221.
Star *skar-ma*; shooting — *skar-mdá*.
Start vb. (set out) *rgyug-pa*; (from alarm)
drog-pa.
State s. (condition) *γnas-skabs, γnas-tšul*.
Stately *od-čan*.
Statue *sku, rdo-sku*.
Stature *sgo-po, sgo-bo*.
Stay vb. n. *dug-pa, sdod-pa, γnas-pa, bžugs-pa*.
Steadfast *brtan-po*.
Steady *tsugs-pa*.
Steal vb. a. *rku-ba, ma-sbyin-par len-pa*;
vb. n. (slip) *γab-pa, nyul-ba, dzul-ba*.
Stealth, by — *šbas-te W*.
Steam *rlańs-pa*.
Steel **čag-zán**, *šo-lád*.
Steelyard *rgya-ma, nya-ga*; pur, *spor, spo-ré, srań*.
Steep adj. *γtsań-γtson, γzar-ba*.
Steer vb. a. *ka-lo sgyur-ba*.
Stench *dri-ńań-pa, dri-ńa-ba, dri-mnam*.
Step s. *gom-pa, rdog-pa*; — of a ladder
šral-dań 21; vb. n. *bgom-pa, gom-pa bor-
ba, grul-ba, čag-pa*.
Stepfather *pa-γyár*; stepmother *ma-γyár*.
Stick s. *ber-ka, dbyug-pa*.
Stick vb. n. *kad-pa, byor-ba*; vb. a. *sbyor-
ba, dzugs-pa*.
Sticky *rtsi-čan*.
Stiff *reńs-pa*; to be — *reń-ba*.
Still adj. (quiet) *dal-ba, mi γyo-bar*; (si-
lent) v. *ka rog-pa*.
Still adv. *da-rin, yań*.
Sting s. *mdun*; vb. a. *big(s)-pa, dzug-pa*
466.
Stingy *lag-dam-po, tsags-dod-čan*.
Stink vb. *mnam-pa*.
Stir vb. a. *dkrug-pa, srub-pa*; to — up
nyog-pa, sprug-pa.
Stirrup *yob, ob*.
Stitch vb. *šrel-ba*.
Stocking *rkań-šubs*, resp. *žabs-šubs*.
Stomach *grod-pa, po-ba*.
Stone s. *rdo*; — of fruits *rus-pa*; vb. a.
rdo-rub-la btań-če W.
Stool *stegs* 221.
Stoop vb. *mgo dgu-ba, mgo dgur-ba* or
gug-pa.
Stop vb. a. *sub-pa, gegs-pa*; vb. n. *gag-
pa, sdod-pa*.
Stopple, stopper *ka-dig*.
Store s. *mdzod*; — room *mdzod-kań, bań-
ba, bań-kań, tson-kań*.
Storm s. *tsub-ma, rluń čen-po, drag-po*.
Story s. (floor) *tog*; (tale) *γnas-tšul, lo-
rgyus*.
Stout adj. *sbom-pa, rom-po*; (of cloth) *tsags-
dam*; to grow — *brta-ba*.
Stove *tab, me-táb*.
Straight adj. *dran-po, grońs-po, bsrańs-pa*.
Straighten *sroń-ba*.
Strain vb. a. (filter) *tsag-pa*.
Strainer *ču-tsags*.
Straits *sa-bár, mšo-lag-brel*.
Stranger *pyi-mi, byes-pa*.
Strangle *ske bsdam-ste γsod-pa*.
Strangury *γčín-gág*.
Strap s. *ko-tág, sgrog-gu, rog-bu W, tuń*.
Stratagem *dku-lto*.
Straw *sog-ma, řub-ma*.
Strawberry *dpal-byór W*.
Stray v. *yan-pa* 506.
Street *rgya-srań, lam-srań*.
Strength *nyams-stobs, stobs-po; šed*; — of
spirits etc. *ber*.
Strengthen *šed čug-če W*.
Stretch vb. *rkyoń-ba, sriń-ba*.
Strew *γtor-ba, diń-ba*.
Strewing-oblation *γtor-ma* 210.

- Strict *dam-po*.
 Stride vb. *bgom-pa*.
 Strike vb. *ḡog-pa*, *rgyab-pa*, *rdun-ba*, *rdeg-pa*.
 String s. *rgyud*, *sgrog*, *čün-ba*, *ḡren-ba*, *ta-gu*.
 Strip vb. *šu-ba*, *gos bud-pa*.
 Strive for vb. *snjegs-pa*, *gran-pa*, *brtson-pa*.
 Stroke s. *lčag*, *ḡras-pa*.
 Stroke vb. *byil-ba*, *byug-pa*.
 Strong *gar-ba*, *drags-po*, *btsan-po*, *rem-pa* 535, *sed-čan*.
 Structure *bkod-pa*.
 Stubborn *mgo-kregs-pa*.
 Student *slob-ynyér*.
 Studious *brtson-grus-čan*.
 Study s. *bad-pa*.
 Stuff s. (cloth) *ras*.
 Stuff vb. a. *tsan-ba*.
 Stunned *kal-köl*.
 Stupid *glen-pa*, *blun-pa*, *blo-gros-méd*.
 Style s. *bzo*, *zo-sta W.* 497.
 Subdue *ḡoms-pa*.
 Subject s. *skor*, *glen-yži*, *mnia-žabs*, *bran*, *banis*.
 Subject vb. a. *ḡoms-pa*, *og-tu ḡug-pa* 501.
 Subsequent *pyi-ma*.
 Subside *ži-ba*.
 Subsidy *tud-ma*.
 Subsistence *tso-fabs*.
 Substance *dños-po*, *rdzas* 468.
 Substantive *dños-miñ*.
 Substitute s. *tsab*.
 Subtract *dor-ba*, *sbyon-ba*, *bud-pa*.
 Succession *tsir*, *rabs* 525, *rim-pa* 530.
 Such *di-dra-ba* 282, *de-lta-bu* 256.
 Suck *ḡibs-pa*, *tui-ba*.
 Suckling baby *žo-tšünis*.
 Suddenly *glo-bur*, *glo bur-du*, *har(-gyis)*; *yai-med-la W.*
 Suet *grod-tsil*, *kön-tsil*.
 Suffer vb. a. *myon-ba*, *bzod-pa*; vb. n. *miar-ba*, *yzir-ba*.
 Suffice *kfyed-pa*, *ldan-ba*; *čog-pa*.
 Sugar *ka-ra*, *ka-ra*; raw — *bu-rám*; — cane *dam-búr W.*
 Suit s., a complete — of clothes *mgo-lus ča tsán*.
 Suitable, to be — *on-ba* 502, *os-pa*, *ruñ-ba*.
 Suitor *dod-mkan*.
 Sully *bsgo-ba*.
 Sulphur *mu-zi*.
 Sum s. *brtsis-zin*; vb. to — up *sgril-ba*, *sdom-pa*, *sre-ba*.
 Summary s. *sdom*.
 Summer *dbyar*.
 Summit *mgo*, *spo*, *rtse(-mo)*.
 Summon vb. a. *gugs-pa*.
 Sun *nyi-ma*; — beam *nyi-yžér*; — dial *nyi-tsód*.
 Sunday *yza-nyi-ma*.
 Superficies *nos*, *ka*, *ydon*.
 Superintend *žal-ta byed-pa*.
 Superintendence *do-dám*.
 Superior adj. *kýad*, *gon-ma*, *rgyal-ba*, *bla*, *rab*; s. *gon-ma*, *bla-ma*.
 Supernumerary adj. *teb*.
 Supine adj. *gan-kyál*.
 Supper *dgoñs-zas*; Lord's — *ysol-ras* 592.
 Supply *mnyen-pa*.
 Supplement *ka-skón*, *yan-lag*, *lhan-tábs*.
 Supply vb. *sgrub-pa*.
 Support vb. *skyon-ba*, *degs-pa*, *džin-pa*; s. *rtén-pa*, *rgyab-rtén*.
 Supposition resp. *bsam-pa*, *snai-ba*, *bžed-pa*, *bžed-tsul*.
 Suppress *non-pa*, *ḡoms-pa*, *snub-pa*, *sub-pa*, *gegs-pa*.
 Sure *gor-ma-čág*, eleg. *gor-ma-bkiüm* 73; *btsan-po* 434; to be sure! **tiğ*, *đig*, *de-ka yod** 255.
 Surely *ñes-par*, *nan-čágs* 303.
 Surety *brtan-pa*, *yden-tsad*.
 Surface *ka*, *nos*, *logs*, *köd*, *ydon-pa*.
 Surpass *da-ba*.
 Surround *skor-ba*.
 Suspend *dpyai-ba*, *spyai-ba* 328.
 Swaddling-cloth *ču-stán W.*
 Swallow s. *Kug-la*.
 Swallow vb. *mid-pa*, *Kýur-mid-pa*.
 Swamp s. *gram-pa*.
 Swan *bžad*, *bžad-pa*; *nan-pai rgyal-po*.
 Swear *bro řual-ba*, *dmod-mo bor-ba* 423.
 Sweat s. *řiul*.
 Sweep vb. *pyag bdar-ba*; to — together *sdud-pa*.
 Sweepings *pyag-dár*.
 Sweet *dñar-ba*; — scented *žim-po*.
 Sweet-heart *dod-grogs*, *mig-grogs*, *młza-grogs*, *bzan-grogs*.
 Sweet-meats *žim-zé*, *žim-žim C.*, *žim-zág W.*
 Swell vb. n. *skrai-ba*, *bo-ba*.
 Swift adj. *skýen-pa*, *myur-ba*, *řins-pa*.
 Swim *rkyal-ba*, *ḡyo-ba*.
 Swine *řag*.
 Swing vb. a. *dbyug-pa*, *řyob-pa*.
 Switch s. *lčag*.
 Swoon vb. n. *brgyal-ba*.
 Sword *ral-gri*.
 Syllable *sgra* 119, *tseg-bar* 450.
 Symbol *rtén* 213.
 Symmetry *dpe-byad*, *byad*.
 Symptom *mtsai(-ma)*, *rtags*.
 Synonym *skad-dód* 258.
 Syphilis *řa-rán*, *reg-duq*.
 Syria *rum-šam*.
 Syringe *yčün*.

T

Tabernacle *gur-mčög* 69.

Table *lčog-tse* 150, resp. *ysol-lčög* 592; *ysol-stegs*; European — *rgya-lčög*.

Tablet, bearing an inscription *byañ - bu*, *byañ-ma*.

Taciturn *smra-nyün*.

Tail *rñā-ma*, *mjug-ma*.

Tailor *tsem-pa*.

Take vb. a. *len-pa*, *fogs-pa*, *dzin-pa*, resp. *bžes-pa*; **nam-čē** W; to — for *dzin-pa* 465, *sems-pa*; to — off *bud-pa*, *šu-ba*; to — out *gog-pa*, *don-pa*, *byin-pa*; take away! *kur soñ C*, *kur kyer W*.

Tale *lo-rgyis*, *sgruñ(s)*.

Talent *blo*, *rig-pa*, *yon-tan*, *šes-rab*.

Talk s. *ytam*, *ur*; vb. *smra-ba*, *lab-pa*, *gleñ-ba*, *bar-ba*, *ur ytoñ-ba*.

Talkative *smra-dód*, *rgya-lab-čan*.

Tall col. *sgo-po rin-mo*, *kyañ-kyañ rin-mo*, *joñ-jón*.

Tallow-candle *tsil-sdón*.

Tamarisk *om-bu*.

Tame adj. *dul-ba*, *dris-pa*, *yyui-ba*; vb. a. *dul-ba*, *tul-ba*.

Tan vb. a. *mnyed-pa*.

Tanner *ko-ba mnyed-mkan C*.

Tardy *bul-po*.

Target *ben*.

Tarry vb. *gor-ba*.

Tartar (incrusting the teeth) *so-dreg*.

Task s. *kag*; *rgyugs W*.

Taste s. (savour) *bro-ba*, *ro*; vb. a. *myoi-ba*; vb. n. *bro-ba*.

Tattered *čad-po*.

Tavern *čan-kāñ*.

Tax s. *hral*, *dpya*; *bab Sp*; vb. a. (appraise) *jal-ba*.

Tea *ja*, resp. *ysol-já*; — pot *tib-ril*, resp. *ysol-tib*; — party *ja-mgrón*.

Teach vb. *ston-pa*, *slob-pa*.

Teacher *ston-pa*, *slob-pa*, *slob-dpon*; *rgyud-pa*.

Team of bullocks *glaiñ-dór*.

Tear s. *mči-ma*; to shed tears *mči-ma blag-pa*.

Tear vb. a. *řeg-pa*; to — out *pyid-pa*, *byin-pa*; to — to pieces *dral-ba*, *hral-ba*.

Tease *gob-nón čo-čē W*.

Tedder vb. *btod-pa*; s. *btod-fág*.

Tell *čad-pa*, *snyod-pa*, *smra-ba*, *zer-ba*, *zlo-ba*, *zlos-pa*.

Temperate *tsod šes-pa*.

Temperature *grañ-dro*.

Tempest *rluñ čen-po* or *drug-po*, *rluñ-dmār*, *yul-nāñ*.

Temple *mčod-kāñ*.

Temporal *tse dii*; — life *ynas-skabs*.

Tempt *nyams sad-pa*, *tsod dzin-pa*.

Ten num. *bču*, *čig bču*; — thousand *kri*; tenth *bču-pa*.

Tenant *kāñ-pa yyar-mkan*.

Tend vb. a. *skyon-ba*.

Tender adj. *snyi-ba*, *jam-pa*; *byams-pa*.

Tendon *nya-ču*.

Tenet *čos*.

Tent *gur*, resp. *bžugs-gur*.

Term s. (limited time) *čad-so*.

Terminate vb. n. *zin-pa*; vb. a. *tsar-bar*.

Termination *mta* 239, [byed-pa.

Terrace *steñ-ka*, *steñ-tse*.

Terrify *jigs-pa*, *jigs-skrag don-pa C*; **jig-ri skul-čē** W; to be terrified *skrag-pa*.

Test vb. a. *nyams sad-pa*; *tsod lta-ba* 216.

Testament *bka-čems*, *kā-čems*.

Testicle *rlig-pa*, resp. *ysañ-rlig*, euphem. *bras-bu*.

Testimony *čē-bži*; v. *dpañ(-po)* 326.

Texture *fags*.

Than *las* 546, *pas*, *sañ W*. 571.

Thank vb. *ytañ-rág byed-pa* or *bul-ba*.

Thanks s. *ytañ-rág*, *legs-ysól*; many — ! *bka-drin-čē*, *no-mtsar-čē* 456; *žu W*.

That pron. *de* 255; *so-či-ltar* 218.

The def. art. v. *de* 255.

Theatre *ltad-mo lta-bai sa*, *ltad-mo-kāñ*.

Theft *rkun-ma*.

Theme *skor*.

Then *de-tsa-na*, *der* 256.

Theory *lta-ba* II, no. 3, 217.

There *de-na*, *de-ru* 256, *pa-gir* 338.

Therefore *de-bas-na*, *des-na*, *des* 256.

Therein *nañ-na*.

They *ko-pa*; *ko-wa W*; *ko-tso*, *ko-čag C*; *de-dag*, *de-rnams*.

Thick *fug-pa*, *stugs-po*, *sbom-pa*, *rom-po*; (of fluids) *ska-ba*, *rnyog-pa*.

Thicket *tsañ-tsiñ* 444.

Thickness *srab-fug* 244.

Thief *rkun-ma*.

Thimble *lčuiñ-mo*, *mdzub-rtén*.

Thin adj. *pra-ba*, *zim-bu*, *sins-po W*; *srab-pa*, *sla-ba*, *sla-mo*.

Thing *dios-po*, *ča*, *ča-byád*, *čas*, *rdzas*; things (goods) *ča*, *ča-lag*.

Think (suppose) *snyam-pa*; (meditate) *sem(s)-pa*; *bsam-mno byed-pa* or *ytoñ-ba*, resp. *dgoñs-pa*; to — of *dran-pa* 261, *dgoñs-pa*.

Third num. *sum-pa*; thirteen *bču-sum*; thirteenth *bču-sum-pa*; thirty *sum-ču*; thirtieth *sum-ču-pa*; a third, third part *sum-ča*, *sum-yar*.

Thirst s. *skom*, *skom-pa*, *skom-dád*; vb. *skom-pa*.

- This *di* 275.
 Thither *de-ru*, *der* 256; *pyogs der* 352.
 Thong *ko-täg*.
 Thorn *tser-ma*.
 Thoroughly *kyon-nas*.
 Thou *kyed*, *kyod*, resp. *nyid*.
 Though v. *kyi* 6.
 Thought *bsam-pa*, resp. *dgoñs-pa*, *snyam-pa*, *snai-ba*, *dmigs-pa*, *čar-sgo*, *nyams*.
 Thousand num. *ston*; ten — *kri*, *kri-krag*, *kri-tso*; hundred — *bum*, *bum-tso*.
 Thrash vb. *gyul-ka* *ycog-pa*, *gyur byed-pa* C., **k'o-yu skor-č'e** W.
 Thread s. *skud-pa*, *tsem-sküd*; *snal-ma* 319, *nyag-täg* 185.
 Threaten *gam-pa* W.
 Three num. *ysum*, *sum*.
 Threshold *tem-pa*, *sgo-tém*.
 Thrifty *pañ-sems-čan*.
 Throat *ngul*, resp. *ngur*, *lkog-ma*, *ske*, *gre-ba*, *mgrin-pa*, 'o-lé W.; sore — *ngul-nad*.
 Throb vb. *par-ba*.
 Throne s. *rgyal-sa*, *kri*, *sen-ge-kri*.
 Through *ltan*, *lten* 217; *pyir* 351.
 Throughout *fog-täg* 237.
 Throw vb. a. *rgyab-pa*, *rgyag-pa*, *skyur-ba*, *γtor-ba*, *pen-pa*, *dyug-pa*; *bor-ba* C.; to — down *bud-pa*, *bebs-pa*; to — off *spön-ba*.
 Thumb s. *te-bo*, *mte-bo*.
 Thunder s. *brug*, *brug-skád*, *brug-sgrá*.
 Thunderbolt *fog*, *lee*, *rdo-rje*, *ynam-lčags*.
 Thursday *ya-par-bu*.
 Thus *de-ltar*, *di-ltar*, *de-bžin-du*, *de-dras* C., *de-tsug* W.
 Thwart (frustrate) *sgyel-ba*.
 Tiara *čod-pán*.
 Tibet *bod*.
 Tibetan m. *bod-pa*, f. *bod-mo*; — language *bod-skad*; — printing-characters *dbu-čan* 388; — current handwriting *dbu-méd*.
 Tick s. *lug-šig*.
 Tickle vb. **ki-tsi kug-č'e** W.; *gug-pa* W.
 Tide s. *dus-plábs*.
 Tidings *prin*; glad — *ytam-snyán*; (gospel) *prin beaṇ-po*.
 Tie s. *čin-ba*, vb. a. *čin-ba*, *kyig-pa*.
 Tiger *stag*.
 Tight *dam-po*, *tan-po*.
 Till, until *bar-du* 366, *tug* C.; *tsug-pa* W.
 Till vb. a. *dul-ba*.
 Time s. *dus*, *tse*, *skabs*; (while) *yun*; time, times *lan*; one —, once *lan-ycig*; ten — *lan-bču*; point of —, proper — for *bsgañ* 124.
 Timid *žigs-pa*, *žigs-mkan*, *žigs-pa-čan*; *sems-čin-ba*.
 Tin s. *ža-nye dkar-po*, *ža-dkár*, *dkar-ya*; — plate *ta-li* W.
 Tinder-box *lčags-mag*.
 Tire vb. a. *nal jug-pa*.
 Tired *dub-pa*; to be — *dub-pa*, *skyo-ba*.
 Tithe s. *ču-käg* W.
 Title s. *mtsán*; (claim) *tob-srol*.
 To prep. *mdun* 273, *druñ-du*, resp. *žabs-druñ-du* 263, *rtsar* 437, *gan-du* 66.
 Tobacco *ta-ma-ka*; — pipe *gan-zág*, *žal-zág*.
 To-day *de-rin* C., *di-rin* W.
 Toe *rkañ-sór*, *sor-mo*; the big — *rkañ-pai mte-bo*.
 Together *ycig-tu*, *than-čig-tu*; — with *beas-pa*, *mnyam-du*.
 Token *mtsán-ma*.
 Tola (Indian half ounce) *dñul*, col. *mul*.
 Toll s. *šo-gam*.
 Tomb *dur*, *bai-so*.
 Tongs *rkam-pa*.
 Tongue *lee*, resp. *ljags*.
 Too adv. (too much) *ha-čan*; conj. (also) *yai*.
 Tool *čas*; tools *yo-byád*, *lag-ča*.
 Tooth so, resp. *tsems*; — ache *so-zug*; — brush *so-zéd*; — pick *tsems-šin*, *so-šin*.
 Top s. *rtse(mo)*.
 Topography *ynas-bšád*, *yul-bšád*.
 Torch *gal-mé*, *sgron-ma*.
 Torment vb. a. *tse-ba*; *sdug-bšial* or *ynag ston-pa* W.
 Torn adj. *ral-ba*, *čad-po*.
 Tortoise *rus-sbal*.
 Torture vb. a. *mi-la ynag ston-pa* W.
 Totter *yam-yóm byed-pa*.
 Touch vb. *nyug-pa*, *ytug-pa*, *tug-pa*, *reg-pa*.
 Toupet *tor-čóg*, *tor-tsúgs*.
 Towards *fog-tu* 237, *tad-du*, *pyogs-su*.
 Towel *lag-pyis*.
 Tower *mkar dgu-fog*.
 Town *gron*, *gron-kyer*, *yul-gru*; *rgyal-sa* W.
 Toy s. *rtse-d-mo*.
 Trace s. *rkañ-rjes*, *mal*.
 Track s. *rjes*, *šul*.
 Trackless *rjes-méd*.
 Tractable *srab-ka dul-mo*.
 Trade s. *tson*, *bzo*.
 Tradesman *ke-pa*.
 Trading-place *las-sgo*.
 Traffic s. *tson*.
 Train vb. a. *sbyon-ba*; to — up *skyed-srin-ba*.
 Trample vb. a. *rdzi-ba*, *rdog-pas rdun-ba*.
 Tranquil *ži-ba*.
 Tranquillity *žod*.
 Transaction *las*.
 Transfer vb. *spo-ba*, *god-pa*.
 Transform *sgyur-ba*; to — one's self *sprul-ba* 336; to be transformed into *gyur-ba* 96, *gro-ba* 101.

- Transformation *rdzu-j'irul*.
 Transgress *gal-ba*; *da-ba*.
 Transgression *gal-krül*.
 Translate *sgyur-ba*.
 Transmigration, the round of — *kor-ba* 58.
 Transplant *spo-ba*.
 Transport vb. *skyel-ba*, *k'yer-ba*.
 Trap s. *nyü*, *snij*; *ldem-pa* W.; — door *nyam-sgo*; mouse — *bi-ldem* W., fox *wa-ldem* W.
 Travel vb. *gro-ba*, *grod-pa*, *bgrod-pa*; *ča-ba* W.
 Tread vb. a. *rdzi-ba*; **čag-čag čo-č'e** W.; vb. n. *čag-pa*, *čags-pa*.
 Treadle *rkai-sin*.
 Treasure s. *yer*.
 Treasurer *dkor-pa*, *pyag-mdzöd*.
 Treasury *dkor-mdzöd*.
 Treat s (feast) *mgron*.
 Treat vb. n. (to use) *spyod-pa* 334; (to regale) *mgron-du nyner-ba*; to — medically *bčos-pa*; *smam-dpyad byed-pa* 329; vb. n. to — of *ñjod-pa* 182.
 Treatise *rgyud*, *rgyud-sde*.
 Treatment, good — *bzan-lügs* W.
 Treaty *bzan-sgrig*.
 Tree *šin*, *sdoñ-po*, *šin-sdön*.
 Tremble *gul-ba*, *dar-ba*.
 Trespass vb. n. *bar-du yčod-pa* 367.
 Trevet *lčags-sgyid*.
 Trial (before a tribunal) *ytam-sdūr* W.
 Tribe *sde*.
 Tribunal *krim-skan*.
 Tribute *dpya*.
 Trick s. *bar-čad*; to play tricks *to-tsam-pa*.
 Trickle vb. n. *dzag-pa*.
 Trifling adj. *pra-ba*.
 Tripod *sgyid-bu*, *lčags-sgyid*.
 Troop s. *k'yu*, *pal-po-č'e*, *tso*; troops *dpuñ*.
 Trophy *gyal-mtsān*.
 Trot vb. *dur-ba*; s. *dur-gro*.
 Trouble s. *nyon-mois-pa*, *dka-sdüg*, *mya-nān*; vb. a. *dkrug-pa*.
 Troublesome *tsegs*.
 Trousers *rkai-snam*, *gos-tün*, *dor-ma*, *byañ-rkyañ*, *smad-ygyögs*.
 True *bden-pa*, *no-rtög*.
 Trumpet *dun*.
 Trunk (of a tree) *sdoñ-po*; (of an elephant) *glai-sna*; (box) *sgam*, *sgrom*.
 Truss s. *pon-po*; vb. to — up *rdze-ba*.
 Trustee *pa-tsāb*.
 Trustworthy *os-pa*.
 Truth *ñes-pa*, *bden-pa*, *yin-min* 510.
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 Tub *yčon-pa*, *bzom*.
 Tube *doñ-po*, *pu-ri*.
 Tuck up *rdze-ba*.
 Tuesday *ya-mig-dmār*.
 Tuft *pon*; — of wool *bal-dab* W.
 Tumble vb. *gyel-ba*.
 Tumbler (drinking-glass) *šel-kör*, *šel-pör*.
 Tumult *krug-pa*.
 Tan *zem*.
 Tune s. *glu*.
 Turban *töd*, *la-töd*.
 Turbid *ska-ba*, *nyog-pa*.
 Turf *span*, *span-po*.
 Turkey *rum*.
 Turkish *yyu*.
 Turmeric *yui-ba*.
 Turn vb. a. *sgyur-ba*; to — off *zlog-pa*; to — out *byin-pa*; to — round *kor-ba*; to — up *rdze-ba*; to — upside down *spub-pa*, *slog-pa*; vb. n. *pyogs-pa*, *gro-ba*, *ča-ba* W.; to — away *ldog-pa*.
 Turn s. *tsir* 448, res 535; by turns *tsir-la*, *tsir-du*, *tsir dan*, *res-la*.
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 Turret *speu*, *spiu*.
 Tusk *mče-ba*, *mče-so*.
 Tutelar god *yi-dam-lha*, *tugs-dām*.
 Twelve *bču-yngis*; twelfth *bču-yngis-pa*.
 Twenty *nyi-su*; twentieth *nyi-su-pa*.
 Twice *lan-yngis*.
 Twilight *srod*, *srod-jin*.
 Wine s. *skud-pa*, *si-ri* W.
 Twins **tsag-tüg**, *mtse-ma*.
 Twirling-stick *ja-bkrüg*.
 Twist vb. a. *sgrim-pa*, *yčud-pa*, *sle-ba*.
 Two *yngis*; v. also do 256.
 Two-legged *rkai-yngis-pa*.
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U

- Ugly *mi-sdug-pa*.
 Ulcer *šu-ba*; *ba-šu* W.; *pol*, *lhog-pa*.
 Ultimately *pygs-na*.
 Umbrella *nyi-rib*, *ydgus*.
 Unable *mi šes-pa*, *čan mi šes-pa*.
 Unaccustomed *mi gom-pa*.
 Unadulterated *ma-dres-pa*, *lhad-méd*.
 Unaware *yani-med-la* W.
 Unbearable *mi-bzod-pa*.
 Unbecoming *mi-rigs-pa*.
 Unbelieving *ma-dad-pa*, *dad-méd*.
 Unbutton vb. a. *grol-ba*.
 Unchangeable *gyur-méd*.
 Unchastity *dod-lög*.

Uncle *ku-bo*; *žai(-po)*, 'a-žai, 'a-kū W.
 Unclean *mi-ytsai-ba*, *dri-ma-čan*; *tsi-du* W., *skyug-bro* C.
 Uncommon *tun-min*, *tun-mois ma yin-pa* 234; *srol-méd*, *ta-mal-pa ma yin-pa* 227.
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 Under-garment 'ai-tūn.
 Undergo *mtoñ-ba*, *bzod-pa*, *sn्यों-ba*.
 Understand *mkyen-pa*, *go-ba*, *nos*, *prod-pa*, *rig-pa*, *šes-pa*; *ha-go-ba* W.
 Understanding s. *blo*, *blo-grós*; good — (agreement) *mün* 241.
 Undertaking s. *rtsom-pa* 441.
 Undoubtedly *ydon-mi-za-bar*.
 Uneasy *koñ-du čud-pa*, *mi tsim-pa*, *mi dga-ba*, *mi dga-ste*.
 Unequal *mi-dra-ba*.
 Unequalled *gran-ya-med*.
 Uneven *rtsub-po*.
 Unexpectedly *hun-med-la* W., *yañ-med-la* W.; *glo-bur-du*, *har(-gyis)* C.
 Unfasten *grol-ba*.
 Unfinished *te-rél* W.
 Unfit adj. *mi-ruñ-ba*.
 Unfold *bu-ba*, *ka bu-ba*.
 Ungracious *brtse-méd*.
 Unguent *byug-sman*.
 Unhappy *bkra-mi-šis-pa*, *sdug-bsñal-čan*, *yyañ-med-pa*.
 Unimpaired *ma-nyams-pa*.
 Universally *pal-čér*.
 Universe *jiğ-rtén*.
 Unjust *tsul-méd*; *čos ma yin-pa*.
 Unkind *brtse-méd*.
 Unmarried (male or female) *kyim-tabs-méd*; (female) *kyo-méd*.
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 Unreasonable *mi-rig-pa* 528.
 Unripe *njen-pa*.
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 Upbraid *bka-bkyon byed-pa*.
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 Upper adj. *ya-gi*; — end *tog-ma*; — part *stod*.
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 Urge vb. a. v. *nan* 302.
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 Urinary organs *ču-só*.
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 Use s. *krims*; *pan-pa*; *lob-kyád* W.
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 Valley *luñ-pa*; lower part of a — *mdo*, upper part *pu*.
 Valuable *dkon-pa*, *rin-po-čé*.
 Value s. (price) *goñ*, *tañ*, *rin*; (importance) *kos*.
 Vanish *yal-ba*, *mi-snañ-bar gyur-ba* 317.
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 Varnish s. *rtši*. [*yčig-pa*.]
 Vegetables *sno-tsód*, *tsod-ma*, *lhum*.
 Vehicle *teg-pa*, *bžon-pa*.
 Veil s. *ydon-kebs*.
 Vein (of the body) *rtša*; (of minerals) *yter-ka* 208, *rdo-ká* 287.
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 Very *rab-tu*, *šin-tu*; *ha-čan* 595; *mā* W. 408;
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 Vicissitude *gyur-ba* II 97.
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Lh.
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γzigs.
 Visit vb. a. *žal-lta byed-pa*; ... *dañ fug-*
pa-la gro-ba, ... *dañ mjal-ba* or *prad-pa*.
 Visitation (inspection) *žal-ta*, *žal-lta*.
 Voice *skad*, *sgra*, *sgra-skad*, resp. *γsun*;
 loud — *skad-čē*.
 Volcano *me-ri*.
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 Vortex *ytsug*.
 Vow s. *fugs-dām*, *dam*, *dam-tsig*, *yi-dam*;
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W

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 Wait vb. n. *sgug-pa*, *sdod-pa*, *srin-ba*; to
 — on *mjal-ba*; to lie in — *sgug-pa*; to
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druñ-kōr.
 Wake vb. a. *sod-pa*, *γnyid sad-pa*.
 Walk vb. n. *bgrod-pa*, *grul-ba*, *gro-ba*,
čag-pa; resp. *skyod-pa*, *γsegs-pa*, *byon-*
pa; to take a — *skyo-saṅs-la gro-ba* 458;
 v. also *pyeñs-pa* 518; the act of walking
γros; manner of — *spyod-γrōs*.
 Wall s. *rtsig-pa*, *lčags-ri*, *skya*.
 Walnut *star-ka*, *dar-sga*.
 Wand s. *dbyug-gu*, *dbyu-gu*.
 Wander *kyam-pa*, *rgyu-ba*.
 Want vb. a. *dgos-pa*, *tsal-ba*, *kō-ba*; I
na-la dgos 87; I do not want it *kō-čē med*
 W. 56.
 War s. *k'rug-pa*; *mag-tāb* C., *mag-fug* W.
 Wardrobe *gos-sgām*.

Warm adj. *dro-ba*, *dron-mo*, *tsa-ba*.
 Warm vb. a. *sro-ba*; *dugs-pa* W.; to — one's
 self *lde-ba*.
 Warmth *tsa-graṅ*, *drod*.
 Warp s. *rgyu*.
 Warrior *dmag-mi*.
 Wart *mdzer-pa*.
 Wash vb. a. *k'rud-pa*, resp. *bsil-ba*.
 Washing s. *k'rus*; water for — *k'rus-ku*.
 Waste adj. *gog-po*, *stoñ-pa*.
 Watch vb. a. *sruñ-ba*.
 Watchman *sruñ-mkān*.
 Water *ču*, eleg. *čab*; — carrier *ču-pa*; —
 channel *wa*; — closet *p'yag-ra*; *γsañ-*
spyōd; — jar *ču-rdā*; — snake *ču-sbrul*;
 — spout *dre-pu-tsub* W.; — tub *ču-zēm*.
 Wave s. *rlabs*, *dba-klōn*.
 Wavering s. *tsam-tsum*.
 Wax s. *spra-tsil* C., *mum* W.
 Way (road) *gro-sa*, *lam*, (manner) *rnām-*
pa, *tab*, *lugs*, *tsul*; by or in the — of *sgo-*
nas 115; to have the — of *rigs-pa* 528; to
 give — *byer-ba*; to make — *byol-ba*,
dzur-ba. [o, u-čag.
 We pron. *nā* 124, *nā-čag*, *ñed*, *ñed-rañ*, *ños*,

- Weak adj. *zan-pa*, *ṣed-med*, *ṣed-čün*, *hal-med W.*; *nyams-čün*, *jam-po W.*
- Weal (mark) col. *nya*.
- Wealth *nor*, *dkor*, *ṣyug-kyád*, *dbyig(s)*, *byor-pa*, *lonṣ-spyód* 554.
- Weapon *mtson*.
- Wear vb. a. *gyon-pa*, *bgo-ba*.
- Weariness *nal-ba*, *o-brgyál*.
- Weary adj., to be — *skyo-ba*, *sun-pa*.
- Weary vb. a. *nal ṣjug-pa*; to be wearied *nal-ba*.
- Weather, clear — *ṣnam dan-ba*, *ṣnam dwaṣ*, *ṣnam tan*; dry — *tan-pa* 229.
- Weave vb. a. *ṣag-pa*.
- Weaver *ta-ga-pa*.
- Wedge s. *ka-ru*.
- Wednesday *ṣza-lhag-ma*.
- Weed s. *rtsa-nian*.
- Weeding (the act of) *yur-ma*.
- Week *bdun-prág*.
- Weep *nu-ba*, *ṣum-pa*.
- Weft *spun*.
- Weigh vb. a. *ṣal-ba*, *degs-pa*, *ṣal-ba*, *ṣṣor-ba*.
- Weight *rdo* 286, *sraṇ* 580.
- Welcome, you are — *oṣ-pa legs-so* 501.
- Welfare *bde-ba*, *bde-ṣags*.
- Well s. *kron-pa*, *ču-don*, *byuṇ-kūis*, *čumig*.
- Well adj., are you —? *de-mo 'e yp C.*; adv. *o-ná* 500; very — *de-ltar ṣsal-lo*; well, well! *yag-po yag-po*; — sounding *snyan-pa*; — tasted *zim-po*.
- Wen *lba-ba*.
- Went, I went *soṇ* 579.
- West *nub*.
- Wet adj. *rlon-pa*, *ṣṣer-ba*; s. *rlan*.
- Wether *toni-pa*.
- What interr. *či* 139, *gaṇ* 65, *či-ltar* 140, *ji* 172.
- Whatever *či-yaṇ*; — it may be *či yaṇ ruṇ* 532.
- Wheat *gro*; — flour *bag-ṣyé*.
- Wheel s. *kor-lo*; paddle — *sku-ru*.
- When *ka-ru*, *kar*; *čün*; interr. *nam*, *dus-nam-žig* 303.
- Where *ga-na*, *ga-ru*, *gar*; — is? *ga-ré*.
- Whetstone *džen*.
- Which interr. *gaṇ* 65.
- While s. *yun*; a little — *ten*, *dar-ṣčig*, *re žig (dus)*; a long — *rin žig-tu*.
- Whilst *la* 540, *las* 546.
- Whip s. *lčag*, *rta-lčag*.
- Whirl vb. n. *ṣsub-pa*.
- Whirlpool *ṣyug*, *ṣyug-kyil*.
- Whirlwind *dre-pu-ṣsub W.*
- Whisper s. *ṣab-ṣub*; vb. *ṣub-pa*, *ṣib-pa*.
- Whistle vb. *ṣugs-sgra ytoni-ba*; v. also *hu-hu* 597.
- White adj. *dkar-ba*; — wash *dkar-rtši*.
- Whither *ga-ru*, *ga-la* 64, *gar* 67.
- Who interr. *gaṇ* 65, *su* 573.
- Whole adj. *ṣams-čád* 230; *ṣaṇ-ma*, *ril-ba*, *hril-po*; s. *ril-po*.
- Wholly *yoṇs-su*.
- Why interr. *či*, *či-la* 140, *či ṣyir* 351; *ga-la rten-nas* 214; interj. *o-ná* 500.
- Wick s. *snyin-po*, *sdoṇ-ras C.*, *sar W.*
- Wicked adj. *čos-méd*, *sṣlig-pa-la dga-ba*.
- Wide *žen-čan*, *yaṇs-pa*, *hel-po*, *hel-čan*.
- Widow *yugs(s)-sa-mo*.
- Widower *yug(s)-sa-pa*, *yug-sa*; *skyes-nág*
- Width *kyon*, *ṣžen*. [C.]
- Wife *čün-ma*, *čün-grogs*; 'a-ne W.; *Kab* 38, *Kyo-mo* 48; (housewife) *kyim-tab-mo*, *kyim-pa-ma* 47.
- Wild adj. *rgod-pa*, *ṣnyan-pa*.
- Wilderness *dgon pa*, *brog*.
- Will s. *ṣam-pa*, *ṣugs*, resp. *ṣugs-dgoṇs*.
- Willing, to be — *dod-pa*.
- Willow *lčan-ma*.
- Wind s. *rdzi*, *rluṇ*; cold — *lhag(s)-pa*.
- Wind vb. a. *dkri-ba*, *ṣkri-ba*, *ṣkyil-ba*, *sgril-ba*; vb. n. *ṣkil-ba*.
- Window *rgyal-dkar C.*; — hole *dkar-kūi*.
- Windpipe *kru-kru W.*, *lkog-ma*.
- Wine *rgun-čan*, resp. *rgun-skyéms*; *čan*.
- Wing s. *ṣog-pa*, *ṣab-ma*.
- Wink vb. n. *miṣ krab-krab* or *ṣab-ṣab* or *dzum-dzum byed-pa*.
- Winter s. *dgun*, *dgun-ka*.
- Wipe vb. a. *ṣyi-ba*; to be wiped off *byi-ba*.
- Wire *lčags-skūd*.
- Wisdom *ye-ṣes*, *ṣes-ráb*.
- Wise adj. *mṣas-pa*, *gruṇ-ba*, *mdzaṣ-pa*.
- Wish s. *dod-pa*, *yid-smon*; resp. *dgoṇs-pa*, *bžed-don*; vb. a. *dod-pa*, *smon-pa*, *ṣsal-ba*, *bžed-pa*.
- Witchcraft *mtu*, *pra-mén*.
- With *dan* 248, *mnyam-du* 195, *bčas-su*.
- Withdraw vb. a. *ṣčod-pa*, *mī ster-ba*; vb. n. *gye-ba*.
- Wither vb. n. *ṣnyid-pa*.
- Within *ṣsun-čád*.
- Without prep. *med-pa(r)* 418.
- Witness s. *dpaṇ(-po)*.
- Wolf *spyāṇ-ki*.
- Woman *bud-méd*, *mo*, 'a-ne W.
- Womb *mīal* 132, *bu-snod* 319, *rum*.
- Wonder s. *ya-mtsan*.
- Wonderful *nyams-mtsar-ba*, *no-mtsar-ba*, *ya-mtsan-po C.*, *ya-mtsan-čan W.*
- Wont, Wonted adj. *goms-pa*.
- Wood (forest) *nags(-ma)*, *ṣsal*; (timber) *šin*; — shavings *šin-zél*.
- Woodpecker *šin-rgón*.
- Woof *spun*.
- Wool *bal*.
- Word *ṣsig*, *mīn*, *sgra*, *nág* 125; resp. *bka*.

- Work s. *bya-ba*, *bzo*, *las*, resp. *prin-las*;
vb. a. *las byed-pa*.
Workman *las-pa*, *las-mi*.
Workmanship *bzo* 497.
Workmaster *lag-dpön*.
Workshop *bzo-kan*.
World *jig-rtén*, *srid-pa* 582.
Worldliness *jig-rtén di-la čags-pai*
sems; v. *bya-ba*.
Worm *bu*, *srin-bu*, *nyal-gro*.
Worn out *čad-po*.
Worst, to get the — of *řam-pa*.
Worth s. *kos*, *goñ*, *rin*, *tañ*.
Worth adj. *ri-ba*.
Worthless *rin-méd*.
Worthy *řša*, *řša-ma*; to be — *os-pa*.
Wound s. *rma*, *rma-ka* W.
Wrap vb. a. *dkri-ba*; to — round *sgril-ba*;
to — up *dril-ba*.
Wrath *kro-ba*, *že-sdañ*.
Wrest vb. a. *snol-ba*.
Wrestle vb. n. *snol-ba*.
Wretched *sdug-po*; *nyal-ba-čan* W.
Wring *tsir-ba*.
Wrinkle s. *nyer-ma*.
Wrist *lag-tsigs*.
Write *bri-ba*.
Wrong adj. *mi-rigs-pa*, *log-pa*, *mi-os-pa*;
os-med W.
Wry adj. *ču-ba*, *čus-pa* 170.

Y

- Yak *řyag*; male — *řo-řyág*; female — *bri-mo*; wild — *broñ*.
Yard (court-yard) *kyams*.
Yarn *snal-ma*, *srin-bu*.
Yawn vb. *glal-ba*, *sgyñ-ba* 118.
Yea *o-ná* 500.
Year *lo*; this — *da-lo*.
Yeast *řabs*, *řsabs*.
Yellow *ser-po*.
Yes *o*, *de yin*; 'a W.; yes, yes! *de-ka yod*
255; —, so it is *de-de-bžin-no*.
Yesterday *ka-rtšan*, *mdañ*.
Yet *on kyañ*, *yin kyañ*, *yin na yañ* W.;
gal-te.
Yield vb. a. *řton-ba*; vb. n. *dañ-du len-pa*.
Yoke of oxen *glai-dór*.
Yonder *řa-gi*.
You pron. *kyed*, *kyod* 48, *nyid* 188.
Young adj. *řžon-pa*, *čuñ-ba*; the youngest
(son) *ta-čuñ*; s. *řrug*.
Youth s. (youthful age) *lañ-tso*; (boy or
young man) *kyeu*, *řžon-nu*.

Z

- Zeal *rtsol-ba*, *brtson-grus*, *bad-pa*, *bag-čags*.
Zealous *brtson-grus dañ ldan-pa*; to be —
brtson-grus skyed-pa, *brtson-par byed-pa*.
Zealously *rtsol-bar*.
Zero *řig-le*.
Zinc *ti-tsa*.
Zodiac *kyim-gyi kor-lo*.

Final remark. The Tibetan words, given in the Vocabulary, are not in every instance to be regarded as exact equivalents for whatever word happens to be sought, but rather as hints, how to attain to the wished for expression. It will, therefore, be frequently indispensable to refer to the Tib. Engl. Dictionary for further explanation, and to examine the different bearings and relations of the word in question, so far as they may have been traced there. — Although this Vocabulary is by no means complete in itself, yet it is to be hoped that it will not prove quite unuseful, but answer the purpose for which it was intended.

CORRECTIONS.

A revision of the Dictionary has brought such a number of misprints to light that, on second thoughts, it seems absolutely necessary not to leave them unnoticed, but to register all that are of any consequence. The unfortunate fact, that such corrections should be required, has to be ascribed to two circumstances, in regard to which the reader's indulgence has already been appealed to in the Preface, namely, the author's weak state of health, and the difficulties with which the printing of a book of this character is necessarily attended. —

p. page; a b the respective column, left or right; l. line; when the lines are counted from foot of page, the numerals are provided with an asterisk.

p.	col.	l.		p.	col.	l.	
2	a	8	read <i>ka-ma-la-ši-la</i>	51	a	14*	read <i>krimś-kāi</i>
2	b	17	" <i>ka-sa ju</i>	52	b	24	" <i>*fó-pa*</i>
3	b	3*	" to beckon	54	b	13	" requisites
8	a	18	" <i>ṭad-kyi</i>	56	b	5	" འཛིན་བ་
9	b	21	" <i>dka-tub-la</i>	56	b	15	" <i>kō-byéd</i>
15	a	9	" <i>ṭa-ši-hlym-po</i>	59	a	20*	" འཕྱག་(ས)་བ་
16	a	19*	" <i>rkañ-bām</i>	59	a	10*	" <i>kyam-pa</i>
16	b	7*	" dig out	59	b	20*	" <i>ṣód-kyims</i>
17	a	9*	" affix denoting	63	a	6*	" = <i>gañ.</i> — 3. bald, <i>W. ga-</i>
17	a	19*	" <i>rkyan-pa</i>				<i>pi</i> (v. <i>spyi</i> 333).
20	b	10*	" frequently	65	a	24*	" <i>ón-ba de-ni</i>
21	a	6	" <i>skal-nór</i>	66	a	16*	" <i>gañ-zág-</i>
21	b	2	" <i>té</i>	66	a	14*	" <i>lóg-lta-čan-gyi</i>
26	a	5	" <i>skyañ</i>	66	b	15	" <i>mdzod-liá</i>
27	a	11*	" <i>skyi-lđir</i>	67	a	20	" བཞུ་ཐོ་འ་
27	b	13*	" <i>skjur-mo</i>	69	b	17*	" <i>gun-düm</i>
28	a	6	" <i>gyañ-skyür</i>	74	a	18	" <i>gyád-kyi</i>
28	a	15*	" re-born	74	a	18*	" <i>gyi</i> for <i>kyi</i>
28	b	19	" <i>kyer-mén</i>	75	a	11	" <i>gyón-rgyu</i>
31	b	16*	" <i>lag-lén</i>	76	b	6	" <i>ṭab-grabs</i>
32	b	16	dele 2. to paste. —	77	b	18	" བྱ་བྱ་
32	b	5*	read <i>skra-sén</i>	78	b	22*	" <i>gróg-ču</i>
33	a	5*	" <i>k</i>	79	a	18	" <i>mčöd-rten</i>
33	b	7	" <i>dá-ru skróg-pa</i>	81	a	11	" <i>-rtséd-mo</i>
33	b	12	" caste	84	b	5	" stoop
34	a	5	" soft mouth	85	b	18	" ཕམ་མཁའ་
34	a	15*	" to lie on the face	86	b	11	" <i>mdo;</i> <i>dge-slón-ma</i> a nun;
35	b	2*	" <i>ka-ydams</i>				<i>dge-slob-ma</i> etc.
38	a	1	" <i>lās-ka</i>	87	a	19	" <i>bstán-pa-la</i>
38	a	10	" <i>Ld.</i>				
39	a	6	" <i>zas kam yčig</i> id. — 2.				
41	a	20	" <i>küg-tu</i>				
41	a	4*	" <i>rna-kün</i>				
44	a	18	" <i>kóg-pa nan-pa</i>				

p. col. 1.			p. col. 1.		
89 b 2*	read	ཅེས་ བཟོས་སེམས་	200 a 13*	read	སྒྲིབ་པ་
92 a 4	"	'u-šog	205 a* 4	"	Cs.
95 a 11*	"	ñan-	219 b 7	"	ma byed
95 b 3	"	འཛོམས་པ་	226 a 11*	"	178. 3. — Was. (296): 2.
95 b 21	"	establish	231 b 7	"	tig-sküd
96 a 10*	"	gor	232 a 3*	"	žib-ču
96 b 1	"	gyág-pa	233 b 18	"	Ld.-Glr.,
96 b 3	"	gyan-ba	233 b 23*	"	translates it
96 b 15	"	šél-gyi	233 b 19*	"	*tun čad* W.
98 a 14	"	gyód-par	235 b 24	"	mi-teg kúr-ba
111 b 22	"	ཐྱུག་པ་	237 a 9*	"	ná-fog
112 a 20*	"	tiñ-ñe- _o dzin	237 b 15	"	spyi-fog
113 b 7	"	na-tsa	238 a 14*	"	fod
121 a 20	"	bsgrub-	256 a 9	"	from thence
122 a 4	vide	emendation p. XXII.	256 b 12	"	དེས་(ས་)
122 a 8*	read	སྒྲིབ་(ས་)	259 b 14	"	don 1. — don-dám
122 b 24*	"	sgrón-pa	264 b 7*	"	དྲོས་མོ་
128 a 4	"	ñéd-čag	265 a 10	"	like an arctic sea
128 b 4	"	dé- _o dra-ba	267 a 14	dele	(Pinus abies)
128 b 6	"	či-ba	270 b 14	read	bdé-mo
128 b 2*	"	no dkár-po	273 b 2*	"	ཐོལ་ལི
131 a 16*seqq.	"	dzin	274 a 4*	dele	the words: marked or
132 b 5*	"	čis	275 a 9seqq.	read	das-pa
132 b 3*	"	miñón-no	275 b 6*	"	pyi
135 a 4	"	Lex.	287 b 16	"	precious stone
139 b 6	"	čii of what?	287 b 22	"	Pth. having obtained im- mortality
140 b 1	"	ཅེ་ཅེ	291 a 5	"	brug
141 b 17	"	čun	292 b 23	"	sdán-ba
143 a 20*	"	gallinaceous	293 a 3*	"	sdig-to-čan
146 b 10*, 8*	"	*vču*	293 b 1	"	སྒྲིབ་པ་སེམས་པ་ sdi(g)s-pa
147 b 23	"	*vcom-ldan- _o dé*	301 b 22	"	lo tón-ñi
158 a 17	"	ču-búr	303 b 23	"	zin-to
158 b 14*	"	the water; also =	304 b 22	"	prep.
161 b 10*	"	dris-pas (instead of	305 b 21*	"	ནུང་ནུང་པོ་
163 b 10*	"	čós-skad	312 a 3*	"	སོན་པ་གྲིབ་
164 a 3*	"	irreligious	316 b 8	"	smin-pa
165 b 18*	"	mčé-ba	317 b 12*	"	apparition
166 b 15	"	ཡུན་	318 b 14	"	brightly
168 b 20*	"	zá-ba	322 b 8*	"	dkár(-po)
170 a 13	"	ču-ba to draw etc.	325 a 10	"	gru- _o dzin
170 a 22	"	vb. n. to jin-pa	326 b 4	"	Durga, Uma
170 b 2*	"	kro-bo- _o čól-pa	327 a 17	"	žág-pe pe
171 a 12	"	Lex.	328 a 18*	"	koñ-jo
176 b 24	"	žig-tág	338 a 14*	"	the defunct ancestors
177 a 5	"	žin-kün	338 b 2*	"	postp. c. gen.
184 b 10*	"	nyá-ra byéd-pa	340 a 21	"	abstrusely
185 a 13*	"	dpon-gyi	340 b 17	"	Gram.;
186 b 4*	"	nyal-kri	353 b 15	"	žug-pa
195 a 21	"	*mnyé-čé*	354 a 9*	"	žrál-ba
195 b 6	"	རྒྱུང་པ་			
195 b 7*	"	ymyid			

p.	col.	l.	
357	b	12*	read རྩོམ་མཁའ་
374	a	12*	" འཇམ་(བ་)
383	b	10*	" ལྷ་འཕྲོ་ gla- _o tsó
389	a	12*	" dbón-mo
407	a	17*	" ལྷོ་བ་
410	b	13*	" circle
412	b	21*, 19*	" mi-kyim
415	a	24*	" to name v. ཏོག་པ་ 2;
427	a	12	" sman-mčög
431	a	1*	" tsám-gyis
433	a	2*	" yañ
439	a	19	" mii
439	b	14*	" ཏོག་- (or ča-) rtsis yod
442	a	7*	" nyán-če
442	b	17	" assiduous
446	a	3*	" tsan-zug
449	a	12*	" travellers
460	b	10	" ཏོ་བ་

p.	col.	l.	
466	b	11*	read whetstone
474	a	20*	" soothe
480	a	13	" གཙལ་མེད་ཀའི་བཟའ་
493	b	18	" Sik.
496	a	5	" གཙལ་
496	a	18	" wasted
508	b	12	" so yi གཙལ་པ་, yi čád-pa
522	a	2. 3	" dān-mo
530	b	5	" རིལ་བ་
540	a	4	" of
567	a	5*	" prop.
576	a	14*	skyo-sén mdzād-pa
578	b	3	" རོ་བག་ so-pág
587	a	20, 21	" nyon-mónis-kyi kun-slón
589	a	1	" གསལ་ཤིང་
591	b	23*	" vb. 1. to beg, to pray = žú-ba
592	a	9	" (the king's) soul

In several of the longer articles some confusion in the use of the figures in large and small type has occurred. In order to restrict this catalogue within the smallest possible limits, these and other slight inaccuracies have not been entered.



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